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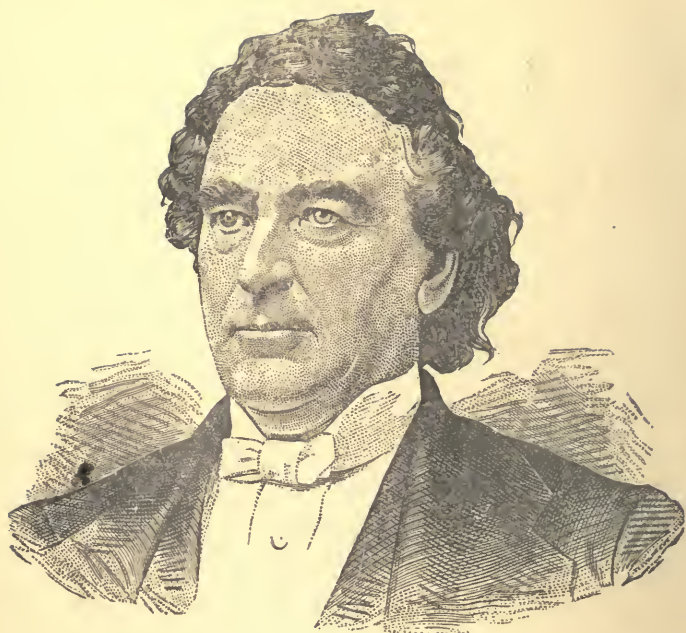
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On March 22, 1887









Respectfully Yours  
Ingraham E. Bill

HEe/c  
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# FIFTY YEARS

WITH

## THE BAPTIST MINISTERS AND CHURCHES

OF THE

## MARITIME PROVINCES

OF

## CANADA.

BY

REV. I. E. BILL,

ST. JOHN, N. B.

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TO

THE REV. CHARLES TUPPER, D. D.,

REV. E. A. CRAWLEY, D. D.,

AND

REV. J. M. CRAMP, D. D.,

MEN EMINENTLY USEFUL IN THEIR RESPECTIVE SPHERES OF

CHRISTIAN SERVICE,

AND

TO THE MEMORY OF THE FATHERS,

WHO IN THEIR DAY WERE BRIGHT, BURNING AND SHINING LIGHTS,

THIS VOLUME

IS MOST RESPECTFULLY INSCRIBED

BY

THE AUTHOR.





## P R E F A C E .

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HAVING been mercifully preserved amid manifold dangers, by sea and by land, at home and abroad, for more than half a century, in the ministry of the Gospel of the Lord Jesus, it is deeply impressed on my mind that it is a sacred duty which I owe to my covenant God and Father, to place upon permanent record what my eyes have seen, my ears heard, and my hands have handled, of the glorious triumphs of His Kingdom in that section of the Church of Christ with which I have been identified in body, soul and spirit, during these long years of ministerial service. Not indeed that frail and imperfect humanity may be exalted; but that Christ the Saviour may be glorified and the interests of His Church promoted.

It has been said that "there is a future for the Baptists." I believe that is true of them in relation to this country as well as elsewhere. They have also a PAST that has laid foundations broad and deep upon which they may go on to build, with prospects bright and cheering, until the voice of the Archangel and the trump of God shall summon all to give an account of their stewardship.

Nowhere in this wide world are the foot-prints of Zion's King more distinctly seen than in the rise and progress of a vital Christianity, as associated with the origin and multiplication of Baptist Ministers and Churches in these Maritime Provinces. Their wondrous history is all radiant with light from the celestial hills, and thoroughly permeated with the power of sovereign grace. Men—feeble men—were the agents for carrying forward this mighty work; but Jehovah wrought through them with irresistible power to save. Redeemed men planted and watered; but God gave the increase. To His name be all the glory.

My purpose is to so review the past as to stimulate to renewed vigor and increased activity in prosecuting the great work so nobly commenced. In this way David, the man of God, braced up the ancient Church for the performance of her great mission. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days. How Thou didst drive out the heathen with Thy hand, and plantedst them: how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand and Thine arm, and the light of Thy countenance; because Thou hadst a

favour unto them." So should we feel with regard to those warriors in the great spiritual battle-field, whose conflicts and whose triumphs we are called to review.

I am apprehensive that some will feel that lives so full of interest, and events so freighted with wonderful results, have been disposed of in a style not sufficiently minute in detail. But the reader will please remember that while the material at command is ample, space is limited, and therefore I have been compelled to use brevity in many cases where more ample fullness seemed desirable. I have noted the buddings of Baptist sentiment in Nova Scotia a hundred and twenty years ago; the first Baptist Church in the Provinces; the conversion and ministry of Henry Aline; the work performed in Shelburne and elsewhere by David George; the early ministry of the Fathers in Nova Scotia and New Brunswick; the planting of the early Churches; the rise and progress of the first Baptist Association; the separation in 1821, to form the New Brunswick Association; the great revival of 1828-29; the rise and progress of our educational institutions—their early struggles and triumphs; the commencement of our denominational press, and its onward march; the organization and progress of Home and Foreign Missions. I have also traced the old Nova Scotia Association up to 1850, and have given in connection with this, brief notices of individual Churches. I have told of the organization of the Convention in 1846, the work committed to its care, and the success which has crowned its efforts up to 1880. The book also contains full historic sketches of the Fathers, and condensed memorial notices of their early successors who have passed away; an interesting biography of the late Hon. Judge Johnston, as one who performed a prominent part in founding and sustaining our literary institutions; sketches of the Central, Eastern and Western Associations of Nova Scotia; of the first Association of New Brunswick; founded in 1822, and of the Eastern and Western Associations of New Brunswick, which succeeded the first one; with a brief historic sketch of the Prince Edward Island Baptists. All these historic records of the Associations are carried up to 1880. Numerous references are made to Sabbath-school and Temperance movements; and the work concludes with interesting revival sketches, first from the pens of the Fathers, and secondly, by more than seventy of our living ministers.

In the preparation of this work the Author is indebted to Benedict's "History of the Baptists;" to the Autobiographical Sketches of Rev. Charles Tupper, D. D.; to Dr. Cramp's "Centenary of the Baptists;" to the Jubilee Sketch of the Granville Street Church, by Rev. E. M. Saunders, A. M.; to the Centenary Sketch of the 1st Horton Church, by Rev. S. W. DeBlois, A. M.; to Judge J. W. Johnston; to the Minutes of the Nova Scotia, New Brunswick and Prince Edward Island Associations, as also to the Minutes of our Convention; to the *Christian Messenger* and *Christian Visitor*; and to the Library of the Fredericton Baptist Church; not forgetting those friends who have kindly supplied Minutes that could not be obtained elsewhere.

Last, but not least, the Author is under special obligation to Herbert C. Creed, Esq., A. M., of Fredericton, for valuable assistance rendered in putting the work satisfactorily through the press.

Above all, the Author would gratefully acknowledge his very great obligations to the Great Father of all, for permitting him to bear some humble part in the great work accomplished, under the divine blessing, by the Baptists of these Maritime Provinces; and that He has so mercifully continued to him vigor of body and mind, that now, in the seventy-sixth year of his age, he is enabled, amid the pressure of pastoral duties, in a comparatively short period, to prepare this book for publication.

In this work, the reader will find Baptist history, not so much described by the Author, as unfolded by the men who have made the history. His object has been so to present the facts of the case in hand that the voices of the Fathers and of the Brotherhood should be heard, all along the lines, proclaiming the message of life eternal, and performing in all fidelity the mission assigned them to do. He cherishes the hope, therefore, that the reader will see, as in a mirror, the workers and the work of the Baptist Denomination of this country, from its beginning to the present hour. With these thoughts and desires, the Author of this history commits it prayerfully, with all its shortcomings, to the kindly consideration of his readers.





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FIFTY YEARS  
WITH THE  
BAPTIST MINISTERS AND CHURCHES  
OF THE  
Maritime Provinces of Canada.

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CHAPTER I.

HENRY ALLINE AND HIS MINISTRY.

THIS remarkable man was to the Baptists of these Provinces what John the Baptist was in his day to the coming Kingdom of Christ. He was as "the voice of one crying in the wilderness, Prepare ye the way of the Lord." In the accomplishment of his grand mission, he passed rapidly from place to place, conscious that he was charged by Heaven with a most sacred trust. In his time there were neither roads for carriages, nor carriages for roads; his mode of travel therefore was on horseback. Long years ago, the elderly people used to tell us that Henry Alline always rode a splendid horse, and with loaded whip, passed in a rapid canter from place to place,—pausing only to proclaim, where opportunity offered, trumpet-toned, the Gospel of the Grace of God.

His ideas on some theological subjects were crude and unsatisfactory; but on vital points, such as the entire depravity of the human heart, and Salvation only by Grace through faith in Christ Jesus, he was as clear as the morning light. He was taught these verities by deep and pungent convictions in his own soul, produced by the Spirit's light and power.

From the depths of his own experience he preached to the hearts and consciences of others, and therefore it was that his ministry was so effective.

The following account, probably written by Edward Manning, is extracted from Benedict's *History of the Baptists*:

"Henry Alline was born of respectable and pious parents, at Newport, R. I., June 14, 1748. In 1760 the family removed from Newport to Nova Scotia, and settled at Falmouth. Henry was the only son, and was early instructed in the principles of the Christian religion; and when about eight years old, according to his own account as stated in his journal, his mind was seriously impressed with a sense of divine things.

From this early period, it appears that convictions followed from time to time, until they terminated in a sound conversion, which happened in March, 1775, when he was almost twenty-seven years old. Soon after his conversion, his mind was led to the work of the ministry. Having always been taught to believe that learning was absolutely necessary to qualify men for this important undertaking, he resolved on going to New England, to solicit the aid of his friends and relations there towards obtaining it. Pursuant to this resolution, he took leave of his friends, and actually proceeded some distance on his journey. But Providence hedged up his way by a number of insurmountable obstacles, and he returned. This was in the close of the year in which he was converted. After passing through many trials, occasioned by the struggles of his own mind and the solicitations of his friends, some urging him to go in pursuit of learning, others to engage in the ministry without it, he, the next spring, began to preach. His first efforts were crowned with such remarkable success, that he was encouraged to proceed. He soon began to travel extensively, revivals of religion almost constantly attending his ministry, and for about eight years he was abundantly owned of God as the instrument of the conversion of souls. He was much beloved by his friends, and much abused and persecuted by many who unreasonably became his enemies. Thus, notwithstanding some errors in his creed, he was a bright and shining light through the dark regions of Nova Scotia.

Mr. Alline was brought up a Congregationalist, and from that community he never separated; but he out-stripped most of his brethren in his ardent zeal and evangelical exertions, which soon procured for him the appellation of a "New Light."

His notions of Church discipline were confused and indefinite. The external order of the gospel, and particularly baptism and the mode of it, he professed to view with great indifference. He baptized but little himself, and never condescended to go into the water; but

was willing his followers should practise whatever mode they chose. If they could be easy in their minds under the entire omission of the ordinance, he considered it rather their felicity than neglect; but if their minds dwelt much on baptism, he advised them to go forward in what mode they chose, that they might thereby quiet the troubles of their minds, and so forget the things that were behind, and be prepared for the calm and undisturbed enjoyment of the things of God. Such instructions from a leader, we might naturally suppose, would lead to confusion among his followers.

Mr. Alline also plunged into some speculations on theological points, which he could not have fully understood, as it would have puzzled a Jesuit to define them.

But with all the exceptions we may take to his maxims and doctrines, he was undoubtedly a man of God, and his labours were crowned with remarkable success. He was unquestionably the instrument of the conversion of many hundreds of souls in the Provinces of Nova Scotia and New Brunswick.

Having preached in this country about eight years, namely, from 1776 till 1784, he travelled into the United States, where he sickened and died, at the house of the Rev. David McClure, in the town of Northampton, State of New Hampshire, February 2nd, 1784, in the 36th year of his age.

As he lived in a country where he had but little opportunity of doctrinal instruction, and was almost incessantly employed, during his short ministry, in travelling and preaching, it is not strange that his sentiments were hastily adopted. Had he lived to review his system maturely, he would probably have pruned it of many of its exceptionable parts.

His principal business was to roam through the forests and hew down the trees, spending but little time in preparing and arranging them; and he raised up many communities, which afterwards (some during his life, and others after his death) were organized into distinct Churches of the New-Light or Congregational order. The most distinguished of these were those of Cornwallis, Newport, Horton and Upper Granville.

There were, at this time, the remains of a few Baptist Churches, and besides these there were many Baptist members, scattered in different parts of the country. Many, but not all of them, fell in with the New-Light party.

In a short time, however, many of the New-Light Pede-Baptists took to the water, but all continued in communion together. But



Baptist sentiments made rapid advances; some of the New-Light ministers were baptized, and were thus qualified, with more consistency, to baptize their converted brethren. Some great revivals of religion took place, and the converts almost uniformly became Baptists, and followed their Redeemer into the watery tomb.

The Baptist leaven thus intermixed, produced a gradual fermentation, and in the course of a few years, many of the New-Light Congregational Churches were in reality transformed into New-Light Baptist Churches.

But the Baptists, either without much thought upon the subject, or from a principle of reciprocal charity, continued on the mixed-communion plan, long after they had become a large majority in the Churches.

But what are called *close communion* principles were at length broached among them, and caused no small stir in the Churches. The Pedo-Baptists, and indeed a number of the Baptist members, were much opposed to the restrictions which they imposed. But as light and consistency prevailed, prejudice and tradition gave way, and in process of time a reformation as to external order was effected; so that now most of the Churches in Nova Scotia and New Brunswick have adopted what our enemies call 'the monstrous doctrine of close communion.'

The following extract from Mr. Alline's journal, is characteristic of the religious state of society at the time of Mr. Alline's ministry, and of the obstacles with which he had to contend:

"1782. August 5th. In the morning I took my leave of the people (at Pietou), and set out, with a young man who had been with me about two months, to go through the woods to Cobequid. But not being able to get through, we were obliged to lodge in the woods on the ground, with no other shelter but the trees, and the ethereal canopy. But God was with us, and all was well.

6th. In the morning, about eight of the clock, we came into the settlements, and travelled down through the country. There were two poor, dark ministers there, who informed the people that there was a strange impostor from the countries up the Bay, who they heard was coming among them, who was neither college-learned nor authorized by the Presbytery.

He was a 'New Light;' he was a Separatist, and one that broke up the Churches. The poor, dark people, most of them, conceived such an opinion of me, that they would gaze at me as I passed their doors, with as much strangeness as if I was one of the antediluvians;

and when I came down to the public house I was even refused a bed or a room for my money. I then sent the young man that was with me to another public house; and when they heard my name, they likewise refused to take me in. The young man returned and found me walking in the street, and told me that he believed I must lie in the street all night. I replied that I could do it without reluctance for the name of Christ. At length there was a poor old man who said he would willingly receive me, if he had a bed fit for me to sleep in; but did not like to receive me because he was so poor. But he directed the young man where to find a house he believed I might get entertainment in. But when he went there, the man at first refused, saying he had heard of me and did not like to receive me, or any such man as I was, into his house. Yet after some discourse (when the young man told him that it was hard that a man could not get a lodging for any money, when they called themselves Christians), the man said he would let me have a room and a bed, and sent for me to come. When I came there, he led me through the house to my room; and the people looked on me as if I had some distemper that was catching. However they soon began to show more freedom; and some of them, hearing me sing, knocked at the door and asked me if they might come in and hear me sing? I replied, Yes! if they thought it was safe for them. For their conceptions had been that there was danger of being caught with that spirit that I went about with. But the people began to be free; and the man of the house called me out, and desired me to pray in his family, and numbers of people came in. However, my design was to deliver my message as far as I was able, if it was in the street (if there was no door opened), before I left the place. But the third day I was there, I was desired by a poor man to preach at his house. I appointed to preach there at four o'clock in the afternoon. The minister of that part of the country, hearing thereof, wrote me a note, demanding me to meet him and his elders at such a tavern, at four o'clock, to give them an account, what right I had to appear in the capacity of a preacher of the Gospel."

Mr. Alline goes on to give his answer, and relates how a second challenge was given and accepted by him.

"We then began," he goes on to say, "and continued for about three hours, on the call and qualifications of a minister; the door into the ministry; the power of ordination; and original sin: at which some of them got so fettered with their own darkness, that they left the room. The minister likewise got up, and broke off

from the discourse. But the eyes of the people began to be opened; for after it was done, the man with whom I boarded being present, (they) declared they were satisfied, and that now they saw and were astonished at what prejudice and false reports had done. And from that hour I had more houses open to me than I could supply. Thus the enemies of Christ, by their endeavouring to shut the door against the Gospel, were the means of opening it."





## CHAPTER II.

### DAVID GEORGE AND HIS WORK.

AT the close of the American War, a coloured man named David George, with many other people of colour and a large number of whites, came from the Southern States, and settled at Shelburne, N. S. A record of the organization of the Church there, its progress and dissolution, is contained in *Rippon's Register*, Vol. I., pages 473-483. From this we learn that David George was born a slave in Virginia, about 1742. "He was induced by the severity of his master, when he had grown to manhood, to run away. He was pursued first to South Carolina, then toward the Savannah River, and, to escape his pursuers, he fled among the Creek Indians and became the servant of their king, who was called *Bluesalt*. He was now about 800 miles from his master; still his master's son pursued him, found where he was, and took him; but before he could get him out of the Creek Nation, he escaped from him and fled to the Natchez Indians, and lived with their king Jack. But he was soon heard of again and was purchased by a Mr. Gaulfin, who lived on the Savannah River at Silver Bluff. Mr. Gaulfin had an agent among the Indians, whose name was John Miller, and into his custody the poor hunted refugee was delivered. After serving him a few years, he, by his own request, went to live with his master Gaulfin, at Silver Bluff. He was all this time a thoughtless and wicked man; but after about four years he was awakened to a religious concern by the conversation of a man of his own colour. His convictions were deep and distressing, but his deliverance was clear and joyful. Soon after his conversion he began to pray and exhort among the coloured people. He received instruction and encouragement from preachers of his own colour. He was now entirely illiterate, but he got a spelling-book, and by his own unwearied exertions and the instruction of the little white children, he learned so much that he could read in the Bible. This was before the American War, during the whole of which he continued to preach in different places with a good degree of success."

“The remaining part of the history of this worthy man,” says Dr. Benedict, “I shall give in his own words, as related to Dr. Rippon of London, and the late Samuel Pearce of Birmingham.”

“When the English were going to evacuate Charleston, they advised me to go to Halifax, in Nova Scotia, and gave the few black people, and it may be as many as 500 white people, their passage for nothing. We were twenty-two days on the passage, and used very ill on board. When we came off Halifax, I got leave to go ashore. On showing my papers to General Patterson, he sent orders by a serjeant for my wife and children to follow me. This was before Christmas, and we staid there till June; but as no way was open for me to preach to my own colour, I got leave to go to Shelburne (150 miles, or more I suppose, by sea,) in the suite of General Patterson, leaving my wife and children, for a while, behind. Numbers of my own colour were here, but I found the white people were against me. I began to sing at first in the woods, at a camp, for there were no houses then built. They were just clearing and preparing to erect a town. The black people came from far and near; it was so new to them. I kept on so every night in the week, and appointed a meeting for the first Lord’s Day, in a valley between two hills, close by the river, and a great number of white and black people came; and I was so overjoyed with having an opportunity once more of preaching the Word of God, that after I had given out the hymn, I could not speak for tears. In the afternoon we met again, in the same place, and I had great liberty from the Lord.

“We had a meeting now every evening, and those poor creatures, who had never heard the gospel before, listened to me very attentively; but the white people, the justices, and all, were in an uproar, and said that I might go out into the woods, for I should not stay there. I ought to except one white man who knew me at Savannah, and who said I should have his lot to live upon as long as I would, and build a house if I pleased. I then cut down poles, stripped bark, and made a smart hut, and the people came flocking to the preaching every evening for a month, as though they had come for their supper. Then Governor Parr came from Halifax, brought my wife and children, gave me six months’ provisions for my family, and a quarter of an acre of land to cultivate for our subsistence. It was a spot where there was plenty of water, and which I had secretly wished for, as I knew it would be convenient for baptizing at any time. (The weather being severe and the ground covered

with snow, we raised a platform of poles for the hearers to stand upon; but there was nothing over their heads. Continuing to attend, they desired to have a meeting-house built. We had then a day of hearing what the Lord had done; and I and my wife heard their experiences, and I received four of my own colour: Brother Sampson, Brother John, Sister Offie, and Sister Dinah. These all were well at Sierra Leone, except Brother Sampson—an excellent man—who died on his voyage to that place. The first time I baptized here was a little before Christmas, in the creek which ran through my lot. I preached to a great number of people on the occasion, who behaved very well. I now formed the Church with us six, and administered the Lord's Supper in the meeting-house, before it was finished. They went on with the building, and we appointed a time every other week to hear experiences. A few months after, I baptized nine more, and the congregation very much increased. The worldly blacks, as well as the members of the Church, assisted in cutting timber in the woods, and in getting shingles; and we used to give a few coppers to buy nails. We were increasing all the winter, and baptized almost every month, and administered the Lord's Supper first of all once in two months. But the frame of the meeting-house was not all up, nor had we covered it with shingles, till about the middle of summer, and then it had no pulpit, seats, nor flooring. About this time, Mr. William Taylor and his wife, two Baptists, who came from London to Shelburne, heard of me. Mrs. Taylor came to my house, when I was so poor that I had no money to buy any potatoes for seed; and was so good as to give my children somewhat, and me money enough to buy a bushel of potatoes, which one produced thirty-five bushels. The Church was now grown to about fifty members. At this time a white person, William Holmes, who, with Deborah his wife, had been converted by reading the Scriptures, and lived at Jones' Harbour, about twenty miles down the river, came up for me, and would have me go with him in his schooner to his house. I went with him first to his own house, and then to a town they called Liverpool, inhabited by white people. Many had been baptized there by Mr. Chipman of Annapolis, in Nova Scotia. Mr. Jesse Dexter preached to them but was not their pastor. It is a mixed communion Church. I preached there; the Christians were all alive, and we had a little heaven together. We then returned to Brother Holmes', and he and his wife came up with me to Shelburne, and gave their experiences to the Church on Thursday, and were baptized on Lord's Day.



Their relations, who lived in the town, were very angry, raised a mob, and endeavoured to hinder their being baptized. Mrs. Holmes' sister, especially, laid hold of her hair to keep her from going down into the water: but the justices commanded peace, and said that she should be baptized, as she herself desired it. Then they were all quiet. Soon after this, the persecution increased and became so great that it did not seem possible to preach, and I thought I must leave Shelburne. Several of the black people had houses on my lot; but forty or fifty disbanded soldiers were employed, who came with the tackle of ships, and turned my dwelling house and every one of their houses quite over; and the meeting-house they would have burned down, had not the ringleader of the mob himself prevented it. But I continued preaching in it till they came one night and stood before the pulpit and swore how they would treat me if I preached again. But I stayed and preached, and the next day they came and beat me with sticks, and drove me into a swamp. I returned in the evening, and took my wife and children over the river to Birchtown, where some black people were settled, and there seemed a greater prospect of doing good than at Shelburne. I preached at Birchtown from the Fall till about the middle of December, and was frequently hearing experiences, and baptized about twenty there. Those who desired to hear the Word of God, invited me from house to-house and so I preached. A little before Christmas, as my own colour persecuted me there, I set off with my family to return to Shelburne; and coming down the river the boat was frozen, but we took whip-saws and cut away the ice till we came to Shelburne. In my absence, the meeting-house was occupied by a sort of tavern-keeper, who said, "The old negro wanted to make a heaven of this place, but I'll make a hell of it." Then I preached in it as before, and as my house was pulled down, lived in it also. The people began to attend again, and in the summer there was a considerable revival of religion. Now I went down about twenty miles to a place called Ragged Island, among some white people, who desired to hear the word. One white sister was converted there while I was preaching concerning the disciples who left all and followed Christ. She came up afterwards, gave her experience to our Church, and was baptized, and two black sisters with her. Then her other sister gave in her experience, and joined us without baptism, to which she would have submitted, had not her family cruelly hindered her; but she was the only one in our Society, who was not baptized.

“By this time the Christians at St. John’s, about 200 miles from Shelburne, over the Bay of Fundy, in New Brunswick, had heard of me and wished me to visit them. Part of the first Saturday I was there, was spent in hearing the experiences of the black people; four were approved, some of whom had been converted in Virginia. A fortnight after I baptized them in the river, on the Lord’s Day. Numerous spectators, white and black, were present, who behaved very well. But on Monday, many of the inhabitants made a disturbance, declaring that nobody should preach there again, without a license from the Governor. He lived at Frederick-town, about an hundred miles from thence up St. John’s River. I went off in the packet to him. Colonel Allen, who knew me in Charleston, lived but a few miles from the Governor, and introduced me to him; upon which his Secretary gave me a license.\* I returned then to St. John’s and preached again, and left Brother Peter Richards to exhort among them. He afterwards died on the passage, just going into Sierra Leone, and we buried him there. When I got back to Shelburne, I sent Brother Sampson Colbart, one of my elders, to St. John’s, to stay there. He was a loving brother, and the Lord had endowed him with great gifts. When the experiences of nine or ten had been related there, they sent for me to come and baptize them. I went by water to Halifax, and walked from thence to Horton, about 80 miles from Annapolis, and not far from New Brunswick. There is a large church at Horton; I think the largest in Nova Scotia. They are all Baptists: Mr. Scott is their minister. We spent one Sabbath together, and all day long was a day to be remembered. When I was landing at St. John’s, some of the people who intended to be baptized, were so full of joy that they ran out from waiting at table on their masters, with the knives and forks in their hands, to meet me at the water side. This second time of my being at St. John’s, I staid preaching about a fortnight, and baptized ten people. Our going down into the water seemed to be a pleasing sight to the whole town, white people and black.

“I had now to go to Frederick-town again, from whence I obtained the license before; for one of our brethren had been there, and heard

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\*The following is a copy of the License:—

SECRETARY’S OFFICE, FREDERICK-TOWN, 17th July, 1792. ✓

I do hereby certify, that David George, a free negro man, has permission from His Excellency the Lieutenant Governor, to instruct the black people in the knowledge, and exhort them to the practice, of the Christian religion.

JON. ODELL, SECRETARY.

the experience of three of the people; and they sent to me, entreating me that I would not return until I had been and baptized them. Two brethren took me to Frederick-town in a boat. I baptized on the Lord's Day, about 12 o'clock; a great number of people attended. The Governor said he was sorry he could not come down and see it; but he had a great deal of company that day, which also hindered one of his servants from being baptized. I came back to St. John's, and home to Shelburne. Then I was sent for to Preston, it may be four miles from Halifax, over against it on the other side of the river. Five converted persons, who lived there, desired to be baptized and join the church. I baptized them and administered the Lord's Supper to them at Preston, and left Brother Hector Peters, one of my elders, with them. In returning to Shelburne, with about 30 passengers, we were blown off into the sea and lost our course. I had no blanket to cover me, and got frost-bitten in both my legs up to my knees, and was so ill when I came towards land that I could not walk. The Church met me at the river side and carried me home. Afterwards, when I could walk a little, I wanted to speak of the Lord's goodness, and the brethren made a wooden sledge, and drew me to meeting. In the spring of the year I could walk again, but have never been strong since.

“The next Fall, Agent (afterwards Governor) Clarkson came to Halifax about settling a new colony at Sierra Leone. The white people in Nova Scotia were very unwilling that we should go, though they had been very cruel to us, and treated many of us as bad as though we had been slaves. They attempted to persuade us, that if we went away, that we should be made slaves again. The brethren and sisters all around, at St. John's, Halifax, and other places, Mr. Wesley's people and all, consulted what was best to do, and sent in their names to me, to give to Mr. Clarkson, and I was to tell him that they were willing to go. I carried him their names, and he appointed to meet us at Birchtown the next day. We gathered together there, in the meeting-house of Brother Moses, a blind man, one of Mr. Wesley's preachers. Then the Governor read the proclamation, which contained what was offered, in case we had a mind willingly to go, and the greatest part of us were pleased and agreed to go. We appointed a day over in Shelburne, when the names were to be given to the Governor. Almost all the Baptists went, except a few of the sisters, whose husbands were inclined to go back to New York, and Sister Lizzie, a Quebec Indian, and Brother Lewis, her husband, who was an half Indian, both of whom were converted



under my ministry, and had been baptized by me. There are a few scattered Baptists yet at Shelburne, St. John's, Jones' Harbour, and Ragged Island, besides the congregations I mentioned before. The meeting-house lot, and all our land at Shelburne, it may be half an acre, was sold to merchant Black for about £7.

"We departed and called at Liverpool, a place I mentioned before. I preached a farewell sermon there; I longed to do it. Before I left the town, Major Collins, who, with his wife, used to hear me at this place, was very kind to me, and gave me some salted herrings, which were very acceptable all the way to Sierra Leone. We sailed from Liverpool to Halifax, where we tarried three or four weeks, and I preached from house to house, and my farewell sermon in Mr. Marchington's Methodist meeting-house.

"Our passage from Halifax to Sierra Leone was seven weeks, in which we had very stormy weather. Several persons died on the voyage, of a catching fever, among whom were three of my Elders, Sampson Colwell, a loving man, Peter Richards, and John Williams.

"There was great joy to see the land. The high mountain at some distance from Freetown, where we now live, appeared like a cloud to us.

"I preached the first Lord's Day (it was a blessed time) under a sail, and so I did for several weeks after. We then erected a hovel for a meeting-house, which is made of posts put into the ground, and poles over our heads, which are covered with grass. While I was preaching under the sails, Sisters Patty Webb and Lucy Lawrence were converted, and they, with old Sister Peggy, Brother Bill Taylor and Brother Sampson Haywood, three who were awakened before they came this voyage, have since been baptized in the river.

"On the voyage from Halifax to Sierra Leone, I asked the Governor if I might not hereafter go to England; and sometime after we arrived there, I told him I wished to see the Baptist brethren who live in his country. He was a very kind man to me and to everybody; he is very free and good-natured, and used to come and hear me preach, and would sometimes sit down at our private meetings; and he liked that I should call my last child by his name. And I sent to Mr. Henry Thornton,—O! what a blessed man is that! he is brother, father, everything!—he ordered me five guineas, and I have leave to come over. When I came away from Sierra Leone, I preached a farewell sermon to the Church, and encouraged them to look to the Lord, and submit one to another, and regard what I

said to them by my three Elders, Brethren Hector Peters and John Colbert, who are exhorters, and Brother John Ramsay."

Dr. Benedict's narrative concludes as follows:—

"Mr. George was on a visit to London when he gave this account of himself; he returned to Sierra Leone, not far from the time that Messrs. Radway and Gregg went as missionaries into that country. Whether he is yet alive, and what progress the Baptist cause has had at Sierra Leone, since about 1792, I have not been able to learn.

If David George be yet living, he must be upwards of 70 years old.

The Church at Shelburne was broken up when Mr. George and his followers left the place. There were, however, a few scattered Baptist members left, who were formed into a Church a few years after, by Mr. Burton of Halifax.

William Taylor and his wife, who are respectfully mentioned in David George's narrative, came from Dr. Rippon's Church in London, and were, for many years, the principal members in the Church at Shelburne. Mr. Taylor was a wealthy and liberal man. By his generosity, and, it is said, by some considerable assistance from the Church from which he emigrated, this small people built a very commodious meeting-house, which is now in a great measure unoccupied. Mr. Taylor died a few years since. During his lifetime he was a deacon of the Church, and had the care of the meeting-house. His widow is yet alive. There is yet a small Church in Shelburne, but without a pastor."





## CHAPTER III.

### THE PLANTING OF THE EARLY CHURCHES.

WE find in Benedict's History of the Baptists the following historic sketch, furnished mainly by the Rev. Edward Manning, who had taken much pains to supply materials for the work. As Benedict's History is dated 1813, only a few years after the founding of the first Baptist Association in Nova Scotia, and as Mr. Manning was a prominent actor in the proceedings of that period, and in the formation of the Churches, we take it for granted that the account given, in all its essential features, is correct. We therefore transcribe it in full.

"At the close of the French War, many families emigrated from New England, and settled in different parts of the two Provinces which, at that time, were all included under the name of Nova Scotia. Among these immigrants were some Baptists; and from that period there have always been a few of the denomination in the country.

In the year 1763, immediately after the conclusion of the French War, Nathan Mason and wife, Thomas Lewis and wife, Oliver Mason and wife, and a sister by the name of Experience Baker, all of the Second Church in Swansea, Bristol County, Mass., Benjamin Mason and wife, Charles Seamans and wife, and Gilbert Seamans and wife, from some of the neighboring Churches, resolved on removing to Nova Scotia. And with a view to their spiritual benefit, these thirteen persons were formed into a Church on the 21st of April, 1763, and Nathan Mason was ordained their pastor. Soon after, this little Church sailed in a body for Nova Scotia, and settled in a place now called Sackville in New Brunswick. Here they continued almost eight years, enjoying many spiritual blessings, and witnessing much of the goodness of the Lord, in this new and remote situation. Elder Mason labored here with good success, and the little church increased to about sixty members, and Mr. Job Seamans, formerly pastor of the Church in Attleborough, Mass., now of that of New London, N. H., was converted and

began to preach among them. But the lands and government not meeting their approbation, and finding themselves uncomfortable in other respects, in 1771, the founders of the emigrating Church, with Elder Mason, removed back again to Mass., and settled at a place called New Providence, now in the township of Cheshire in Berkshire County. What became of the converts Mr. Mason left behind, I do not find; but it is probable they were scattered and the Church broken up after the founder had left them. Some further account of the Baptists there will be given in its due order.

### HORTON.

Not long after the settlement of the Church in Sackville, an Elder Moulton, from one of the New England States, probably from Massachusetts, began to preach at Horton. His preaching was attended with success, and in a short time a Church was formed consisting of Baptists and Congregationalists. What became of Mr. Moulton I do not find; but the Church did not enjoy much prosperity, until it was revived under the ministry of Henry Alline. This zealous minister was cordially received among them, and the Church adopted his maxims of discipline. They travelled but a short time, however, in fellowship with his New-Light connection, before they made choice of a Mr. Piersons, a native of England, for their minister, who induced them to give up their mixed communion plan, and settled them on consistent ground [1778]. But in a short time, by the influence of one of their deacons, they broke down all their bars, and again admitted unbaptized persons to their communion. In this practice they continued until 1809, when a reformation was again effected, which is likely to be permanent.

About the year 1790, Elder Piersons removed to Hopewell, New Brunswick, where he died shortly after.

David George, in speaking of Horton Church (Rippon's Register, Vol. I., p. 481), mentions that a Mr. Scott was their minister. He probably succeeded Mr. Piersons, and continued with them but a short time. But I can gain no further account of him.

A few years after Mr. Piersons' removal, the Church made choice of Elder Theodore S. Harding for their pastor, in which office he continues to the present time. He had been a Methodist preacher, but was baptized and ordained by Mr. Burton of Halifax, soon after his settlement in that city.

### NEWPORT.

This town received its name from Newport on Rhode Island, from

which most of the planters of it emigrated. While Mr. John Sutton was in Nova Scotia, he preached some time in Newport [1763] and baptized a few persons; but he soon left the country and returned to New Jersey.

Shubal Dimock is said to have been one of the principal promoters of religion in this town. He was a native of Mansfield in Connecticut, and was brought up a Presbyterian. But when he was brought into the light of the gospel, he found himself under the necessity of dissenting from the parish worship; for which he was oppressed and plundered, and this oppression led him to seek an asylum elsewhere. Accordingly in 1760, he removed to Nova Scotia and settled at Falmouth, where he tarried about a year. He then removed to Newport, where he spent the remainder of his days. He became a Baptist [and was immersed by his son Daniel] about the year 1775. He was a man of eminent piety, and occasionally preached. His eldest son Daniel was a Baptist in sentiment before he left Connecticut, but was not baptized till he settled in Nova Scotia, where the rite was administered to him by Mr. Sutton about 1763. This man was also a preacher, and preached until within a few days of his death. Joseph Dimock, pastor of the Church in Chester, is his oldest son.

The two Dimocks, Shubal and his son Daniel, united with the Church in Horton, but labored much to promote religion in their own town. But it does not appear that any Baptist Church was formed here until the year 1800 [Aug. 17, 1779]. The father died about ten years before this period, and the son about four years after it [1805]. Mixed communion was the prevailing custom among most of the Nova Scotia Baptists when the church in this town was formed, and it fell in with the practice, continued it for a short time, and then gave it up.

The Newport Church has waded through many trials from its disputes respecting the terms of communion, but more on account of the ill conduct of its late pastor, William Delany, whose labours were, for a while, attended with much success, but who, a short time since, fell into the sin of drunkenness and was excommunicated from the Church [1809]. This shipwreck of their pastor, by causing divisions, had like to have destroyed their visibility as a Church; but they have since recovered, in a good degree, from this painful shock, and although they have no settled minister, bid fair to be one of the most flourishing Churches in the Province.



CORNWALLIS.

The history of this Church will lead us back to the year 1776, when Henry Alline began his New-Light ministry in Nova Scotia, and established a Church here upon his plan, over which he was ordained pastor.

After Henry Alline's death, a Congregational minister of the New-Light connection, by the name of [John] Payzant, was ordained to the pastoral office here, in which situation he continued a number of years, when he removed to the town of Liverpool, where he now resides. Their next, who is also their present pastor, was Rev. Edward Manning, who has furnished me with much information of Nova Scotia, and the following respecting himself. He was ordained as their pastor, Oct. 19, 1795, being then an unbaptized New-Light minister. But his mind soon became disturbed about baptism, and for three years subsequent to his ordination, was much agitated on the subject; during which time he continued a motley mixture of administrations, sometimes immersing, and at other times sprinkling both adults and infants, constantly endeavouring to prove from the Scriptures the eligibility of his subjects for the ordinance, and the validity of his different administrations. But at length his mind was brought to a stand; the only gospel baptism was clearly exhibited to his view, and he was made willing to obey. He accordingly went to Annapolis, and was baptized by the Rev. Thomas H. Chipman, the former pastor of the Church in that place.

This measure, as might be expected, produced some agitation in the Church, but it was finally agreed that he should continue their pastor, without being obliged to sprinkle any more, either infants or adults; but open communion both pastor and people conscientiously maintained. About this time, a very refreshing season was granted to the Church, and many believers were added by being baptized in the gospel mode.

The Church, however, was far from being harmonious for many years, but was in an agitated and divided state. Mr. Manning was obliged after a few years to relinquish open communion, and in 1807, soon after the Church was reformed to its present unmixed and consistent plan, he was led to call in question the validity of his former ordination.

This brought on him a new and peculiar trial, for the brethren were not unanimous in their opinions about the matter. In the midst of their enquiries, Elders Isaac Case and Henry Hale, two missionaries from the Massachusetts Baptist Missionary Society,

came among them; by their advice and assistance a unanimity was obtained, and his ordination was effected [1808]. Since that time they have moved on in order and harmony.

### CHESTER.

This Church was formed in 1788 upon the open communion plan, most of the members at that time being Congregationalists. One article in their confession was: "We believe baptism to be a divine institution, yet, as there are different opinions as to the subjects and outward administrations of the ordinance, we give free liberty to every member to practise according to the dictates of their consciences, as they profess to be directed by the word of God."

Different ministers labored among them with success. Rev. John Secomb, a very godly minister of the Congregational order, became their pastor, and continued in that office till his death. Rev. Joseph Dimock, who was then a Baptist minister, and who is now their pastor, made them a number of visits during Mr. Secomb's life, and soon after his death, (viz.: in 1793), he accepted a call and settled among them. Under his ministry they have been a prosperous and generally a happy people. They had however, for a while, some severe trials, occasioned by their disputes about the terms of communion. In 1809, a partial reformation was effected, so that no more were to be received into the church unless they were baptized. But still a few good people who had not been baptized were admitted to their communion. Thus matters continued until 1811, when the reformation was completed, and the church was received into the Association.

### ARGYLE.

In this place there was also a Church established by that successful planter of Churches, Henry Alline; but it had become broken or dissolved before the present one was erected.

About 1806, there was a very pleasing and extensive revival in this place, and the present Church was gathered under the ministry of Mr. Enoch Towner, their present minister; their number is about 70. One Pedo-Baptist, who is a very old and pious person, is admitted to their communion. The Church generally are convinced of the propriety of unmixed communion, but the old disciple is not inclined to go into the water; and they are waiting, (with patience it is hoped) until some escorting angel shall bear him beyond the bars of communion-tables, and thus complete the reformation which they have brought to such a hopeful period.

## HALIFAX.

This Church was founded by Rev. John Burton, its present pastor, in the following manner. Mr. Burton is a native of England, was initiated into the Episcopal Church in infancy, and never entirely left that establishment until he became a Baptist. He was, however, licensed in England as a dissenting minister. He arrived at Halifax May 20th, 1792; but he had no design of tarrying there, for he left England with the intention of settling in the United States. At this time there was a Mr. Marchington in Halifax, who had built a meeting-house for the Methodists, to which denomination he belonged; but on account of a disagreement between him and the Society, his meeting-house was unoccupied when Mr. Burton arrived. Into this house he was invited, where he preached for more than a year after his arrival in Halifax.

In the Fall of 1793, Mr. Burton travelled into the United States, and at the town of Knowlton in New Jersey, he was baptized in December of this year, and the next month was ordained at the same place. In June, 1794, he returned to Halifax a Baptist minister, to the astonishment of all his friends. He was now entirely alone, there not being an individual Baptist in the town but himself. He continued preaching in Mr. Marchington's meeting-house until the next year; and by this gentleman he was much befriended until after he had become a Baptist. But now being left without patronage, his prospects were truly gloomy and discouraging, being low in his temporal circumstances, and almost destitute of the society of his brethren, as the Province was then much overrun with error and enthusiasm, and the few Baptists who were scattered in it were so much intermixed with the Pedit-Baptist 'New Lights,' that he could have but little fellowship or communion with them. But his prospects soon became more encouraging; liberal helpers were raised up for the supply of himself and family. In a short time a number were baptized, and in 1795, a small Church was constituted, which has never been large, but is respectable and well established. A respectable congregation has been collected, from which Mr. Burton receives a comfortable support. They have purchased a lot  $55\frac{1}{2}$  by  $36\frac{1}{2}$ , on which they have erected a commodious house of worship, and also a dwelling-house for the accommodation of their pastor. Both of the buildings are of brick; and they, with the lot, cost about £900 in the currency of the Province, which is about \$3,600. The meeting-house is about  $36\frac{1}{2}$  by  $25\frac{1}{2}$ , with galleries. Towards



defraying the expenses of this estate, Mr. Burton collected considerable sums in different parts of the United States.

### PROMISCUOUS CHURCHES.

Besides the Churches whose history has been given, there are the following in this Province which have established unmixed communion, viz.: Sissiboo, in the township of Digby, Upper Granville, Lower Granville, Ragged Islands, Clements, Onslow, Amherst, Lunenburg, Digby Neck, Nictau, and Wilmot, and a small Church on Jordan and Pleasant Rivers, in a new settlement between Nictau and Liverpool. On the Isle of St. John's in the Gulf of St. Lawrence, and which island is attached to the Province of Nova Scotia, there is a small Church under the care of Elder Isaac Bradshaw. Some of these Churches were nearly as old in their beginning, as those whose history has been given at large, and were formerly mixed in their communion; others are of later date, and were established at first on their present foundation.

There are also four Churches in this Province, which admit unbaptized members to their communion, viz.: Yarmouth, Argyle, Barrington, Cockwert. There are also about 20 Baptist members in the town of Liverpool, some of whom are in the communion of a Congregational Church under the pastoral care of a Mr. Payzant. Yarmouth Church is said to consist of almost 300 members: Rev. Harris Harding is their pastor. It was first planted by Henry Alline. For many years it consisted of Pedo-baptists and Baptists indiscriminately. In 1807, they effected a partial reformation, so that none but Baptists are permitted to sign their articles, and enjoy the privileges of complete membership; but about twenty or thirty Pedo-baptists are admitted to their communion. This they call not *open*, but *occasional communion*."

### EARLY CHURCHES IN NEW BRUNSWICK.

As we have already seen, a Baptist Church was established at Sackville (originally Tantramar) by Elder Mason and his associates from Swansea, in 1763. The Horton Church, constituted in 1778, claims to be the first Baptist Church established in the Maritime Provinces, if not in Canada; but according to Benedict's History, the Baptist Church in Sackville, under Elder Mason as their pastor, was organized fifteen years before the Church in Horton. The original members, with their pastor, continued here for about eight years, and then returned to the United States. But Baptist senti-

ments had taken root, and continued to grow. "Two Baptist ministers," says Benedict, "whose names were Windsor and Rounds, are mentioned as having labored here in early times: but how long or with what success we are not told."

A Mr. Joseph Reed was called to the ministry in this Church. Particulars are not given, but the probability is that Mr. Reed was the successor of Mr. Mason. He labored here for some years and then removed to Horton, N. S., where he died.

As the result of these changes, the first Baptist Church of Sackville lost its visibility before Henry Alline came upon the stage. Under his ministry a revival of religion took place in Sackville, and a Church was constituted on the Congregational plan; but this subsequently was demoralized and scattered.

When Joseph Crandall, as a young convert to the truth, came to them in the year 1800, in the power and spirit of the gospel, souls were converted and a new Baptist Church was organized. This probably was the first Baptist Church constituted in New Brunswick by "the Fathers." This was thirty-seven years after the establishment of a Church in this place by Elder Mason.

"Though seed lie buried long in dust,  
It shan't deceive the hope;  
The precious grain can ne'er be lost,  
For grace ensures the crop."

The Church at Salisbury, over which Father Crandall presided from its commencement till his removal by death, was organized in 1800. Likewise the Church at Waterbury or Canning, so long under the effective ministry of Elder Elijah Estabrooks, was constituted in 1800. The Church at Prince William, under the pastorate for many years of Elder Lathrop Hammond, was also established in 1800. Not long after came the Churches of Wakefield and Springfield. These were followed by the rise of the following Churches, viz.: Germain Street, St. John, in 1810, First Keswick in 1812, Fredericton in 1814, Nashwaak in 1814, St. Martin's about the same time.

Benedict, who wrote in 1813, speaks of Baptist Churches, in addition to the above, as existing in the following places, viz.: Mangerville, Shepody, Woodstock, Kingsclear, Long Reach, Sussex, St. Mary's, St. George, St. Andrew's, and St. Stephen. He adds: "Very little information has been obtained respecting the time when, or the circumstances under which, these Churches were formed;



except that a number of them were gathered, and others were enlarged and strengthened, by Elders Isaac Case, Henry Hale, Daniel Merrill, and Amos Allen, who travelled hither under the patronage of the Massachusetts Baptist Missionary Society."

Benedict also speaks of a system of error introduced into the Churches by New-Light enthusiasm, called "*The New Dispensation.*" This system consisted largely in a mystical explanation of the Word of God, and in regarding mere animal impulses as the infallible teachings of the Holy Spirit, which must be followed at all hazards. Some of the Baptist teachers were, for a time, led astray by these speculative ideas, but subsequently saw their mistake and retraced their steps.

The date of the organization of several of the above Churches, as given in our Baptist Year Book, does not correspond with the statements of Benedict's History. This may be accounted for in this way. Probably in the transition state of these Churches, several of them lost their visibility, and the present dates are given from the time of their resuscitation.

The table given on page 42 shows that only five New Brunswick Churches were represented in the first Association up to 1810, viz.: Salisbury, Sackville, Waterbury, Prince William, and Wakefield.



## CHAPTER IV.

### THE RISE AND PROGRESS OF THE BAPTIST ASSOCIATION OF NOVA SCOTIA AND NEW BRUNSWICK.

“**I**N 1797,” says Benedict’s History, “four ministers—whose names are Payzant, Chipman, James and Edward Manning—met in Cornwallis, and devised the plan of an Association. According to their request, six Churches, by their delegates, met the next year, among whom were six ministers; and all the Churches at this time were composed of a mixture of both denominations. The Association was formed, and mixed communion at that day was a thing of course, and continued to be practised in this body for eleven years, namely, until 1809.”

While no Minutes of the first Association were published until 1810, the following copy of the Preamble and Rules adopted at the organization in Lower Granville, appears in the “Jubilee Sketch” furnished by Elder S. T. Rand.

The Association of the Baptist Churches of Nova Scotia and New Brunswick was constituted at a meeting of a number of the ministers and brethren from different Churches, in Granville in the County of Annapolis, on the first Monday after the 20th of June, 1800, after having carefully examined, approved and adopted the following principles and rules, viz.:

1st.—That such a combination of Churches is not only prudent but useful, as has been proved by the experience of many years in England and America. Some of its most obvious benefits are—union and communion among the several Churches,—maintaining more effectually the faith once delivered to the saints,—obtaining advice and counsel in cases of doubt and difficulty, and assistance in distress,—and in general being better able to promote the cause of God.

2nd.—That such Association is entirely consistent with the independence and power of particular Churches, because it pretends to

no other powers than those of an advisory council, utterly disclaiming all superiority, jurisdiction, coercive right or infallibility.

3rd.—That an Association should consist of men of prudence, judgment and knowledge, particularly in the Scriptures, such men alone being the proper persons to represent communities which profess to hold the Scriptures as their only rule of faith and practice in matters of religion; and who have a right to expect that every advice, opinion, or direction they receive from an Association, should be scriptural, it being necessary that such persons should be skilful and expert in the laws of God as counsellors are in the laws of the land: for this is the ground of the Church's application to them.

## RULES OF THE ASSOCIATION.

### RULE 1.

The Nova Scotia Baptist Association shall consist only of messengers chosen and sent by the Churches,—such messengers to be the ministers of the said Churches, and such other judicious brethren as the respective Churches may select; and also such other prudent brethren of like faith and order, as the Association, at the time of its being held, may invite to sit in council with them. The expense of the messengers to be borne by the Churches that send them.

### RULE 2.

With their messengers, the Churches are to send letters addressed to the Association, in which mention should be made of the names of the messengers, and their authority to act for the Churches; of the state of the Churches,—their peace and harmony,—their increase by baptism, or letters dismissive or commendatory, from other Churches,—their diminution by death, excommunication or dismissal to other Churches; and their present number of members. If any questions are to be put to the Association, any difficulties to be stated, advice to be asked, or business of any kind to be proposed, the same must be set forth and expressed in such letters.

### RULE 3.

All matters at the Association are to be determined by the suffrages of the messengers composing the body, except such as are plainly determined by Scripture, which are never to be put to the decision of votes. All that speak are to address the Moderator, who is to take care that none be interrupted while speaking, and that no other indecorum take place.

## RULE 4.

The Churches are to be received into the Association by petition, setting forth their faith and order, their desire to be admitted, and willingness to conform to the rules of the associated body. When a petition is presented and the matter is ready for a vote, the Moderator shall state the question, and the suffrage being given in favor of the application, the Moderator shall declare that such a Church is received into the Association, in token of which he is to give the messengers from the Church the right hand of fellowship, and desire them to take their seats in council.

## RULE 5.

The Association is to meet annually on the first Monday after the 20th of June, at 10 o'clock in the forenoon, and to continue in session until business is finished. It is to be opened with Divine worship, after which a Moderator and Clerks are to be chosen; the letters from the Churches are then to be received and read; the names of the messengers to be taken down, and business to be attended to, and Minutes thereof made. A Circular Letter from the Association to the Churches is to be prepared, signed by the Moderator and Clerk, and submitted to the meeting for their approval, in order to be printed in the Minutes. The Minutes of the Association to be printed forthwith, and distributed to the respective Churches. They are to contain the state of the Churches as reported in their letters,—when and by whom vacancies are to be supplied,—who is to preach the next Association sermon, and whatever else it may be useful for the Churches to know.

## RULE 6.

Connections to be formed and correspondence to take place between this Association and other Associations in England and America, by mutual letters or messengers to them, and from them to us.

## RULE 7.

The Faith and Order of this Association to be expressed in a Confession of Faith, the same as set forth by upwards of one hundred congregations in Great Britain in the year 1687, and adopted by the Association of Philadelphia in 1742, some of the leading principles of which are as follows: the imputation of Adam's sin to his posterity; the inability of man to recover himself; effectual calling



by Sovereign grace; justification by imputed righteousness; immersion for baptism on profession of faith and repentance; the congregational mode of worship and discipline; and the independence of Churches and reception of members upon evidence of sound conversion.

#### RULE 8.

If any Church belonging to the Association cease to comply with its rules for three succeeding years, in not sending messengers, letters, or money to assist in meeting necessary expenses, such Church shall be dropped from the Minutes, and considered as not belonging to the Association, unless peculiar circumstances shall appear to explain or justify such omission.

We learn from the Historic Sketch by Rev. S. DeBlois, that the second meeting of the Association was held in Horton in 1801. The introductory sermon was preached by Rev. James Manning from Malachi 2: 7.

A manuscript document, written by Elder E. Manning, records the doings of the Association at its session in 1802, thus:—

“The Baptist Association met according to appointment, at the Baptist meeting-house, Cornwallis, 20th of June, 1802. Sermon by Bro. T. H. Chipman, from Genesis 45: 24,—“See that ye fall not out by the way.” Gave general satisfaction. Prayer by Bro. Harding. Exhortation per Bro. Crandall. The Moderator and Clerk, with the Elders and Messengers, took their seats. Singing, and prayer by the Moderator. Chose Bro. Joseph Dimock, Moderator, and Bro. Edward Manning, Clerk.

Read letters from the following Churches, by their Elders and Messengers, viz.: *1st Baptist Church, Annapolis*—Elder Thomas H. Chipman; Joseph Fellows and S. Morse, Deacons. *2nd Baptist Church, Annapolis*—Elder James Manning, and James Delap, Deacon. *Baptist Church in Horton*—Elder Harding; B. Kinsman and Peter Bishop, Deacons—numbers, 185. *Baptist Church in Newport*—Daniel Dimock, Deacon, messenger. (The letter) expressing thanks to the Association for help, and craving more aid. *Baptist Church in Sackville, N. B.*—Elder J. Crandall; gives information of their numbers, and craves help. Another branch of said Church at Salisbury sent per Bro. Crandall another letter, giving some pleasing intelligence. *Baptist Church in Digby.*

Read the plan of the Association, which was carried in its proper

place. Read an Article of the Baptist Confession of Faith respecting the Resurrection of the Body; and the Association approved of it. Read two letters from the Baptist Church in Halifax, requesting the Association to send two ministers to attend the last Sabbath in this month, at the dedication of their meeting-house, and to supply their minister's absence for three months,—and stating the situation of the Baptist Church in Shelburne, and recommending some brother in the ministry to go to their assistance. The Association recommended Bros. Chipman and Edward Manning to go to the assistance of the Halifax brethren at the dedication of their House. The Association agreed to recommend to their different Churches to send to the Halifax brethren assistance in the absence of their minister.

Agreed that the ordinance of baptism should not be administered to any but those that join the Churches, except in cases where they can not be blessed with such a privilege.

In answer to the Horton Church, respecting how far the Church shall proceed with a member who is guilty of public offence, have agreed, if the member be visited according to the gospel, and cited to appear to give an account of his or her proceedings, and they fail (to do so), that it is for the honor of God and the health of the Church to cut them off. The Church in Newport requests assistance; several brethren offer to serve them in course. The Church in Sackville requests assistance likewise. The Association agree that those who feel themselves at liberty to go, shall visit them; and that Bros. Silas Morse and Joseph Fellows, who preach without ordination, have a certificate from the Association.

Voted, that the Association should be held next year at the Baptist meeting-house in the lower end of Granville. Bro. Joseph Dimock to prepare the Circular Letter; or, in case of failure, Bro. T. H. Chipman. Bro. Joseph Dimock to preach the introductory sermon; and in case of failure, Bro. Edward Manning."

The Association met again in Horton in 1805. But the only record of the proceedings is given in the Historic Sketch quoted above, and reads thus: "A Council was appointed to advise the Church in Cornwallis in reference to the difficulties about baptism."

We now quote again from Benedict's History: "The Association had now become considerably large; it had enjoyed many prosperous seasons, and believers' baptism had almost supplanted the doctrine of infant sprinkling. The reader will perceive by the preceding history of the Churches that the terms of communion had been

previously much agitated among them. Many had come to a point on the subject; and the Association, at its annual session in 1809, found itself so much straitened and embarrassed that a vote was then passed that, for the future, no Church should be considered as belonging to it, which admitted of open communion. On account of this vote, four Churches were dropped or else withdrew.

It was a trying circumstance in the minds of many, to shut their doors against so many of their pious and beloved Pede-baptist brethren who had so long travelled in communion with them. And under these delicate circumstances, some were doubtless over-zealous in pushing the reformation; while others, probably from the tenderness of their feelings, declined promoting a measure of the propriety of which they were most fully convinced.

Some of these persons said to their brethren, ‘Do not wait for us, but go forward and do your duty, and leave us to do ours.’ And many of these who had long been halting, and who felt in a measure easy in their minds, while their baptized brethren sanctioned their neglect by admitting them to the same Church privileges with themselves, now were awakened to a sense of their duty, came forward, and were baptized.

Many who had been for a long time embarrassed were now relieved, and viewed themselves as standing on tenable ground; and many individuals throughout the country, and the whole Church at Halifax, who had refused communing and associating with the mixed communion connexion, as soon as they were reformed, most cordially united with them.

The discipline of the Churches has been much better regulated on the new plan than on the old one.”

#### SKETCH OF THE ASSOCIATION FROM 1810 TO 1821.

The N. S. and N. B. Association met at Sackville, N. B., June 25, 1810, and for the first time, so far as we know, published Minutes of the proceedings. From these we learn how denominational business was conducted seventy years ago.

“1. At 10 o’clock, A. M., Introductory Sermon by Brother DANIEL MERRILL, from Rev. 20: 1, 2, 3.

2. Introductory prayer by Brother THEODORE S. HARDING.

3. Chose Brother THEODORE S. HARDING, Moderator.

4. Chose Brother THOMAS ANSLEY, Scribe; and Brother WILLIAM FREEMAN, Assistant.



5. Voted that Brothers D. MERRILL and H. HALE, Messengers from the Lincoln Association (Me.), take a seat with us.

6. Read Letters from several Churches, and took the following account of members added, dismissed, excluded, and who died the year past, and the present number in each Church:

CHURCHES.	ELDERS AND MESSENGERS.					TOTAL.
		Added.	Dismissed.	Excluded.	Died.	
Digby,.....	JAMES MANNING,.....	44	37	5	..	63
Lower Granville,.....	do. do. ....	14	..	..	..	60
Upper Granville,.....	THOMAS ANSLEY,.....	11	56	..	..	55
Cornwallis,.....	EDWARD MANNING,.....	..	..	..	2	56
Horton,.....	THEODORE S. HARDING,..	4	..	..	..	270
	EDMUND J. REIS,.....	..	..	..	..	..
	Peter Bishop,.....	..	..	..	..	..
	John Burnham,.....	..	..	..	..	..
Newport,.....	William Smith,.....	1	..	2	1	90
	George Dimock,.....	..	..	..	..	..
Onslow,.....	NATHAN CLEAVELAND,..	2	..	..	..	36
	Thomas Lynds,.....	..	..	..	..	..
Amherst,.....	Thomas S. Black,.....	..	..	..	..	15
	William Freeman,.....	..	..	..	..	..
Digby Neck,.....	PETER CRANDALL,.....	..	..	..	..	69
Salisbury, N. B.,.....	William Sinton,.....	6	..	..	2	46
Sackville, N. B.,.....	JOSEPH CRANDALL,.....	..	..	..	..	55
	JONATHAN COLE,.....	..	..	..	..	..
	William Lawrence,.....	..	..	..	..	..
	Joseph Reed,.....	..	..	..	..	..
Waterbury, N. B.,.....	ELIJAH ESTABROOKS,...	..	..	..	..	50
Prince William, N. B.,..	L. Hammond,..	2	2	1	1	37
Wakefield, N. B.,.....	—,.....	..	..	..	..	22
		84	95	8	6	924

TUESDAY MORNING, June 26.

7. Prayer meeting this morning at 6 o'clock. It was a refreshing time from the presence of the Lord.

8. At 10 o'clock Elder Daniel Merrill preached from Matt., 19: 19, 20.

After concluding the exercises of the morning, we proceeded to the business of the present session.

9. The Circular Letter, written by Elder J. Crandall, was read and accepted.

10. Voted that Elder E. Manning and Elder T. S. Harding supply the Church at Newport.

11. In answer to the Church of Salisbury, voted—1st, that a Day of Fasting and Prayer be appointed, and that those brethren who stand opposed to the order of God's House, be invited to attend to the same.

12. 2nd—Voted, that a Church meeting be appointed, and brethren chosen to visit, advise, admonish, and exhort, in meekness and much love, the above described brethren. Should their endeavours prove fruitless, it is our advice to exclude them.

13. Voted, that Brother Hammond be examined as a candidate for ordination.

14. Considering the difficulties attending the ordination at Prince William, should Brother L. Hammond be thought a proper candidate, we vote that he should be ordained here.

15. Voted, Elder J. Manning supply the first Baptist Church of Digby.

16. Voted, the Association be held next year at Onslow.

17. Voted, Elder T. S. Harding write the Circular Letter.

18. Voted, Elder T. Ansley write the Corresponding Letter.

19. Brethren E. Manning and T. Ansley are appointed Messengers to the Lincoln Association.

20. Appointed Brother E. Manning to preach the Introductory Sermon, in case of failure, Brother J. Crandall.

21. Voted, that 600 copies of the Minutes, Circular and Corresponding Letters, be printed.

22. Brethren E. Manning and T. S. Harding to superintend the printing of the Minutes and Letters; and they must distribute them by the middle of next August.

23. Voted, that the Articles of the Lincoln Association be recommended to the Churches in connection with us, to be adopted by them.

24. Voted, ten dollars be given to each Messenger appointed to go to the Lincoln Association, to help to bear their charges.

25. Voted, Elder J. Crandall shall receive the same for his attendance last year.

26. Examined Brother L. Hammond, and received satisfaction; and we consider him a proper subject of ordination.

27. Met at 6 o'clock, and attended to the ordination of Brother L. Hammond. Introductory prayer by Brother T. S. Harding; and a sermon preached by him also. The charge was given by Elder D.

Merrill. When the hands of the Elders were laid on the head of the candidate, Brother J. Crandall poured out his soul in prayer to God. The Right Hand of Fellowship was given by Brother Edward Manning. The concluding prayer by Elder Hale."

### CORRESPONDING LETTER.

*The Nova Scotia and New Brunswick Association convened at Sackville, N. B., June 25 and 26, 1810, to our Corresponding Association, sendeth Christian salutation.*

DEARLY BELOVED BRETHREN IN THE LORD,—Our hearts were made glad by the good intelligence brought to us by your Messengers and Minutes, informing us of your good order and steadfastness in the faith of the Gospel, and the numbers added to you. May your hearts continue to be fired with ardent zeal to make known the honour and victories of the Cross, until thousands and tens of thousands be brought in delightful harmony to receive Jesus of Nazareth as their Prophet, Priest and King. Brethren, we trust your hearts will rejoice to hear of the great things the Lord hath done and is doing in these regions of the earth. For He is giving us an increasing unanimity of sentiment in the lively Oracles of God. Our Minutes will also inform you of our additions. Our present interview has been delightful and refreshing, the Lord being in the midst of us. And now, dear brethren, we wish you much of the Divine presence in your present convention. We also wish for a continuance of your profitable correspondence. Asking an interest in your prayers, we subscribe ourselves your brethren in the faith and patience of the Saints. Farewell!

Signed in behalf of the Association.

THEODORE S. HARDING, *Moderator.*  
THOMAS ANSLEY, *Clerk.*

We give the above record of 1810 just as we find it, without reconstruction or correction, omitting only the Circular Letter, so that our readers may have a just conception of the mental discipline of the Fathers seventy years ago. It will be seen that nothing was said in that Association about Home or Foreign Missions, Sunday Schools, or Education, &c. It was emphatically a transition state.

1. These people were converted to God.
2. They organized churches.

3. These Churches, as light increased, were found to be imperfectly constructed.

4. The next thing to do was to come into gospel order.

5. When the Churches were reconstructed they proceeded to organize their Association on a correct basis.

This they did in 1809; and in 1810, as we have seen, they published their records. But the reconstruction did not embrace all. Hence the struggle and the contest, as indicated by the Circular Letter. But substantial work was done, and valuable aid was rendered by the Massachusetts Baptist Home Missionary Society, which then covered what is now the State of Maine. The missionaries to the Provinces were Elders Case, Hale, and Merrill. It will be seen that the last two were present at the Association of 1810, and rendered important service.

The following letter from the Rev. Daniel Merrill to the editor of the *American Baptist Magazine* will be read with interest in this connection.

#### EXTRACT OF A LETTER

FROM THE REV. DANIEL MERRILL, TO THE EDITOR OF THE  
"AMERICAN BAPTIST MAGAZINE."

SEDGWICK, Maine, Aug. 17, 1810.

MY DEAR BROTHER,—

A fortnight to-day, I returned from my eastern expedition. My route lay through part of his Britannic Majesty's dominions, and hard by some of the strongholds of Satan; I was everywhere, however, received with sufficient attention and civility.

It was very pleasing to me to behold my beloved brethren of Nova Scotia and New Brunswick, who have so lately emerged into gospel liberty, so expert in discipline, so determined in Christian order and communion, and so well marshalled in battle array. They appear, in a very good degree, like *veterans*, whilst they are, in age, but very children. Fourteen years only have elapsed since but one *baptized* Church was to be found in both Provinces. Now they can count nearly forty, and some of them are large and flourishing.

Their Association, which I visited as a Messenger from the Lincoln Association, was holden at Sackville on the 25th and 26th of June. It was a good season. Tokens of the Chief Shepherd's kindness and presence appeared specially manifest. The Elders and Messengers of the Churches were solemn, cheerful, and of good courage. The letters from the different Churches were refreshing,



and fraught with much good news. In one County (Annapolis, if I mistake not,) between two and three hundred had put on Christ the present year, by being baptized into Him. Babylon appears to be in full retreat; yet her pursuers should be very wary, for she is very subtle, and by no means in a very good mood. She thrust one of Christ's ministers into prison, the week before I left those regions; and their evil eye was fixed on Bro. Hale, to take him the same week; but he being a "Gospel Ranger," they were not and I presume they will not be able to incarcerate him.

Zion's God is so generally lengthening her cords, and making her stakes stronger, that I cannot in one short letter descend to particulars, without leaving the larger half behind. However, that my letter be not altogether in generals, I will particularize a few instances.

I will begin with Brier Island. The place was notorious for irreligion, perhaps as much so in proportion to its magnitude, as was Sodom on the morning of Lot's escape. Last Autumn or Winter, Bro. Peter Crandall visited the Island, and preached to as many of the shy islanders as he could collect within hearing of his voice. He was threatened with death if he ventured to preach on this Island again. However, he loved their salvation more than he feared their threatenings; he ventured,—the people collected,—he spoke, and the Lord spoke too. At a late hour the assembly was dismissed. He retired, but ere soft sleep had closed his eyes, a messenger requested he would visit a house distrest. Without gainsaying he arose and followed him. Whilst on his way, in the first house he passed, he discovered a light; it came into his mind just to call and see how they did. He found them in the agonies of dying unto sin,—an household distrest for sins committed and salvation infinitely needed. He saw their anguish, manifestly such as all must feel or die forever; and observing their exercises and situation such as he judged not expedient to be interrupted, retired in silence. The next house he found and left in a very similar condition. Going a little further, he heard a person in the field, manifesting by his sighs and groans, bitterness of spirit. Mr. Crandall turned aside, and in silent wonder beheld, and left the sin-sick man. He was soon at the house whence they had sent for him. Here he found a company sorely opprest with their load of sin, burdened by it, and longing to be free. Here he broke silence, and pointed dying sinners to a living Saviour. On this never-to-be-forgotten Island, in sixteen of the eighteen families which reside on it, were thirty-three hopefully

born from above. The reformation had reached the main, so that when I saw him, he had baptized between fifty and an hundred.

Before this shall reach you, Brother Hale's to Brother Collier will probably be handed to you.

In addition to what he has communicated, I will add that he has given but a very modest account of what the Lord hath wrought at Belisle Bay by him. I know not whether I ever saw or heard of any one garrison being so largely harassed by a single gospel ranger in the compass of one campaign, and that too a winter one. It is true Brother Ansley, who is no mean soldier, was there one evening, in which the Lord wrought wonderfully. An account of this evening, with one preceding it, is nearly as much as I have now time to relate.

On an evening preceding the two, and in which Brother Hale delivered his first discourse to the then idle people on Belisle Bay, a Polly Davis was arrested by the Spirit of Truth, and before the next rising sun, was set at liberty. The next day being a militia muster, the young men came to see their changed associate, and wondered at but hated the change.

Another lecture was appointed for the following evening. Not far from the time of meeting, two of the foremost young men, taking the inn on their way, called for half a pint of ardent spirits each and drank it, observing that they would raise the devil at the meeting. The religious exercises began, and sleep prevailed over the young men, till little more was to be heard. However, they awoke from their drunkenness, and in season to hear a sentence or two, and what they heard was as a nail in a sure place. They had rest no more until they found it in believing. Soon after this, at an evening lecture, Brother Ansley preached; and when Brother Hale had observed what he judged expedient, and the assembly were dismissed, the people all sat down. A solemn silence now prevailed for nearly an hour, when a young woman about twenty, who had been baptized about two years before, arose and, filled with a sense of her backsliding heart, spake in such a feeling and solemn manner as greatly to affect the whole assembly. It was now a time of weeping, mourning, and lamentation. The saving health of our Immanuel soon appeared in healing the broken-hearted, and setting the poor captives free. Before the morning light, nine young converts were chanting forth their young hosannas.

You can hardly imagine how suddenly and deeply these things waked the enemies of reformation, and roused all their powers of

opposition. The Church Priest now visited where he had never walked before. The dialogues between him and his now converted but heretofore deluded parishioners, would be sufficiently entertaining had I time to relate them.

From Belisle Bay I came down the river to the City of St. John, where I preached three times,—twice on the commons,—and baptized one worthy man and two honorable women.

In bonds of perpetual friendship, I am sincerely yours,

DANIEL MERRILL.

This Mr. Merrill has an interesting history. Before he became a Baptist, he was the esteemed pastor of a large Congregational Church in Sedgwick, Maine. He became troubled in his conscience on the subject of *believers' baptism*. He examined the Scriptures, read Pede-baptist books, and adopted various methods to banish his doubts regarding the validity of infant baptism; but all this was unavailing. His perplexities increased, but he could not endure the thought of renouncing the faith of his fathers, and becoming a despised Baptist. In his trouble he prayed earnestly "*Lord make me anything but a Baptist;*" but the truth pressed his conscience until he cried in deep anguish of spirit before the mercy seat, "*Lord make me anything Thou wouldst have me to be, even if it be a Baptist!*" As might be expected, soon he felt constrained by God's word to embrace with his whole heart the doctrine of believers' baptism, as maintained by us. He accordingly preached seven sermons to his Church, giving his reasons for this change in his religious opinions, and putting forth such a chain of Scriptural argument as produced a powerful impression upon his people. The result was that Mr. Merrill, his wife, and other members of his Church, numbering in all sixty-six, were buried in baptism, May 13th, 1805, by Dr. Baldwin, of Boston; nineteen more were baptized the day following, and the whole were formed into a Baptist Church, and Mr. Merrill was ordained their pastor. The members of this Congregational Church continued to repair to the water until about one hundred and twenty of them were baptized. The sermons preached by Mr. Merrill on the subject of baptism, passed through several editions and were extensively useful. It seemed a fortunate circumstance that one so eminently qualified to teach should, in the providence of God, have been chosen to instruct the young converts in the Provinces, and to guide the infant Churches to a more thorough knowledge of gospel doctrine, precept and practice.



In 1811, the Association met at Onslow, with Brother T. S. Harding as Moderator, and Rev. E. Manning as Clerk. Introductory sermon by Rev. Edward Manning. Four Churches were added, viz.: the Baptist Churches of Halifax, Wilmot, Chester, and Springfield. Whole membership, 1221.

In 1812, the Association held its anniversary with the Church at Upper Granville. Introductory sermon by Rev. Joseph Crandall. Rev. John Burton chosen Moderator, and Rev. E. Manning, Clerk. The baptized Churches of St. John, New Canaan and Lunenburg requested, by letters, admission into the Association, and were unanimously received. Total membership, 1371.

The Minutes of 1813 say that the Association was held at the Baptist Meeting-house in Sheffield, N. B. (now known as Waterbury). Elder Edward Manning preached the introductory sermon. God's gracious presence was manifested. Elder Joseph Crandall was chosen Moderator; William Sinton, Clerk. The baptized Churches of Madamkisway (Keswick) and St. Mary's were, by a unanimous vote, received. Total membership, 1605.

In 1814, the Association was held with the Church in Chester. Brother Thomas Ansley delivered the introductory sermon. Rev. E. Manning chosen Moderator, and Bro. William Chipman, Clerk. The Baptist Church of Fredericton, by their own request, was admitted into the Association. We see that the Church of St. Martin's appears this year for the first time upon the Minutes. It was probably organized in 1813. Brother Edmund J. Reis preached on Tuesday morning from Prov. 13: 15. "A contribution was made for the poor heathen, to be sent to the Treasurer of the Auxiliary Bible Society of Halifax, and forwarded by that Society. Amount received, £8 13s."—\$34.60. This may be regarded as the COMMENCEMENT OF OUR FOREIGN MISSIONARY ENTERPRISE.

In compliance with a request from the Church in Chester, Brethren Joseph Crandall and Samuel Bancroft were commissioned to preach the gospel to the people on the shore to the eastward of Chester, each to receive five shillings per day, during three months, and the Association pledges to see it paid. This is the FIRST SYSTEMATIC EFFORT OF THE FATHERS IN THE HOME MISSION DEPARTMENT. Prior to this, they had all been missionaries in turn, but under no direction by any organization: and no one was pledged to see them paid for their services: but from this time forward, men were sent forth to do mission work. Then we should further note that Home and Foreign Missions were commenced in the same year by the

Fathers, showing that they regarded them as twin sisters in the great work of saving souls. Brother Holmes Chipman was appointed Treasurer of money collected. Total membership, as reported, 1494.

In 1815, the anniversary was held with the Cornwallis Church. Introductory sermon by Father Joseph Dimock. Elder J. Dimock chosen Moderator, and Elder E. J. Reis, Clerk. An appropriate missionary sermon was preached by Brother Edmund J. Reis from the passage in Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." "A refreshing time from the presence of the Lord." A liberal contribution was taken up for sending a missionary to the eastward of Halifax, amounting to £29 13s., or \$118.60. The collections of these modern times, at our great anniversaries, are small in proportion to this contribution for Home Missions made by the Fathers sixty-five years ago.

"In answer to the Church of Chester, voted that the Baptist Catechism should be procured, and recommended to the Churches in connection, to be used by their members in the education of their children."

We are not told by whom this Catechism was prepared; but we doubt not it was sound in the faith; and the resolution indicates that the Fathers believed in properly training the children in the right ways of the Lord. A great need of our Churches and of our families of the present day is a Baptist Catechism, all sparkling with the truth of God.

"In answer to the request of the Church of St. John, that a Code of Discipline might be adopted and recommended to the Churches in connection,—

*Voted*, That a Committee should be appointed to draw up a Code of Discipline, for which the following brethren were chosen:—Joseph Dimock, Edward Manning, William Chipman, Joseph Crandall, and Thomas Ansley."

"*Voted*, That the Association is considered a Missionary Society, and with them is left the whole management of the Mission business."

This is the FIRST REGULAR MISSIONARY SOCIETY CONSTITUTED BY THE FATHERS. Joseph Crandall and James Munro were appointed missionaries to the east of Halifax; and the Treasurer, Holmes Chipman, was directed to pay each the sum of forty dollars out of the fund. Total membership, 1207.

The Association met at Nictaux in 1816. Rev. Joseph Crandall preached the introductory sermon. Brother Joseph Dimock, Moderator, and Brother James Munro, Clerk. A liberal collection was

made for the purpose of renewing the Mission on the shores of Nova Scotia, east of Halifax, and also for extending missionary exertion on the Northern shores of the Province of New Brunswick. Membership reduced to 993.

At this session, James Munro was present as a candidate for ordination. After a satisfactory examination, he was set apart by the laying on of hands. Ordination sermon by Elder E. Manning.

1817. The Association was held at Fredericton. Introductory sermon by Rev. Joseph Dimock. Brother J. Dimock chosen Moderator, and Brother James Munro, Clerk. Membership, 1104. Home Missionary efforts strongly commended.

1818. The Association assembled at Newport. Rev. Joseph Crandall preached the Association sermon, "much to the satisfaction of the Association generally." Bro. Joseph Dimock chosen Moderator, and Bro. E. Manning, Clerk. Membership reported, 1367. Brother Houghton delivered an appropriate sermon, having reference to Missions; at the close of which a collection was taken, amounting to fifty-six dollars.

A Committee was appointed to superintend the missionary concerns of the Provinces, consisting of Brethren T. H. Chipman, Edward Manning, T. S. Harding, Simon Fitch, Daniel Lockhart, George Dimock, and William Chipman. This arrangement indicates a more orderly management of missionary affairs. The whole amount collected this year for Home Missions, was £46 12s. 2d., or \$186.44,—very large, in comparison with our modern contributions.

"Employed Brother T. Ansley for eight weeks to the eastward of Halifax; Bro. David Harris eight weeks on the North Shore, on the south banks of the River St. Lawrence; and Brother James Munro for eight weeks to the destitute up the River St. John. It was also agreed that each missionary should receive ten dollars per week, and all expenses borne, and that they account for all moneys received to the Committee; but this does not apply to any articles of clothing given to the missionary or his family."

1819. The Association met in Germain Street, St. John. Number of members of Churches reported, 1570. Brother David Nutter appeared before the body as a candidate for ordination, and gave the most satisfactory evidence of his call and qualifications for the ministry. Ordination sermon by Elder Harding. Laying on of hands by Elders Chipman, Manning, Harding, Ansley, Crandall, Drinkwater, and Dimock. Consecrating prayer by Elder Chipman; charge by



Elder Manning; hand of fellowship by Elder Drinkwater; concluding prayer by Elder Crandall.

Collections for missionary purposes on the increase. More missionaries appointed. Elders Dimock and Nutter and Deacon Floyd were appointed a Committee to counsel and assist the Church at St. Martins, as their case may require.

1820. The Association anniversary was held at Sackville, N. B. Sermon by Elder E. Manning. Elder J. Munro, Moderator; Elder C. Tupper, Clerk. Membership of the Churches increased to 1785. The Churches of Windsor and Miramichi added. Bro. Samuel McCully appeared as a candidate for ordination, and after a careful examination, he was set apart in the usual way.

“Voted, That Elders E. Manning, D. Harris, and Brethren H. Chipman and William Chipman be our Committee to superintend missionary concerns in Nova Scotia. Also, Elders R. Scott, E. Estabrooks, T. S. Harding, and Brethren T. Pettingell, W. Wilmot, J. Drake, and J. Ring, in New Brunswick.”

This was the first Board appointed for *Home Missions in New Brunswick* especially. Elder T. S. Harding was at that time officiating in Fredericton, and therefore was placed upon the new Board.

William Wilmot, one of the Board, was the father of the Hon. L. A. Wilmot, late Governor of New Brunswick. He was a Baptist local preacher, and was a man of strong intellectual capabilities. The son inherited the father's gifts.

The Association in 1820 recommended the observance of the 25th of December, as a day of Thanksgiving; the 1st of January as a day of Fasting and Prayer; and the first Monday evening of every month as a season of special prayer for the success of the Gospel.

The Female Mite Society of the Germain Street Church, St. John, contributed for Missions this year, £15 3s. 7d. (\$60.72.) The Church was small and engaged in building its first house for the worship of God; but their contribution to the cause of Missions indicates the depth of their piety and their earnestness in sending the gospel to the destitute.

A request came from the Church at Miramichi, for the ordination of Brethren T. Robertson and Charles Millar. After careful examination, these two brethren were set apart to the ministry of the word.

1821. The Association was held at Onslow. Sermon by Rev. William Elder. Rev. E. Manning, Moderator; Brother Elder, Clerk. The membership had reached 1827.

At the request of a number of brethren from New Brunswick, it was unanimously agreed that this Association be divided, and that the line which separates New Brunswick from Nova Scotia be the dividing line. That the NEW BRUNSWICK BAPTIST ASSOCIATION meet on the first Monday in July, 1822.

This was a very important movement, and we doubt not the interests of the denomination demanded it.

#### SKETCH OF THE N. S. ASSOCIATION FROM 1822 TO 1827.

The Nova Scotia Association held its first session as such, in 1822, at Horton. The membership reported is reduced to 1401. Elder T. S. Harding, the preacher; Elder J. Munro, Moderator; Elder C. Tupper, Clerk.

“The following question was proposed by the Cornwallis Church: Would it be considered for the glory of God, and for the health and peace of Zion, for any one Church in this connection, to proceed to ordain any candidate for the Gospel ministry, without calling a Council from sister Churches, where such Council could conveniently be procured?”

“Answer:—We conclude, that though we admit the right of every Church of Christ to choose its officers; yet it appears to us highly improper for any Church, travelling in an associated capacity with others, to proceed to the ordination of a minister, without the advice and assistance of sister Churches. We would also recommend to Churches and ministers to be careful not to recommend any man as a preacher, with whose character they are not well acquainted. We would also advise ministers, Churches and private Christians, in this day, when error in principle and immorality in practice so much prevail, not to receive or encourage any man in the character of a preacher, who is not well recommended for soundness in the faith and practice of the Gospel.”

This wholesome advice is just as important and as necessary in 1880 as it was in 1822; and *ministers, Churches and private Christians* will do well to take good heed thereto.

“Mite Societies” were now in healthful progress in several Churches. The one at Windsor, where the Church numbered only 38 members, contributed £9 19s. 3d.,—or \$39.86, to the Mission cause. A proportionate liberality at the present time, on the part of all the Churches, would fill the coffers of the denomination to repletion.

Brother George Richardson appears for the first time in the list of



ordained ministers, having received ordination at Hammond's Plains in this year.

1823. The Association met at Clements. Sermon by Elder David Nutter. Rev. William Elder, Moderator. Elder Robert Davis, Clerk. Membership, 1451.

Elder Isaac Case, from Bodenham Association, preached the opening sermon. The session was particularly crowned with the Divine presence, saints were comforted, and the attention of sinners awakened to the consideration of eternal realities.

1824. This year the Association met at Cornwallis. Sermon by Elder Joseph Dimock. Moderator, William Elder. Clerk, Edward Manning. Membership, 1545.

1825. The Association held at Amherst. Sermon by Rev. T. S. Harding. Elder Joseph Dimock, Moderator. Elder Charles Tupper, Clerk. Membership of the Churches, 1580.

"Voted, to request the Baptist Association of New Brunswick to unite with us in the publication of a Religious Periodical Magazine; and appointed Elders J. Munro, C. Tupper, and S. McCully, a Committee to prepare a letter, to be addressed to them, on the subject." This was the INCEPTION OF OUR DENOMINATIONAL PRESS. Our Fathers saw, at this early stage of their history, that such a medium for the communication of intelligence, and for the interchange of thought, was absolutely necessary to unity of action in denominational work.

1826. The annual session was held at Wilmot. Sermon by Elder James Munro. Elder Joseph Dimock, Moderator. Brother William Elder, Clerk. Number of members reported, 1634.

The Minutes contain a letter received from Brother James Stevens of Rawdon, strongly recommending the formation of a fund for the relief of aged ministers, and of the widows and orphans of deceased ministers. The Missionary Committee was instructed to devise a plan for carrying into effect the benevolent purpose of the writer.

Fifty-four years have passed away since this good man, Stevens, now departed, wrote that touching letter to his Baptist brotherhood; but to this hour, we regret to say, no efficient plan has been adopted for the adequate support of men who have worn out their lives in the service of the denomination, or to meet the necessities of their widows and orphans, when compelled by death to bid them farewell. Provision is made for soldiers who have fought the battles of their country, for the officials of the political compact; but for the soldiers of the Cross, and for the highest officials in God's Church, no ample pro-

vision is made. While founding, guiding, and feeding Churches with the bread of life, their salaries are only equal to a most economical living, and when no longer able to serve, by reason of sickness or the infirmities of age, they are turned off to seek supplies from the charities of a cold-hearted world. When summoned by death to leave loved ones behind them without suitable support, their dying moments must be full to the brim with the deepest anxiety regarding the future welfare of those dear ones. In the name of all that is pure in heaven and just upon the earth, we most solemnly protest against such a gross violation of Christian obligation!

The following record appears in the Minutes of 1826: "Requests having been made for the ordination of Brethren John Hull and Edward N. Harris, they gave a statement of their religious experience, doctrinal views, and call to the ministry. The council, after due deliberation, concluded to ordain Brother Hull, but on account of the youth and inexperience of Brother Harris, thought it best to defer his ordination, though well satisfied of his piety, call to the ministry, &c." The day following, Brother Hull was ordained. The whole of the services were solemn and interesting; and a numerous assembly appeared heartily to join in wishing success, in the name of the Lord, to our young Brother.

It is added:—"Brother Hull is a native of the eastern part of the Province, and has been engaged in preaching four or five years; and has been made the instrument of good to many. He was, at his first entrance upon the ministry, a Pædo-baptist, but has lately embraced the principles of adult baptism, and was immersed, together with several of the people among whom he had labored, by one of our Missionary brethren."

Brother E. N. Harris was ordained soon after by his father, Rev. David Harris and others associated with him.

In the course of the proceedings, the messenger to the New Brunswick Association was instructed to confer with that body on the subject of the religious publication mentioned in 1825.

1827. Anniversary at Chester. Sermon by Elder George Dimock. Elder J. Munro, Moderator. Elder J. Dimock, Clerk. Membership of the Churches, 1711.

At this meeting of the body, the contemplated magazine became an established fact. Arrangements between the two Associations of Nova Scotia and New Brunswick had so far progressed as to justify the issue of the periodical in question January 1st, 1827, under the

title of the *Baptist Missionary Magazine of Nova Scotia and New Brunswick*. It was published first under the direction of the Missionary Board of New Brunswick; but now it received the full sanction of the Nova Scotia Association, by the action of the body, as recorded thus:—

“Appointed Elder Charles Tupper Editor of the Nova Scotia and New Brunswick Baptist Magazine, on the part of this Association; and resolved that he be remunerated for his trouble; and that this Association become responsible for the expense of the publication, and share equally the *loss* or *gain* with the New Brunswick Association; and that our Missionary Committee settle with the Editor.”

Brother Henry Blakslee was appointed associate publisher by the New Brunswick brethren.

This was a noble effort, on the part of the Fathers, to bring the power of the press to bear upon denominational progress. They took the lead of all the other denominations of these Maritime Provinces in this regard.

A hearty vote of thanks was given to Dr. McCulloch, of Picton, for valuable services rendered to the denomination when in Britain; and also to benevolent ministers and others of Edinburgh, who, through Dr. McCulloch, had supplied a valuable collection of books for the use of our Churches. This was regarded as a very generous act on the part of the worthy doctor, who, though a distinguished Presbyterian clergyman, in this way manifested a very kindly feeling towards his brethren of the Baptist faith.

The Missionary Committee, to whom was referred the subject of Bro. James Stevens' letter of last year, regarding provision for infirm ministers and those dependent upon them for support, held consultation upon the subject, and strongly recommended that a fund should be established forthwith for this purpose, and suggested that the needful sum could be raised by collections from the Churches and by donations from individuals in land or money; also that the fund so raised should be placed in the hands of a reliable Committee to be used as circumstances might demand.

As no further Associational action was taken on the suggestions of this Committee, we take it for granted that the Fathers were too much concerned for the welfare of others to take time to look after their own interests; and in like manner, and perhaps for the same reason, no proper attention has been given to this momentous subject, down to the present hour.

If ministers are too self-denying to look after their own secular



interests, ought not prominent and wealthy lay brethren to take the case in hand for them? God would reward them for so doing.

We have now heard the last of Associational ordinations. The Fathers had now come to see, more clearly than ever, that the power of ordination, according to New Testament teachings, was not invested in Conventions, Conferences, Synods, or Associations, but in *the Church* as governed by the law of Christ. Hence, instead of continuing to ordain pastors, missionaries or evangelists as heretofore, they, henceforth, left the matter in the hands of the individual Churches, with this proviso, however, that in all cases when possible, it would be advisable, as a prudential measure, and for the promotion of harmony in the body, to call an advisory Council, composed of ordained ministers and judicious lay brethren, to aid in this important matter.

This, therefore, has been the usual practice of all our Churches in the Maritime Provinces from 1827 to the present time.

Said Father Manning, when addressing an Association, in the early days of our ministry, "I have observed that representative bodies, the world over, are very much inclined to take to themselves *horns*, and to so use them as to destroy the liberties of the people. Our Association, therefore, must not put on horns." To this sentiment, after fifty years' experience in church life, we add our hearty Amen!

We have now sketched with as much brevity as possible, the origin and progress of the first Baptist Association in these Provinces from 1800 to 1827, inclusive. As the years have passed in review, we have seen how increasing light dawned upon the Fathers, and with what fidelity and earnestness they prosecuted their grand mission. We have seen how converts were multiplied and Churches increased; how new forces from time to time were added to the ministry, and how the missionary spirit gradually unfolded itself, and sent forth laborers to gather in the ripened harvest. How in 1821, they divided into two bands, separated by the geographical lines drawn between Nova Scotia and New Brunswick, but still bound together by the strong ties of the *One Lord, One Faith, and One Baptism*, so that when the time came they were prepared to co-operate in originating a magazine, as the first denominational organ of the kind established in this country. We have seen also how faithfully they dealt with all those, who, by reason of unsoundness in the faith, or of unholy practices, proved themselves unworthy of a place in the ranks of the ministry. In a word, this record of the progress of our

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early associated Churches is all luminous on the one hand with the fidelity, self-sacrifice, and devotion of the people to the claims of their high and holy calling; and on the other hand, no less radiant with the light of the Divine countenance and with the smile of the God of love!





## CHAPTER V.

### A NEW EPOCH.

**W**HY speak of 1828 as a new epoch in Baptist History?  
1st. A revival movement on an enlarged scale was inaugurated. About this period there was an accession of young men to the ministry, far beyond anything that had occurred since the Fathers, as young men, had entered the field. This was true especially of Nova Scotia. Their names were Richard McLearn, William Burton, John Pryor, Edmund A. Crawley, William Chipman, Ezekiel Masters, Robert Dickey, Richard Cunningham, and Ingraham E. Bill.

If any ask why the latter should be named among the number, we answer, for the simple reason that a series of impressions, irresistible and permanent, had forced upon him the conviction that, contrary to all the plans and pursuits of his former life, he must henceforth consecrate body, soul and spirit to the ministry of the gospel. Though trained religiously by Christian parents, and well instructed theoretically in the doctrines of the gospel by a careful study of the Assembly's Catechism, he lived a stranger to vital godliness until he was in the nineteenth year of his age. Then by the private ministrations of Father Manning, deepened by the preaching of Father T. S. Harding, he was led, through long months of severe mental conflict, to experience the sweetness of redeeming love, and to realize his personal interest in the great salvation. His new-born faith, love and joy filled him with such earnest longing for the world's redemption, that he was almost persuaded that it was his duty even then, to devote his life to the ministry of the Word. But the fear of *running before he was sent*, held him back. His beloved pastor, Father Manning, spoke to him on the subject; but his reply was that he felt himself wholly unqualified for a work of such magnitude.

In the 22nd year of his age he was married to the young lady of his choice, Isabella Lyons, and took possession of a valuable property, kindly left him by his father, Asahel Bill. He entered upon the duties of his married life by erecting the family altar, which, through

grace, has never been broken down. He resolved to do what he could, in connection with his secular calling, to help forward the interests of truth and the salvation of souls. After more than a year of married life, the birth of a son stimulated him to increased exertion to make all needful provision for the future. His agricultural pursuits prospered, and in the summer of 1827, arrangements were made for an expansion of business; but no sooner was the bountiful harvest of the season gathered in, than he became strangely impressed, without any apparent cause, with the idea that it was his imperative duty to abandon his secular vocation, and go out to win souls for Christ. One deathless soul seemed to him of more value than the whole material universe; and as multitudes of these priceless souls were hastening to perdition, he must needs go and warn them of their impending danger. In vain he sought to stifle these convictions, and to resist all impressions leading to the ministry. Visits to the throne of grace were multiplied; but this only tended to deepen the impression. The words of Paul were continually ringing in his ears, "If I do this thing willingly I have my reward; but if against my will, a dispensation of the gospel is committed unto me. Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." But to do this seemed as impossible as to touch the heavens, or to remove mountains.

While pondering one day alone in his room over his insufficiency for the great work, the words of the Apostle came home to his heart, as if spoken with an audible voice from heaven, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ!" To him it was the voice of God, powerful and all-subduing. With deepest emotion and with uplifted hands, he exclaimed, "Lord, this is more than I can bear!" Up to this time he had carefully concealed his feelings, as far as possible, even from his wife. But just at this moment her sister passed through the room, saw the conflict, and, with her face bathed in tears, hastened to tell her sister what she had witnessed.

As soon as the young man could command his feelings, he hastened to communicate with a loved brother. He found him at his work, and from the fulness of his heart said to him, "My brother, I cannot tell what is to become of me, my wife or child; for I feel an awful necessity laid upon me to preach the gospel of Christ." His brother, with streaming eyes, replied, "Go to your Bible and your God. I will take care of your family." It was enough! The

battle had been long and severe, but now victory came; and the young man, there and then, resolved in the strength of the Master, that come what might, joy or sorrow, life or death, he would henceforth obey the Divine mandate, and give his life to the ministry of salvation.

He very soon opened his heart to his pastor, who encouraged him to go forward in the Master's name, and appointed meetings for him and Brother E. Masters, who also felt that he was called to the work of the ministry. Their first meeting was held at the house of the late Joseph Newcomb, at Pereaux, and the next, the evening following, at Deacon William Eaton's, Lower Canard. The house was crowded, and there the young man preached his first sermon. He was all weakness; but the message was clothed in power from on high. The work of revival commenced and continued through the winter months with blessed results. Father Manning was confined to his house by indisposition for the Winter; but Spring came and he was able to call a conference of the Church. At that meeting, twenty-five of the young converts were joyfully received for baptism. As the pastor was too feeble to baptize so many, he had arranged with Father Harding to assist him. The Sabbath was fine,—the place of baptism, Sheffield Mills,—the congregation very large; and O! how impressive, to see these venerable servants of God, full of faith and of the Holy Spirit, proceed to administer the sacred rite to these new-born souls! Among the converts baptized was a whole household, viz.: the widow Ells, her son and four daughters all in the bloom of youth, six in all. There was also a loved daughter of Deacon Eaton's, only eight years of age, who had given the most satisfactory evidence of conversion to Christ. When standing upon the communion table relating her experience, the pastor asked her why she wished to be baptized. She meekly replied, "*Because Jesus was baptized.*" Surely the transactions of that baptismal day were written in heaven, and called forth songs of rejoicing from angelic choristers. Of the number baptized, three became deacons of the Church with which they then united, viz.: Brethren Joshua Ells and Henry Eaton, who still live to glorify God, and Thomas Rand, who, after faithfully discharging for many years the duties of his office, exchanged his place in the Church below for a seat in the Church above. He was the father of T. H. Rand, so long the efficient Superintendent of Schools first in Nova Scotia and now in New Brunswick. Robert Dickie, so favorably known in this country and in some of the States of the American Union, was one of the converts of that revival.



When the young man who had entered the ministry with such painful misgivings and severe trials, saw such marked tokens of approval, he could but thank God and take courage.

It was under these circumstances that he attended the Baptist Association of 1828,—held that year in Horton, Nova Scotia,—as one of the young men, licensed by their respective Churches to engage in ministerial work.

We may say in this connection that this class of young men experienced, in no stinted measure, the spirit of self-sacrifice possessed so largely by the Fathers. Their talents and their energy could not have failed, with the ordinary smile of Providence, to give them success in any secular calling or profession.

Going into the Baptist ministry, in the condition of the Churches at that time, meant, as they well understood, hard, self-denying work, with very small remuneration. Churches of any ability to support pastors were principally supplied; and the prospect for a multiplication of Churches, able and willing to give pastoral support, was far from flattering. But the grave question for them to decide was,—Am I willing to forsake all for Christ and for souls, and trust Him for temporal support? After much prayer and many forebodings, they were enabled to decide this question in the affirmative.

In the spirit of a Christian manhood they laid themselves upon the altar, girded on the gospel armour, and in the name of Israel's God, hastened forward to the mighty conflict with the principalities and powers of darkness. The impression produced by this decision on the part of these young men was widespread, deep and abiding. As they went forward in the performance of the sacred duties of their Divine embassy, ministers and Churches were stimulated with fresh zeal; and hundreds, renewed by the grace of God, pressed into the gates of Zion.

2nd. But it was not alone the calling of so many young men to the ministry, that constituted this new epoch of which we speak; but there was a new departure regarding educational matters.

The Fathers had long been thinking of an institution of learning, having special reference to the improvement of the rising ministry of the denomination; but they had neither men nor money to embark in such an enterprise. Father Manning especially, in whose soul this educational seed-thought had first been sown, was very anxious that the work of higher education should be commenced by the Baptists, and had correspondence with some leading minds in the United States on the subject. But up to this time, there were no



men among us prepared to conduct and carry forward successfully the desired institution.

But with 1828, there came light and aid from an unexpected quarter. There arose a class of men who had, as Episcopalians, been educated in King's College, Windsor, but who, by the grace of God, had been converted to the faith and practice of the New Testament. These, with others educated elsewhere, had, in accordance with Baptist polity, organized a Baptist Church in Halifax, under circumstances of most peculiar interest. The Sketch of the Origin and History of the Granville Street Baptist Church, by Rev. E. M. Saunders, A. M., furnishes the following information on this subject:—

#### ORIGIN OF THE GRANVILLE STREET BAPTIST CHURCH.

As late as the year 1818, there was no evangelical preaching in the Church of England in Halifax. The Rev. Mr. Temple, private chaplain to Lord Dalhousie, was the first to preach "the truth as it is in Jesus." The Rev. J. T. Twining, afterwards Dr. Twining, chaplain of the garrison and curate of St. Paul's, was probably indebted, under God, to Mr. Temple for his change of views and religious experiences. It soon appeared in his preaching. His ministrations and those of Mr. Temple resulted in the conversion of a number of persons attending St. Paul's Church.

The Rev. Hibbert Binney, father of the present Bishop, preached evangelical truth about this time at Sydney, C. B.; and among those converted to God under his ministrations, were several persons who afterwards identified themselves with the converts in Halifax.

The late Bishop Inglis, then rector of St. Paul's, so opposed evangelical preaching, that a rupture took place between him and Mr. Twining, which led to the dismissal of Mr. T. from the curacy. This produced a great sensation in the parish. About three-fourths of the congregation followed Mr. Twining in the secession, and in the establishment of separate services, in a Church built by the Methodists. Here Mr. Twining preached for a few months to crowded congregations. Meanwhile his followers collected money, purchased grounds, and built the Granville Street Chapel at a cost of £2,250. It had been believed by the seceders that they could retain their connection with the Church of England; but the strong opposition of Dr. Inglis prevailed against them. This led Dr. Twining to discontinue his separate labors. The greater part of the seceders returned to St. Paul's; but some of those who

had received the "life of faith," having seceded intelligently, could not return to ministrations from which no spiritual food could be obtained. During the week, they held prayer-meetings in each other's houses; and on the Sabbath days, they met with various congregations in the city. In the main they were in harmony with the Presbyterians in doctrine; but they were not satisfied with the devotional piety then existing in that body. Among the Methodists they found "fellowship of the Spirit," but radical difference in doctrine.

In the meantime they corresponded with the late Rev. C. Simeon, of Cambridge, England, for the purpose of procuring an evangelical preacher of the Church of England, but were unsuccessful.

One of their number, the late John Ferguson, having family relations with the late Rev. Edward Manning, enjoyed opportunities of hearing Baptist preaching in the country. He and his religious associates in Halifax naturally made the acquaintance of the late Rev. John Burton, who had been for about thirty years pastor of a Baptist Church in the city and its surroundings. His congregation was made up chiefly of coloured people. His gifts were quite moderate, and his Church was much despised in the city. These enquirers after truth perceived in him the graces of the true Christian, the zeal of a minister of the gospel,—and withal, the doctrines preached by him commended themselves to their minds as the truths of God's Word. He gained a great influence over their hearts; and they attached themselves to his ministry, and were therefore led for the first time to examine the soundness of the Baptist faith and practice. Their experience had largely divested them of denominational prejudices, and left them free and unbiassed to investigate the truth of God's Word. Several of them were soon led to embrace the peculiar views of the Baptists; and the others were not long in coming to the same conclusion. Mr. Ferguson was baptized by Mr. Manning in Cornwallis, July 9th, 1826.

There were about twenty persons in all who were associated in these experiences.

When the secession from St. Paul's fell to pieces, the Granville Street Chapel was left in an unfinished state, and being for sale, it was purchased for £850 by those who had embraced Baptist views.

The Crawley family had heard the truth as it is in Jesus, from the late Rev. Hibbert Binney at Sydney, C. B., and were therefore prepared to unite with their friends, the converts in Halifax. The late

Hon. W. B. Kinnear, long known and beloved in the St. John Churches, had been a member of the Church of England, but, having received the grace of God, was led to embrace Baptist doctrines. He visited his friends in Halifax, and with some of them followed Christ in the ordinance of baptism. These people, thus led, in a way they knew not, to a full knowledge of the truth, judged it wise and expedient to form *a second Baptist Church in Halifax.*

Correspondence was opened with Baptists in England and the United States, with a view to engage a pastor whose labours might commence with the organization of the Church. After some delay, the Rev. Irah Chase, Professor of Biblical Theology in Newton Theological Institution, consented to make them a visit and render them any assistance in his power.

Accordingly, on the 27th of September, 1827, he, together with Alexis Caswell, then Professor in a College near Washington, arrived in Halifax. They were cordially received. Due preparation for baptism and the organization of the Church was commenced at once.

On the morning of the following Lord's Day—September 30th—a large concourse of people assembled at a quiet spot on the shore of the Bedford Basin, where Professor Chase baptized the following candidates:—Lewis Johnston, M. D., J. W. Nutting, Esq., Mrs. Lewis Johnston, Mrs. J. W. Johnston, Miss E. Tremain, and Miss S. Grant. \* \* \* \* \*

In the afternoon the Stone Chapel was opened for the first time for public worship. The Articles of Belief and the Covenant were substantially the same as those of the Associated Baptists of these Provinces. After reading them to the Church, which had already adopted them, Dr. Lewis Johnston, having been appointed by the Church for that purpose, came forward and received from Professor Chase the right hand of fellowship for all the members. \* \* \*

During the progress of the formation of the Church, the desire entered deeply into the hearts of the brethren that Professor Caswell would remain in Halifax, and take the pastoral oversight of the Church. \* \* \* \* After due consideration he accepted their unanimous invitation as a call from God. On the following Sabbath he was ordained pastor; and Dr. Lewis Johnston and J. W. Nutting, Esq., were ordained deacons.

This interesting sketch of the origin of the Granville Street Baptist Church cannot fail to impress our readers with the fact that the hand of God was in the movement from first to last.



The Church, so auspiciously organized for action in 1827, appealed for admission into the Baptist Association in June, 1828, and was most joyfully accepted. These Halifax brethren had no new religious theories to introduce, but came prepared to accept the Baptist platform as expounded by the Fathers. But knowing the wishes of the Fathers regarding Educational work, they resolved especially to co-operate on this line.

The Association held that year in Horton, was composed of the following ministers and messengers, viz.:—

*Ordained ministers:*—Thomas Ansley, Edward Manning, George Dimock, James Munro, T. H. Chipman, Peter Crandall, T. S. Harding, Geo. Richardson, Richard McLearn, Joseph Dimock, Charles Tupper, Alexis Caswell, Joseph Crandall (13).

*Licensed preachers:*—Wm. Chipman, Ezekiel Masters, Ingraham E. Bill, John C. Austin, Wm. Burton, John Bezanson (6).

*Laymen:*—James Delap, Wm. Bent, Wm. Cogswell, Holmes Chipman, Walter Read, James Marsters, Asa Dimock, Joseph Bradshaw, Stephen Dimock, Joseph Weare, George Harris, John Mader, Valentine Smelser, Ezra Read, Daniel Lockhart, Elisha Harris, Peter Strong, Alex. McPhail, Simon Fitch, Samuel Bishop, Elias Payzant, Josiah Fuller, Asaph Davidson, Major Chipman, John Whitman, Thos. Spurr, Wm. H. Chipman, David Ellis, Eben Smith, Thomas Mills, James Mills, James Higgins, Francis Parker, Eleazer Taylor, Gaius Lewis, Jos. Webber, Daniel Dimock, L. D. Geldert, Philip Freeman, William Holmes, Edward Huestis, Evan Powell, Lewis Johnston, M. D., J. W. Nutting, E. A. Crawley, Benj. Bigelow, Abel Parker, Wm. Skinner, E. Huntington, Isaiah Shaw (50).

There were twenty-nine Churches then connected with the Association, twenty-three of which were represented at this important session.

Elder James Munro was chosen Moderator; Elder Charles Tupper, Clerk; and Bro. William Chipman, Assistant Clerk. The introductory sermon was preached by Elder Charles Tupper, from 2d Cor. 4: 7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

In the course of the proceedings a special meeting for consultation was called, to consider the Educational question. It took place in a large room in Fowler's Hotel. Solemn prayer was offered for Divine guidance, and then the matter was duly considered. Not a dissenting voice! All agreed to submit the Educational plan for Associational action. The Fathers wept for joy. The young men preparing for



the ministry gave glory to God that a brighter day was dawning upon them. All felt that God was present to bless.

At the proper time, a Prospectus prepared by the Halifax brethren, was presented to a full meeting of the Association, and was cordially and unanimously adopted. Here it is:—

### PROSPECTUS

OF THE NOVA SCOTIA BAPTIST EDUCATION SOCIETY, AND OF THE LITERARY AND THEOLOGICAL INSTITUTION TO BE CONNECTED THEREWITH.

After setting forth the objects in view, the document continues as follows:—

“For the purpose of compassing these objects, it is proposed,—

1. That a Society be formed, to be called *The Nova Scotia Baptist Education Society*.

2. That all persons paying an annual subscription of twenty dollars and upwards, or making a donation of ten pounds or upwards, shall be members of this Society.

3. That the funds of this Society will be appropriated to two main objects: first, to establish a suitable Seminary of learning; and secondly, to afford pecuniary assistance to indigent young men called to preach the gospel, for the purpose of enabling them to obtain instruction.

4. That a general meeting of the Society be held annually.

5. That there be appointed a President, two Vice-Presidents, two Secretaries, and a Treasurer, a Board of Directors, and a Committee of Management.

6. That the Board of Directors be chosen at the annual meeting of the Society, and the Officers and Committee of Management be chosen by the Board of Directors.

7. That of the Board of Directors, ten at least shall be ordained Baptist ministers, and two-thirds of the whole number, at least, regular members of Baptist Churches in connection with the Nova Scotia Baptist Association.

8. That the Committee of Management shall consist of at least seven, and not more than twelve members, of whom more than half shall be regular members of Baptist Churches in connection with the Nova Scotia Baptist Association.

9. That the Board of Directors shall hold at least one meeting every year, to consult on the affairs of the Society, ascertain and report its state and progress, review the proceedings and rules of the Committee, and make such general regulations as may be found proper for the advancement of the objects of the Society and the government of the Committee.

10. That as soon as means are obtained, the Society will establish and maintain a Seminary for Education at Horton, under the direction and government of the Committee, subject to the supervision and control of the Board of Directors.

11. That a principal object to be observed in the management of the Institution being to adapt the course of study to the state of society and the wants of the people, and to place the means of instruction as much as possible within

the reach of all persons, it is considered primarily necessary to attend to those branches of education which are of more general use, at the same time that a wider range of literary acquirements shall be open to those who may have the ability to seek them, or to whose prospects in life they may be more suitably adapted. It is also considered desirable that, as far as may be practicable, persons wishing to qualify themselves for the various callings of life, should have opportunity to receive instruction at their leisure seasons of the year, in the particular branches of study more immediately requisite for their respective objects. With these principles in view, it is proposed that this Institution shall afford the means of instruction in the usual branches of English literature, and of scientific, classical and other studies which usually comprise the course of education at an Academy and College. It will, however, be the business of the Committee to exercise their discretion from time to time, in adopting or discontinuing such branches of the course of study as circumstances may require or render expedient, and progressively as the funds of the Society shall permit, to adapt this Institution to answer all the ends above proposed. Provided, however,

12. That of the Committee and Board of Directors, that part who shall be members of Baptist Churches in connection with the Nova Scotia Baptist Association, shall have the sole regulation of the Theological Department in the Seminary.

13. It shall be the care of the Committee to provide efficient teachers for the Seminary, to whose moral and religious character special regard will be had; and it is considered an object in every department under the influence of the Society, never to be lost sight of, that the scholars and students, while acquiring information to fit them for their various stations in life, should be led to a knowledge of the true relation of man to his Creator, and of that faith in the Lord Jesus Christ, which alone can furnish a sure pledge of their good conduct in this world, and their happiness in eternity.

14. That the Seminary be open to children and persons of any religious denomination.

15. That to the attainment of the objects of the Institution it is essentially requisite that the whole system should be conducted upon a principle of the most strict and simple economy; and no distinctions among the scholars and students, arising from wealth or external circumstances, permitted to appear. The scholars will, as soon as practicable, be boarded at the Institution; and it is thought advisable to connect with the establishment a farm, under the care of some respectable person, for the supply of articles of provision for the use of the School, and for affording an opportunity of employing the boys during a portion of their leisure time, in healthful labor, by which they may obtain exercise, acquire a habit of industry, and be less exposed to the irregularities which result from misemployed seasons of leisure. The diet and dress of the scholars to be of the plainest kind, and to be regulated by the Committee, and made known as part of the terms of the School, to be conformed to without exception.

16. The terms of tuition and board to be fixed at as low a rate as possible.

17. The funds for purchase of land, erection of buildings, and the various expenses incident to the commencement of the undertaking, as well as those

which may attend its annual support, to be obtained by donations and annual contributions.

18. The subscription lists to be divided into several columns, by which the annual contributions may be kept separate from the donations; and persons making donations may distinguish the particular objects to which they wish the donations to be exclusively applied. The annual contributions and donations not expressly limited, to be appropriated by the Committee as it shall see most fit for the general advancement of the objects of the Society.

Then follows a list of officers for the year:—

*President*—Rev. Edward Manning.

*Vice-Presidents*—Rev. Charles Tupper and J. W. Nutting, Esq.

*Treasurer*—Simon Fitch, Esq.

*Secretaries*—Edmund A. Crawley and Wm. Chipman, Esqrs.

*Managing Committee*—Dr. Lewis Johnston, E. A. Crawley, Esq., J. W. Nutting, Esq., Simon Fitch, Esq., J. W. Johnston, Esq., Wm. Chipman, Esq., Mr. Wm. Johnston.

A subscription was opened, and in Horton eleven men subscribed towards the object £310, or \$1,240.

Elders E. Manning, James Munro and C. Tupper were appointed a deputation to submit the subject to the Churches, and solicit their co-operation. Elder Tupper was expected to bring the matter before the New Brunswick Churches.

The Committee, as directed, proceeded to purchase lands, and to make arrangements for the erection of a suitable Seminary edifice, and to open the School with the least possible delay.

Certain friends of the cause were requested to act as local agents in soliciting subscriptions and donations from all persons who might be disposed to contribute to this worthy object. The response was generous in both Provinces and the prospects cheering.

In the retrospect one cannot but admire the forecast and faith of these Fathers. We recollect a remark of Father Munro with regard to his successor. "The man," said he, "who successfully succeeds me in the pastorate must stand upon my shoulders." So the aged ministers all felt. Hence their anxiety to provide for their successors the means of mental culture. Their minds were too broad to admit of narrow jealousies. They had no fears that other and brighter stars might arise to eclipse their glory. The more brilliant their successors the better, in their estimation, so that Christ was honored and souls saved.

But what about their faith? In the review it seems to us like the faith of Nehemiah, when he went forth, in the name of Israel's God and in the face of obstacles towering up to the very heavens, to build the second Temple.



The entire membership of the Baptist Churches in Nova Scotia and P. E. Island in 1828 was only 1772, and many of these in very humble circumstances. The pastorate, as it regards remuneration, was most miserably sustained, and many of the people incapable of appreciating enlarged mental culture. But in full view of all this, these men of strong faith believed that an Institution of learning was a desideratum—an absolute necessity; that the needful means to establish it would be forthcoming; and therefore in the name of the Lord they went forward. We have the results.

There was a general rush from all sections of the Province to the Association of 1828. There evidently was an expectation in the public mind that something out of the ordinary course of events was about to take place.

Rev. S. W. DeBlois, in his "Historical Sketch," narrates a circumstance which illustrates this fact. He says:

"After the delegates had been appointed by the Chester Church, there were five sisters, recently baptized, who desired very much to attend the Association, but could find no way to get there. After much deliberation, they decided to make their way on foot; and headed by one, who was living in 1854, Mrs. Edward Hickman, always afterward known by the appellation of Joshua, they came through the woods a distance of fifty miles. As they were descending Horton Mountain, Elisha DeWolfe, Esq., generally called Judge DeWolfe, met them, and in his usual bluff and kindly way, enquired where they had come from and whither they were going. They told him their names and their errand. 'Well,' he said, 'this is wonderful; you five women have walked all the way from Chester. When you get to Horton Road,' as Wolfville was then called, 'go to my house, Judge DeWolfe's,—any one will tell you where it is,—and tell Mrs. DeWolfe to lodge and feed you, and entertain you comfortably till your Conference is over;' and they were, as I was afterwards informed, entertained right liberally at this gentleman's house, who, though himself an Episcopalian, was father of a numerous progeny amongst whom both Methodists and Baptists occupy prominent positions."

After the Association of 1828, the young Licentiates went forth in different directions preaching the word. As Autumn approached, Brother Masters and myself, by special request, spent a Sabbath preaching in a new meeting-house in Upper Aylesford, towards the erection of which, Mr. William Parker, father of Rev. Obadiah Parker, still living, and Rev. James Parker, who has gone to his



rest, largely contributed. We left our homes very early on Sunday morning, and had to ride on horseback some fifteen miles; as we pursued our journey we came to a beautiful forest, and there we turned aside to pour forth our souls in fervent supplication, that the Divine presence would accompany us. The prayer was answered. The sermon in the afternoon was founded upon the passage, "The great day of His wrath is come and who shall be able to stand?" Backsliders were aroused from the slumber of years and sinners were pricked in the heart.

At this meeting a circumstance occurred, which led to important results regarding myself and others. It was this. Brother Stephen Taylor, a leading member of the Nictaux Church, came from his home, a distance of some fifteen miles, "to hear the young man preach," and to invite him to make a visit to Nictaux. I accepted the invitation, arranged the time, and accordingly went. When I got there I found, to my surprise, that Father Thomas Handley Chipman, the revered pastor of the Church, had resolved, by reason of the infirmities of age, to retire from the active duties of pastoral life,—that he and his people were looking for a minister to take his place,—and that I had been sent for with this in view.

Settling down with a given Church was to me a new idea. The one controlling desire was to save souls,—near at hand or far away, to search them out, and by the blessing of God, lead them to the Cross. But after spending some time with the people, and preaching in the different sections of the field with encouraging results, I yielded to the earnest pleadings of the pastor, and to the unanimous call of the people, to accept the pastorate of the Church, with the understanding that in a few months, Providence permitting, I would enter upon my work.

It was customary in those days for the denomination to hold what was designated a *General Meeting*, in the month of September, for purely religious exercises and effort. This year (1828) it was held in the new house at Upper Aylesford.

Among the old ministers present were Fathers E. Manning, T. H. Harding and Thomas Ansley. Then there were three licentiates from the 1st Cornwallis Church, viz.:—William Chipman, Ezekiel Masters and I. E. Bill; and from the Horton Church, Richard Cunningham. The services were all deeply impressive—one of the morning prayer meetings especially so. The place seemed full of the presence and glory of the Redeemer. Saints rejoiced—sinners wept. This general meeting gave a powerful impetus to the work already commenced.

I made another short visit to Nictaux before removing thither permanently, holding meetings by the way, through Aylesford and Upper Wilmot. A few of these meetings were attended by Father Ansley. A letter from Thomas Tupper, Esquire, dated Aylesford, December 19, 1828, and published in the *Baptist Missionary Magazine*, then conducted by his brother, Rev. Charles Tupper, presents a very truthful statement regarding the rise and progress of the blessed work of grace then going forward.

After describing the very low state of Zion, prior to the revival, Mr. Tupper says:—

“About the beginning of September, Brethren Bill and Masters came and preached in Aylesford, and we began to feel some groanings for deliverance. I then obtained a promise from Brother Bill, that he would soon come and preach in our part of the Township. \* \* \* Subsequently Father Ansley and Brother Bill came and preached in my house. The Lord was there. \* \* \* Such a display of the mercy and power of Jehovah, I never saw or felt before. It was almost a day of Pentecost. The Lord indeed visited His people, and your unworthy brother among them. We returned with ‘weeping and supplication,’ and the Lord made many of us to sing then as in the days of our youth. Sinners wept and trembled. The right hand of the Lord did valiantly. His arrows were sharp in the hearts of His enemies. Stout-hearted sinners were made to bow to the sceptre of Immanuel, and a goodly number have been brought to rejoice in the Lord. \* \* \* Indeed I cannot describe to you the alteration which has taken place. The cards are burnt,—the bar-room and taverns forsaken,—the violin is cast to the moles and to the bats. Family altars are erected, and the voice of prayer and praise is heard in our dwellings. The wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose. The Lord has prepared for us ‘a feast of fat things, of wine on the lees well refined.’ ‘Bless the Lord, O my soul, and forget not all His benefits.’”

One of the converts of that memorable evening was the son of the writer of the above, who subsequently became the Rev. James Tupper, so widely and favourably known as a most earnest and successful minister of the Lord Jesus.

The revival thus opened, rolled on, as a mighty tidal wave, over mountain and plain—through Aylesford, Wilmot, Nictaux and all along the beautiful valley of the Annapolis River—extending south to New Albany, north to the Bay of Fundy, a distance of some twenty miles,—and stretching from Aylesford on the east, down west-

ward to the Granville lines, a distance of some thirty miles. The whole land was indeed vocal with the songs of ransomed souls. From east, west, north and south, the people came in crowds with intense desire to hear the word of God. The meeting held at the house of Brother Tupper, as described by him above, was only as the first fruits of the showers of blessing that descended upon mountain and valley, and of the rich harvest of souls gathered into the fold of Christ.

As Winter was approaching, friends came from Wilmot and Nictaux to our home in Billtown, with their teams, in sufficient number to remove family and furniture to the new home prepared for us at Nictaux. Prior to this I had taken my leave of my dear mother Church in a farewell discourse in the old Canard meeting-house, made dearer to me than ever by the gracious revival we had experienced in the opening of my ministry. I addressed the people from the passage, "Finally, brethren, farewell. Be perfect—be of good comfort—be of one mind—live in peace; and the God of love and peace shall be with you." Many tears were shed at this parting; but the Lord called and I must obey.

Once settled at Nictaux, arrangements were at once made for a winter campaign for Christ and for souls upon such a scale as the cause seemed to demand. The determination was "to know nothing among men but Jesus Christ and Him crucified." Demands for meetings in all sections were increasingly urgent. Among the rest, a special call from Mount Handley came from the local leader of the Circuit, for me to preach in the Methodist Chapel, originally built as a free place of worship for all evangelical denominations,—but which had, by some means, fallen into the hands of the Methodist brethren, by deed to the Conference.

I accepted the invitation and went up, pleading earnestly with God that in mercy He would go with me. There were only a few praying people in the place, but the house was crowded, mainly with the unconverted. I addressed them from the passage, "Except ye repent, ye shall all likewise perish." From the commencement of the service, there was a consciousness of the coming nigh of the Holy One. This impression deepened as the service proceeded; but when making my closing appeal to the unconverted, I trembled from head to foot, as if shaken by an unseen hand. Eternal realities rushed into my mind, all luminous with the Spirit's light and power, until I seemed as one standing at the bar of God, and in the presence of three worlds—heaven, earth and hell. The effect upon the congre-



gation was overwhelming,—every head bowed and every face bathed in tears. A man present, who had spent many years on board a ship of war, and who had rushed madly into all sorts of impiety, was arrested; and as he afterwards told us, “When the line was drawn between the saint and the sinner, such burning enmity rose up in my heart, that my first thought was to drag the minister from the pulpit into the street; but the next thought was, He is right and I am wrong; he is going to heaven, I am going to hell.” His mental agony for a time was terrible; but before he reached his home the Lord appeared for his salvation, and—

“His tongue broke out in unknown strains,  
And sung surprising grace.”

He lived many years after this great change, to serve his God; and from that day until he departed to be with Christ, as he had been faithful to his earthly sovereign, so was he thenceforth a valiant soldier in fighting the battles of the Prince of Peace. It was said that some twenty persons dated their conversion from that one service.

I followed up this meeting with two or three more in the same house; and the good work went forward with deepening power. But as the converts wished to be baptized, and join the Baptist Church, the presiding minister of the Circuit informed me, that unless I would preach Wesleyan doctrine, I would not be allowed to preach in their chapel any more. As I was not disposed to do that, I had only to retire with the best grace possible. But this obstacle thrown in the way only tended to increase the earnestness and determination of the people. Private houses were thrown open, on every hand, for preaching; and preparations were at once made to build a Baptist meeting-house. This was soon accomplished, and a large part of the community became attached to the Baptist faith.

Tidings of the extraordinary work on Mount Handley spread far and wide; and fresh calls for preaching multiplied, beyond the ability to supply. It mattered not where the meetings were held, on mountain, or in valley,—in sunshine, or in storm,—on Sabbath or week day,—people came in crowds to listen and enjoy; and they went away saying, they had never witnessed such displays of Omnipotent grace before.

Brethren Richard Cunningham and Robert Dickie,—both constrained by the love of Christ to enter the gospel field,—came to our assistance. The former accepted a call to the pastorate of the Chute Cove Church, embracing Wilmot Mountain, and became eminently



useful. I shall here describe a scene that occurred in his section of the field.

A number of converts had requested baptism, and as the young men engaged in the work were not ordained, Father Ansley was sent for to administer the sacred rite. This was in midwinter, and arrangements were made for the meetings to extend over at least two days. As the meeting went forward on the appointed day, several related their experience, and were received for baptism. Arrangements were made to baptize on the next day; but a violent storm arose, and so blocked the roads that Father Ansley was unable to attend. The people came, however, despite the storm, and crowded the place. As the administrator was not present, what was to be done? All with one consent decided that Brother Bill, who was present, must preach. He took for his text the passage in the 2nd chapter of Acts, "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine," &c. He proceeded to discuss the subject in hand under deep impressions, until near the close of the discourse, when there was a repetition of the scene on Mount Handley, as described above, only the influence upon the speaker was still more powerful. In a few minutes there were cries for mercy from awakened souls, and shouts of rejoicing from ransomed spirits. I had always been accustomed to stop when others were constrained to speak, but in this instance it was impossible. I continued my address until my physical strength gave way, and I came near falling, when Brother Cunningham caught me in his arms and sustained me. For hours the meeting went forward with wondrous power. Brother Cunningham was clothed with the majesty of the Spirit; and Brother Nathaniel Viditoe, then a young convert, spoke as a dying man to dying men. How many were savingly converted to God during that memorable day I know not; but the triumphs of that scene were recorded, I doubt not, upon the long roll of the eternal ages.

That night the storm cleared away. Father Ansley came to baptize the converts, and the Lord added to the Church such as should be saved.

In Aylesford and part of Wilmot, under the guidance of Brother Masters, meetings were being held almost daily in the different sections, and many in all that region were turned from darkness into light.

Brother William Chipman, for many years the highly-esteemed

Deacon and Clerk of the 1st Cornwallis Church, having resolved to consecrate himself to the ministry, was preaching the Gospel with earnestness and with good results in the western section of Cornwallis, then known as Pleasant Valley. As Spring approached, and as many converts were wanting baptism, the opinion prevailed that the three licentiates from the 1st Cornwallis Church should be set apart by the imposition of hands. Accordingly, the matter was duly considered by the Churches immediately interested, and arrangements were made for the ordination of these three brethren.

The first was to take place at Nictaux. As Father E. Manning had been largely instrumental in my conversion, and as he had baptized and married me, of course he must be prominent in my ordination. He cheerfully responded to the call, and came to us in the fulness of the Spirit's love and grace. The council had a preparatory meeting the day preceding, and arranged the order of exercises. The day came,—March 3rd, 1829,—and the people flocked from all directions in immense numbers, and crowded the old Nictaux meeting-house to its utmost capacity. Father Manning preached the ordination sermon from 1st Timothy 4: 15. "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." I seem to hear his voice and his message now echoing over the intervening years, calling me to entire devotion to my blessed work of saving souls. Rev. William Elder, of Bridgetown, asked the questions and gave the charge; Rev. T. H. Chipman made the ordaining prayer and gave the hand of fellowship; and the concluding prayer was offered by the candidate. *The Baptist Magazine* of that day, in recording the event, said: "The presence of Jehovah was peculiarly manifest throughout the exercises. Great unanimity in the council, and much satisfaction and happiness in the Church. A very large congregation assembled on the occasion, and deep solemnity was apparent. A very lively, and it is hoped, a permanent interest was excited in the public mind."

On the following day, March the 4th, the same council proceeded to Aylesford, and there organized a Church, composed mainly of persons dismissed from the Nictaux Church for that purpose. The next day, March the 5th, the council, by the wish of the Church, ordained Brother Ezekiel Masters its pastor. It was a delightful season.

On the 19th of March, 1829, Brother William Chipman was ordained over the Second Cornwallis Church. With a pastor of such deep-toned piety, such a protracted experience in church mat-

ters, and so thoroughly alive to the interests of his charge, all felt that success was certain.

*The Baptist Magazine*, in noting the proceedings, remarked, "The three brethren, whose ordination we have now recorded, were all of them formerly members of the 1st Baptist Church in Cornwallis. They are now happily settled, with very encouraging prospects of usefulness. Their labours have been already blessed to the good of their respective congregations."

I may here add that the prospects of neither of these three brethren were more hopeful, in some respects, at the time of their ordination and for some years after, than were those of Elder Masters. But a series of circumstances occurred, which in the issue rendered his separation from the denomination necessary. This occasioned deep grief in the hearts of the brotherhood generally; but especially in the inmost soul of the brother who had been so intimately associated with him in the early years of his ministry. The lesson to each and all was, "Let him that thinketh he standeth take heed lest he fall."

Some few years ago when passing through Billtown, I happened to meet this brother, near the beautiful lake where we were baptized together. I stopped to speak to him, and as I looked upon his white locks and furrowed brow (he was twelve years older than myself), my heart went out to him as in days of yore. Pointing to the lovely lake, I said, "Brother, you remember the great baptismal day when you and I were baptized by Father Manning, in that placid sheet of water, into the name of the Father, Son and Holy Ghost?" He replied with evident emotion, "I do;" and with big tears starting to his eyes, he added, "I shall meet you above." I said, "God grant it, my brother." I shook him heartily by the hand, saying farewell, and then passed on, pondering over the frailty of man, and the wondrous grace that had sustained me through temptations sharp and long. "Kept by the power of God." How true—how precious!

But to return. My first administration of the ordinance of baptism occurred shortly after my ordination. The day was cold and blustering,—but the candidates, ten in number, had been waiting some time for my ordination, and were unwilling to delay their baptism longer. So we had the ice cut, and proceeded through snow and storm, to administer the divine rite. After the baptism, we returned to the house to give the hand of fellowship. There the presence of the Redeemer was signally manifested; and the people, with one heart and soul, gave glory to God. A letter from Rev.



Joseph Dimock, addressed to the *Baptist Magazine*, May 24, 1829, —in speaking of this glorious work of redeeming mercy,—says, “Letters from Nictaux state that two hundred and one have been baptized, within a distance of twelve miles of the place, since last Autumn. The work is on the advance.”

On the 25th of May in the same year, Brother Richard Cunningham was ordained to the pastorate of Chute’s Cove Church, including what was then known as the Marshall Settlement, afterwards Port William. It was a season of deep interest and of brightening prospects for minister and people.

The reader will see, in the review of this chapter, that the inauguration of the educational movement,—the going forth of so many young men to preach the Gospel,—the wondrous outpouring of the Spirit upon so many of the Churches,—and the awakening of such a multitude of souls to a new spiritual life, justly entitle the year 1828 to be called the beginning of a *new epoch* in the history of the Baptist Denomination of this country. For years the Fathers had prayed for an increase of labourers in the wide-spread harvest-field:—now they saw such an answer to their prayers as transcended their most sanguine expectations. Long had they sown in tears: now they could reap in joy.





## CHAPTER VI.

### THE NOVA SCOTIA ASSOCIATION FROM 1829 TO 1850.

IN June, 1829, the Association was held at Yarmouth. Introductory sermon by Elder E. Manning. Elder T. S. Harding, Moderator. Elder William Chipman, Clerk. J. W. Nutting, Esq., Assistant Clerk.

The great revival power had brought in many new converts; three hundred and fifty-eight being reported as received by baptism, and five new Churches added, viz.: Brier Island (now Westport), Aylesford, Brookfield and Pleasant River, Liverpool, New Albany. Total membership, 2255. Of all the ministers that attended that Association, only three or four remain; the rest have fallen asleep.

#### *Interesting facts contained in Letters from some of the Churches.*

*First Cornwallis Church.*—Three brethren from this Church, viz.: William Chipman, Ezekiel Masters, and Ingraham E. Bill, have been ordained to the work of the ministry, and dismissed to preach the gospel at other stations.

*Nictaux.*—There has been a most extensive and happy revival in this Church, in which one hundred and fifty-one persons have been added to it by baptism. It commenced last Autumn and increased during the Winter. Brother Ingraham E. Bill, who was ordained to the ministry on the fourth of March last, has been labouring in connection with the aged pastor, the Rev. Thomas Handley Chipman. Thirty-seven members have been dismissed to form a separate Church in New Albany, and forty-three to form the new Aylesford Church. Brother Bill's labours have been greatly blessed in this district.

*Horton.*—The prospects of this Church appear very cheering. There has been a considerable increase since last Association,—many young persons especially.

*Chute's Cove.*—This is one of the Churches that have shared

largely in the outpouring of the Holy Spirit during the period of the late revival in the western parts of the Province. They gave a call to Bro. Richard W. Cunningham, a member of the Horton Church, and he has been lately ordained in this Church. His ministry has been abundantly successful, and eighty persons have lately been baptized and joined the Church.

*Chester.*—This branch of our Zion is flourishing under the care of its aged and beloved pastor, Elder Joseph Dimock, who has baptized twenty-six persons the last year.

*Yarmouth.*—This Church is the largest in the Province, containing three hundred and eighty-five members; and seems deeply impressed with the benefits resulting from their having joined our Association. Forty members have been added by baptism this last year. The administration of the ordinance has been remarkably blessed to the spiritual good of many.

*Granville Street, Halifax.*—The deep-rooted prejudice against evangelical truth and the denomination is disappearing. They have greatly improved and enlarged their Sunday school. It now numbers between two and three hundred children.

*Second Cornwallis.*—In a very prosperous state. Bro. William Chipman was duly ordained on the nineteenth of March, and set over them as their pastor. His exertions have been blessed in building up and feeding the Church of Christ.

*Brier Island.*—This Church was formerly united with that of Digby Neck, and met in Association; but since its separation, has not sent delegates. They at present are greatly revived, and have Rev. Samuel Bancroft as their pastor.

*Aylesford.*—The establishment of this Church is one of the happy fruits of the late revival. A glorious work of grace commenced in September last, and on the fourth of March, by the advice of Council, the Aylesford Church was constituted, and Brother Ezekiel Masters ordained as their pastor. The present number is one hundred and thirty.

*Brookfield and Pleasant River.*—A few persons had been converted and were baptized by Elder Thomas H. Chipman at this place about the year 1808, but remained in a low state until the past year, when they were visited by Elder Thomas Ansley, whose labours were greatly blessed among them. A Church was formed and numbers added to it.

*Liverpool.*—This little Church, which was first formed by Elder David Nutter in 1821, became almost extinct, but was visited by Elder Thomas Ansley, reorganized, and greatly blessed.

*New Albany.*—This new Church, formerly a branch of that of Nictaux, was organized on the 12th of the present month (June) by Brethren Ansley and Bill, and has been one of the fruits of the late revivals. Brother Bill preaches among them occasionally.

*June, 1830.* The Association convened with the Baptist Church at Nictaux. Introductory sermon by Elder T. S. Harding. Elder William Elder, Moderator. Elder William Chipman and J. W. Nutting, Esq., Clerks. Two new Churches received, viz.: Falmouth and Westchester. Three hundred and thirty-two added by baptism.

There are connected with the Association at this date,—thirty-eight Churches,—three thousand one hundred and one members,—and twenty-seven ordained ministers.

*The Digest of Letters presents the following facts.*

*Upper Granville.*—This Church has been increasing in numbers. Twenty-one have been added by baptism.

*First Cornwallis.*—This Church, which has of late been a nursery for Gospel ministers, has again sent a labourer into the vineyard,—Bro. Robert Diekey, who was ordained over the new Church at Falmouth. Thirty-two have been added by baptism during the year, and a Temperance Society formed to save the people from the foul offence of drunkenness.

*Horton.*—The prospects here are truly pleasing. Lively zeal pervades the Church and renders the ordinances of God's house profitable and delightful. Eighty converts have been added since the last Association.

*River Philip.*—Union and harmony prevail in this Church. Part of their numbers have been dismissed, and set off as a separate Church at Westchester.

*Windsor.*—There is a good attendance on public ordinances, and some cases of serious awakening to the consideration of eternal things. Several members have been dismissed to form the Church lately organized in Falmouth. This is a station of great importance,—situated in the heart of a populous country, near the oldest seminary of learning in the Province,—and amid a society embracing many wealthy and intelligent persons.

*Chute's Cove.*—This Church is still increasing under the active labours of Elder Cunningham.

*Antigonish.*—This little Church, which has lately grown up under persecution and every worldly disadvantage, has taken deep and abiding root in the country.



*Amherst.*—There is reason to rejoice that several precious souls have been brought to the saving knowledge of Christ to cheer and brighten the path of Elder Tupper.

*Sissiboo.*—The settlement of Elder Daniel MacGregor as their pastor, and the removal of difficulties, have again united them together and renewed their communication with the Association.

*Tryon, P. E. Island.*—This interesting Church has of late been refreshed by the labours of our young Brother James Stevens.

*Second Cornwallis.*—There has been for two years past a gradual work of grace in progress in this Church, and many have been added to the host of God's people.

*First Halifax.*—It is a matter of heartfelt joy to learn from the letter of this long-established Church, that the troubles and dissensions which have so long shaken it, have at length come to a happy close. Seventy-three members who had seceded have lately returned to the bosom of the Church and to their faithful and affectionate shepherd, the venerable Brother Burton.

*Brookfield.*—The increase of faith and union in this little Church, lately planted in the wilderness, is cause of much satisfaction. Several have been added to their number, and they have derived great comfort and edification from the ministerial labours of Brethren Bill and Cunningham.

*New Albany.*—The addition of twenty-two to this Church by baptism, proves that the word has been quick and powerful in demolishing the stronghold of sin and unbelief in the hearts of the people. Elder Ingraham E. Bill devotes a portion of his time to this little flock.

*Falmouth.*—This Church, which was formerly a branch of the Windsor Church, was at their instance, set off as a distinct body, on the 13th of January, 1830, by the advice of a Council of ministers convened for that purpose. When constituted it was composed of twenty-one members, since which a number have been added. Bro. Robert Dickey has been ordained over the Church, and is now labouring with acceptance among them. They have added to their articles of faith and practice one which enforces abstinence from spirituous liquors, as well as from selling, giving, or dispensing of the same in any way, except for medicinal purposes.

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*June, 1831.* The Association met at Onslow. Introductory sermon by Elder Edward Manning. Elder Joseph Dimock, Moderator; Elders William Chipman and John Pryor, Clerks. Three



new Churches were received, viz.:—Guysboro, Third Halifax, and Mabou, C. B. One hundred and twenty added by baptism. Entire membership, 3309.

Regarding the division of the Association, suggested last year, it was unanimously voted that the division be deferred for the present.

In reply to a question proposed by the Upper Granville Church, it was decided that this Association have no scriptural authority whatever to license any person to exercise his gifts in any way in a public capacity.

There are connected with the Nova Scotia Baptist Association forty-one Churches,—three thousand three hundred and nine members,—twenty-six ordained ministers.

*Interesting facts and observations contained in Letters from some of the Churches.*

*Lower Granville.*—Brother Joshua Cogswell, a Licentiate from the First Cornwallis Church, is labouring and preaching the word among them.

*First Cornwallis.*—The Church express themselves as grateful for the blessing of a faithful ministry, and derive great satisfaction from seeing some of their fellow-sinners embracing the offers of mercy and following the Divine Master in His blessed institution. They rejoice in the belief that the strong arm of intemperance has received a deadly wound, and that many have thus been reclaimed from ruin and become sober and estimable characters. Twenty-four have been added to the Church by baptism during the last year.

*Newport.*—The brethren speak of much comfort and refreshment in the ordinances of the Gospel, and of their being blessed to the awakening and conversion of some precious souls.

*Onslow.*—This branch of our Zion appears to be travelling forward in harmony and submission to the precepts of their Lord, and are enjoying a gradual increase of numbers.

*Nictaux.*—The interesting letter from this Church contains an account of our aged brother whose praise is in all the Churches,—Elder Thomas Handley Chipman, who died in October last. Long had he been a faithful soldier in his Master's cause, having been one of the first ordained Baptist ministers in this Province. Some small differences of opinion which had arisen in the Church are happily composed. Thirteen have been added by baptism the past year. The cause of temperance is greatly flourishing in this district, where its effects have been abundantly blessed.

*Lunenburg.*—This Church have unanimously called to the pastor-

ate Brother Maynard Parker, a Licentiate of the Nictaux Church, who has been labouring among them during the past Winter. Appearances are very pleasing in this Church; it is considerably increased since the last Association.

*Horton.*—Brother James Stevens has been ordained by this Church as an evangelist. The cause of temperance is rapidly gaining ground among all classes. A number of the sisters of the Church, feeling deeply for the souls of the heathen, have formed a “Mite Society”—the object of which is the education of Burman children.

*Rawdon.*—The accounts from this district are very cheering; sinners have been awakened and converted. Brother John Doyle has been licensed to preach, and is exercising his gifts among them with acceptance and usefulness.

*Wilmot.*—We lament that the enemy has crept in and sown tares in this portion of our Lord’s field. A person licensed to preach has been sowing divisions in the Church by promulgating doctrines contrary to scriptural truth. After using every scriptural means of reclaiming him from error, the Church, by the advice of a Council from sister Churches, revoked his license to preach, and excluded him with thirteen others who adhere to him.

*Yarmouth.*—The letter conveys the pleasing intelligence of a work of grace in Argyle, where the Church has been reorganized and now consists of thirty-six members. They have embraced the faith and order of the Churches of this Association. Elder Harris Harding is still spared to labour among his beloved flock, and they have engaged Elder Wm. Burton as his assistant. The cause of temperance is greatly flourishing.

*First Halifax.*—The hearts of the brethren of this Church have been much comforted and refreshed by the restoration of the remainder of those who had seceded from them.

*Falmouth.*—Church meetings are well attended, congregation increasing, and the Church walking in harmony. The brethren are erecting two houses of worship in different parts of the township.

*Mabou, C. B.*—This Church was organized in 1829 by Elder Wm. Burton, and was then composed of eight members, to which number some have since been added.

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*June, 1832.* The Association assembled at Cornwallis. Sermon by Elder Joseph Dimock. Elder William Elder, Moderator. Elders William Chipman and Richard Cunningham, Clerks. Three new Churches added, viz.: Tracadie, Windsor Road, and Sherbrooke.

Three hundred and fifty-three received by baptism. Total membership, 3433.

Messenger from New Brunswick,—Elder William Sears; from Oxford, Bowdoinham, Lincoln and Eastern Maine,—Elder Isaac Case.

On the suggestion of the First Cornwallis Church, the following resolution was passed:

*Resolved*, That the thanks of the Association be presented to His Excellency Sir Archibald Campbell, Lieutenant Governor of the Province of New Brunswick, for his benevolent, humane and Christian conduct to the Baptist Missionaries and other Christian captives in Burmah, at the time he commanded the British forces during the war with the Burmese; and that Brother E. A. Crawley be appointed to address His Excellency on this subject."

"*Voted*, That it be recommended that particular attention be paid to the encouragement of Sabbath Schools throughout the Churches connected with this Association."

"That a prayer meeting be recommended to be observed in the several Churches, for the spreading of the Gospel at home and abroad."

"That it be recommended to the Churches that Tuesday, the 10th day of July next, be observed as a day of fasting and prayer, in reference to the approach of the cholera morbus to the shores of this Province."

"That a vote of thanks be given to Brother Charles Tupper, Editor of the Nova Scotia and New Brunswick *Baptist Magazine*, for his labours in that capacity."

There are connected with the Nova Scotia Baptist Association *forty-four* Churches,—*three thousand six hundred and thirty-three* members,—*thirty-one* ordained ministers.

#### *Interesting facts from the Letters of the Churches.*

*Upper Granville.*—This Church has been called to mourn the loss of its venerable and much esteemed pastor, Elder Thomas Ansley, who was called to the pastoral charge of the Church in 1810. His labours, not only within his own charge, but in various other parts where he has preached the Gospel, have been greatly owned and blessed. He has been their father in the Gospel and a faithful minister of Jesus Christ. Brother Nathaniel Viditoe has been ordained over the flock of Christ thus deprived of their under-shepherd. The Lord has largely blessed his labours,—many of various ages have been turned to the Lord. The sacred rite of baptism has been sanctioned by His presence and blessed to the conversion of souls. Sixty-one members have received the ordinance and been added to the Church.

*First Clements.*—Backsliders are returning to God and sinners bowing to the Redeemer. Many have been buried with their Lord



in baptism; and the work of reformation is still in progress in almost every part of the Township.

*Nictaux.*—The Church in their letter mourn the loss of some of their members who have been removed from the assembly of the saints below; their prospects, nevertheless, are very encouraging. Brotherly love prevails among them. Their social meetings are attended with blessing. The preaching of the Gospel produces a deep impression throughout the district, and there has been an encouraging accession to their numbers. They pay a just tribute to the memory of their departed pastor, the venerable Bro. Chipman; and rejoice that his best hopes have been realized in the zeal and faith of his successor. The cause of Temperance has been greatly blessed among them. The Temperance Society now consists of nearly eight hundred members. No less than seventeen retailing liquor-shops, within the compass of their operations, have ceased to vend ardent spirits, and whole communities are recovering from the moral desolation of former intemperance. A number of the sisters of the Church have united themselves into a society to raise funds for the Baptist Mission in Burmah, and the sum of £33 (\$132) has been already donated to this noble object. A Religious Tract Society has also been formed among them. They suggest the propriety of bringing the cause of Temperance before the Legislature, and praying for its interposition to assist in checking the destructive evil that is sapping the foundations of society.

*Horton.*—During the last Winter deep and solemn attention began to be given to the Gospel, in consequence of a series of week-day lectures by Elder Pryor. A number of souls have been converted and obeyed the ordinance of the Saviour. The Church state that that they have great reason to bless the Lord for the establishment of the Baptist Academy in Horton. The brethren of the institution have been greatly instrumental in promoting the work of God amongst them. A Foreign Missionary Society and Female Mite Society have been established among them, and the latter has collected fifty dollars in aid of the Burman Mission.

*Rawdon.*—This little branch of Zion appears in a lively and healthy state. They express much gratitude to the Lord for the faithful labours of Elder R. McLearn. Bro. John Doyle has been ordained by this Church.

*Annapolis.*—This Church rejoice that they have been permitted to share in the invaluable blessings promised the Church of God in



these latter days. Thirty-eight have received the rite of baptism and joined the Church.

*Wilmot.*—The interests of religion are on the advance. The cause of Temperance is prevailing. Drunkards and tipplers have been rescued from the jaws of ruin, and the wife and mother made to sing for joy. The missionary flame has been kindled up in the Church, and their ardent prayer is that it may never be extinguished.

*Hammond's Plains.*—There has been a considerable increase of members in this Church, and several have been dismissed to assist in forming the Church on Windsor Road.

*Chester.*—Brethren in this portion of the Lord's vineyard continue to enjoy union and steadfastness. Brother Anthony Dimock has been dismissed to the Church at Liverpool and ordained as an evangelist. Eleven of their members have also been dismissed to form a Church at Sherbrooke.

*Little Forks.*—Tokens of the rich grace of God have been lately manifested toward this Church. They enjoy a share of the labours of Elder C. Tupper. Religious meetings are well attended. A deep feeling affects the minds of many, and several have obtained hope and been added to the Church.

*Falmouth.*—A blessed revival of religion has commenced in this congregation, and many have followed the Saviour in the ordinance of baptism. The subject of Foreign Missions has, for some time past, seriously engaged the attention of many.

*Guysboro.*—The brethren rejoice in the unbroken harmony and brotherly love which have uniformly prevailed among the members of the Church since its formation. Notwithstanding much persecution, the good cause is gaining ground, and many souls have been converted to God, not a few of whom refer their first awakening to the labours of our Missionaries. Bro. John Whidden's preaching and exertions have been much blessed among them. They have commenced a house for the worship of God.

*Tracadie.*—This Church was constituted by Elder David Nutter in 1822, and then consisted of eight members, since which they have increased to twenty-seven.

*Windsor Road.*—The labours of Elder John Doyle during the past year have been productive of blessed results. Many became subjects of Divine grace and were baptized, and several members of the Hammond's Plains Church residing here, uniting with them, were formed into a separate Church in February last. Others have since followed in the primary ordinance of the Gospel of Christ and have been added

to the Church. A Female Mite Society has been formed, and £16 (\$64) have been contributed to the Burman Mission. Two meeting-houses are in the course of completion for the use of the Church. The Church was joyfully received as a member of the Association.

*Sherbrooke.*—The Church here was constituted in November last by Elders Joseph Dimock and Maynard Parker, and consists of eleven members. They have been received into the Association.

*June, 1833.* The Association convened with the Church at Bridge-town, Annapolis County. Introductory sermon by Elder Edmund A. Crawley. Elder James Munro, Moderator. Elders William Chipman and Richard Cunningham, Clerks.

Elders Hague, from Boston, and Miles and Bancroft, from New Brunswick, were invited to seats; also Elder William Harris, from the Principality of Wales. Brethren Wellesley Caton and Wellington Jackson were introduced and received as licentiates. Elder David Crandall was introduced and accepted as messenger from New Brunswick, and Elder David Nutter as messenger from the Baptist Association in Maine.

Four hundred and thirty-two were received by baptism. Three new Churches were added, viz.:—Port Medway, Baddeck and Stewiacke. Whole number of members, 3915.

The division of the Association was again up for discussion and decided in the negative. A move to commence the Association on Wednesday was passed over to the Churches for their decision.

Voted, to open correspondence again with the Oxford, Cumberland, Bowdoinham, Lincoln, and Eastern Maine Associations. Elder William Burton appointed messenger, and £10 (\$40) allowed to pay his expenses.

Sixteen sermons were delivered during the session. Modern arrangements give us one or two.

A day of public thanksgiving was recommended to be observed by all the Churches, to offer united thanks to God for having heard prayer and arrested the *cholera* with which the Province was so severely threatened.

Connected with the Baptist Association of Nova Scotia at this time—forty-seven Churches,—three thousand nine hundred and fifteen members,—and thirty-four ordained ministers.

*Facts gleaned from the Letters from the Churches.*

*Annapolis.*—This being the Church with which the Association was held, their letter contains a sincere and lively welcome to their

sanctuary and domestic circles. Considerable additions have been made to their numbers since the last Association.

*Lower Granville.*—The power and mercy of God have been much displayed in His word and ordinances among them, and many of different ages have been added to their number. Seventy-three were received by baptism during the year.

*Wilmot.*—The Church laments the removal by death of their old and much-esteemed member, Deacon William Bent.

*First Cornwallis.*—Some occasions of trial have occurred in this extensive and hitherto flourishing portion of the Lord's vineyard, but these have been removed by the prudent intervention of a Council of Elders from sister Churches.

*First Clements.*—The state of the Church is highly prosperous and encouraging. Their venerable and aged pastor, Elder Israel Potter, who has long laboured with godly zeal and much success among them, and who is still much endeared to them for his work's sake, finding himself through the infirmities of age unable to attend to pastoral duties, has requested to be released from the charge; and the Church have chosen Elder Henry Saunders as their pastor, who is labouring among them with much acceptance. Sixty-one have been baptized during the year.

*Nictaux.*—This Church still continues to prosper, and has during the past year licensed two of its members to preach the Gospel, one of whom is at the Academy at Horton. The Female Mite Society connected with the Church has been very active and successful. The Temperance Society numbers little short of one thousand members, and as they say, seems determined not to relax its operations until the evils of intemperance are buried in the shades of everlasting night.

*Chester.*—This Church has been refreshed by the addition of some by baptism and the re-union of others whom they had long mourned as having gone astray.

*Antigonish.*—Bro. John Whidden has been ordained as an evangelist in this Church.

*Amherst.*—The pastor, Elder Charles Tupper, has accepted a call from the Tryon and Bedeque Church, in Prince Edward Island, to become their pastor, and has removed thither. Some have been added to their numbers.

*Sissiboo.*—This Church has been of late greatly benefited by the preaching and labours of Bro. Charles Randall. A most pleasing revival of religion has taken place. Twenty-eight have been baptized, and the revival is still spreading.



*Waterford.*—Elder Hezekiah Hull has had the pastoral care of this Church, and is still labouring with acceptance.

*First Halifax.*—Twenty were baptized by the pastor, Elder Burton, and joined this Church in 1832.

*Aylesford.*—Although this branch of our Zion is yet in its infancy, they have sent forth several to preach the word of Life, two of whom have been publicly set apart to the ministerial office,—Brethren Henry Saunders and Ebenezer Stronach.

*Second Clements.*—This Church is increasing, having received sixteen members by baptism during the year.

*New Albany.*—Fourteen have been added to this Church since the last Association, and one of the brethren has received a license to preach, and is labouring among them.

*Falmouth.*—Twenty-five have been added to this Church by baptism during the past year. That holy ordinance has been abundantly blessed among them.

*Guysboro.*—Brethren have been compelled, for the first time since their organization as a Church, to use discipline. Their prospects are pleasing. Several have been added to the Church.

*Port Medway.*—Application was made by this Church for admission into our Association, at the present session, which was granted by a unanimous vote. The Church was organized by Elder David Nutter in the year 1822, and consisted at that time of seventeen members.

*Baddeck, C. B.*—This Church, consisting of seven members, was organized in August, 1822, by Elder Richard McLearn, on his missionary tour to the Island of Cape Breton.

*Stewiacke.*—This Church was formed in November, 1832, by Elder James Munro, and consists of fifteen members, most of whom had been members of Elder Munro's Church at Onslow.

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*June, 1834.* The Association met with the Church at Amherst. Elder James Munro preached the introductory sermon. Elder James Munro, Moderator; Elders W. Chipman and R. McLearn, Clerks.

Elder Henry Kendall from Topsham, messenger from the Bowdoinham Association, invited to a seat; as were also Elder J. Stevens and Bro. Silas T. Rand, licentiate from the First Cornwallis Church.

Six hundred and twenty-one were received by baptism. Entire membership, 4549. Five Churches were added at this session, viz.:—



St. Margaret's Bay, Economy, Jeddore, Three Rivers (P. E. I.) and East Point (P. E. I.)

"There are now connected with the Nova Scotia Baptist Association,—fifty-three Churches,—four thousand five hundred and forty-nine members,—and thirty-four ordained ministers."

The Committee appointed for the purpose of taking into consideration the several questions proposed to this Association, reported as follows:—

1st. With regard to the question proposed by the Church at Hammond's Plains, "Whether it be according to the Bible that Deacons should administer the ordinances of the Gospel." Your Committee cannot find any proof from Scripture that it belongs to the office of Deacon to administer Baptism and the Lord's Supper.

2nd. With reference to the question proposed by the Church at Sissiboo, "What mode is most scriptural with regard to setting apart Deacons?" Your Committee conceive that the Churches should look out suitable men for the Deacons' office, possessing the qualifications required in Scripture (see Acts. 6: 3 and 1st Tim. 3: 8-12), and that those persons should be set apart as in the primitive example (Acts 6: 6, 7), by prayer and imposition of hands. We do not, however, insist on the observance of the latter ceremony, but wish the Churches to proceed on such a subject according to the best light they can obtain, without making it a matter of contention or disaffection.

4th. In regard to the matters alluded to in the letter of the Second Halifax Church, the Committee recommend the following reply:—On careful consideration of the subject proposed, we do not coincide in opinion with the brethren in said Church, as to the scriptural rule in the matter in question; at the same time we do not desire to debate the question with them, but are willing to use mutual forbearance and leave our brethren to the exercise of their own views thereon. We would, however, for the further satisfaction of our brethren, explain that, though we do not deem it unscriptural to practise weekly communion, we do not think Scripture enjoins it; and that in all cases we deem it important that a Church should, for this and other purposes, be furnished with suitable Elders set apart and ordained to this office.

The above report was approved by the Association.

*Resolved*, A Council consisting of Elders E. Manning, T. S. Harding, W. Chipman, R. McLearn, R. Cunningham, E. Masters, T. H. Porter, E. Stronach, and other brethren, having been requested by the Church at Annapolis and Upper Granville to investigate certain circumstances affecting the standing of a minister in this denomination,—Mr. William Elder, late pastor of the said Church,—the said Council attended accordingly, and on a careful enquiry, having come to the conclusion that Mr. Elder had departed from several important articles held by our Churches, and is no longer qualified to continue in connection with the said Church or with this Association: the Church accordingly excluded Mr. Elder from fellowship with them, which decision is now adopted by this Association, and Mr. Elder is therefore no longer regarded as a minister in connection with us.

*Voted*, To continue our correspondence with the Oxford, Cumberland, Bowdoinham, Kennebeck, Lincoln, and Eastern Maine Associations; that Elder James Munro be our messenger to the above Associations, and that he be allowed £10 (\$40). That Elder Edward Manning be our messenger to the New Brunswick Association.

*Interesting facts from the Digest of Letters.*

*Annapolis and Upper Granville.*—This Church has been called to pass through a severe trial with reference to their once esteemed pastor, in having to exclude him from their communion and his pastoral relation to them, prior to which they prudently called a Council from sister Churches, and unanimously proceeded in concurrence with their advice. Being thus left without an under-shepherd, they were remembered by the Great Shepherd of the sheep. Some of the ministering brethren were influenced to visit them, and particularly Brother McLearn, whose labours of love were owned of God and blessed to the Church and to poor sinners. Thirty persons have already been added to the Church, and the work is still progressing.

The *First Cornwallis* Church, under the pastorate of Elder E. Manning, sent the following cheering report:—"The Lord has *chosen* his people *in the furnace of affliction*. This Church has been made to realize this truth; but the Lord has graciously visited them with mercy during the past year, and has wrought a glorious work. But little of the *fire*, the *earthquake*, or the *strong wind*, but much of the *still small voice*; and potent have been the effects. A multitude have been made to feel that sin is an evil,—that the wrath of God is revealed against all unrighteousness,—and to look to the Lord for righteousness and strength. Thus changed in their views, their conduct has been changed. One hundred and fifty-one willing converts have put on the Lord Jesus. This is truly the Lord's doing and marvellous in our eyes. This Church is also a fruitful soil for the production of the heralds of the Cross. One during the past year has been set apart by the imposition of hands, to the great work of the ministry, and six more promising young men are licensed to 'preach the unsearchable riches of Christ.' A Female Missionary Society is formed in this Church, and upwards of £23 (\$92) have been collected in aid of Foreign and Domestic Missions. A Male Missionary Society is also in operation, and it has received a considerable amount. The Temperance cause is prospering in this congregation."

*Nictaux.*—This Church, in the exercise of holy discipline, have

been called to separate several from their fellowship, and have had but few additions in the past year; yet they enjoy a good degree of union and brotherly love. They have licensed one of their brethren to preach the Gospel, as they also had two before. They remark that intemperance has received a fatal wound in that region. There are no licensed taverns or grog-shops in any part of the County.

*Digby Neck.*—This Church the Lord has been pleased to visit with mercy-drops. Twenty-six have been added by baptism the past year. The temperance cause flourishes here.

*Chester.*—One hundred have been added by baptism and twelve restored to this Church. A remarkable and glorious display of God's power. On one occasion forty-four persons received the hand of fellowship. None but those who have witnessed the like can conceive the holy melting and glowing of soul so sweetly felt on this occasion. Here were to be seen the husband whose locks were silvering for the grave, with sons and daughters, now joining the wife and mother who had been praying for that happy day for many years; and the husband now receiving the wife and daughter. Two in this Church are licensed to preach the Gospel.

*Antigonish.*—The Lord has been pleased to favour this little Church with His smile, under the ministration of Elder John Whidden.

*Sissiboo.*—The Lord has remembered this branch of Zion and has now given them a pastor, Elder Charles Randall, whose labours have been blessed. Thirty by baptism and thirteen by letter have been added to their number.

*Rawdon.*—Their former and much esteemed pastor, Elder R. McLearn, has discontinued his pastoral relation with this Church. Elder John Doyle has succeeded him, whose labours this Church appreciates highly.

*Second Cornwallis.*—Of late their God, who is rich in mercy, has manifested His love in the salvation of immortal souls. Seventy have been added by baptism. The subjects of this work have been from the child of eleven to the man of seventy-two years.

*Liverpool.*—That God who has promised to open streams in the desert and fountains in the midst of the valley, has appeared for the consolation of this Church, long struggling under trials. A blessed revival of religion has taken place, and forty have been added by baptism under the ministry of Rev. I. E. Bill. To us it seems as though our atmosphere here was loaded with spiritual blessings.

*Tryon and Bedeque.*—Elder Charles Tupper has been the pastor of



this Church for the year past, but has now removed back to Amherst. The Church would have been glad to have detained him but circumstances in Providence seemed to demand his return. The Church, during his administrations, have been favoured with some additions and are walking in love.

*Ragged Island.*—During the past year Elder A. V. Dimock visited them, and his labours were blessed in directing their attention to the discipline of the Church. “This seemed to break the long winter of repose and inaction. A season of refreshing from the presence of the Lord followed, and the Gospel of God’s Dear Son became the power of God to the salvation of many; and the cloud of mercy still hangs over us. Fifty-two have been added by baptism.”

*Granville Street, Halifax.*—The Female Missionary Society has collected this year upwards of £30 (\$120) in aid of the Burman Mission.

*St. Margaret’s Bay.*—This Church was organized by Elder Joseph Dimock, July, 1833, and consists of sixteen members. They have commenced building a place of worship.

*Jeddore.*—A Church was organized in this place in 1823, consisting of thirteen members, by Elder David Nutter. In consideration of their application to the last Association, the Missionary Board sent Elder David Harris to visit them. Under his ministry nine were baptized. The Church was reorganized by Elder Harris, and admitted into the Association.

*Three Rivers, P. E. I.*—A Church at this place was organized some years since, and was designated Scotch Baptists. They were visited by Elders Manning and Harding in the Autumn of 1832, and in the Autumn of 1833, by Elders W. Chipman and I. E. Bill. A general meeting of delegates from the Churches on the Island was subsequently held at Lot No. 48. Mutual explanations were made, which resulted in the union of the Church with the Association. The number of this Church is twenty-two.

*East Point, P. E. I.*—This Church was organized in July, 1833, by Elder John Shaw, consisting of twenty members; and in April last six more were added by baptism. They were also visited in October last by Elders Chipman and Bill, who submitted to their consideration the propriety of uniting with our Association. Application being made in conformity thereto, they were unanimously received.



*June, 1835.* The Association convened with the Horton Baptist Church. Introductory sermon by Elder Ingraham E. Bill. Elder Charles Tupper, Moderator; Elders William Chipman and R. McLearn, Clerks.

Elder Ameriah Kellock, messenger from the Lincoln Baptist Association, and Elder Samuel Robinson, messenger from the New Brunswick Association, were invited to a seat.

Received one hundred and ninety-nine by baptism. Total membership, 4610. Seven new Churches were added, viz.: Canso, Third Cornwallis, Wilmot Mountain, Tusket, Wellington, Springfield and Dalhousie.

*Resolved,* That this Association highly appreciate the valuable production of Bro. E. A. Crawley, on Baptism, in reply to Mr. Wm. Elder; and that they will cordially sustain him in any future production on the same subject, he may be induced to send forth.

Sabbath Schools were strongly recommended throughout the Churches.

“There are now connected with the Nova Scotia Baptist Association,—fifty-nine Churches,—four thousand six hundred and ten members,—thirty-one ordained ministers,—and not less than seventeen licentiates.”

*Interesting facts from the Digest of Letters.*

*First Cornwallis.*—This Church has been so much enlarged of late and so widely extended, it was deemed advisable to dismiss from their body a considerable number, to be organized into another Church. Consequently a Third Baptist Church has been constituted in Cornwallis. We may well exclaim, “What hath God wrought!” It is but a comparatively few years since the First Baptist Church was organized, consisting of four members (seven—I. E. B.). They are now increased to three bands, consisting altogether of six hundred and thirty-seven members; and since its organization there have been, including their first pastor, eleven ministers ordained in the First Church, all of whom, with two exceptions, are natives of Cornwallis.

*Newport.*—The Lord has visited this Church with a season of refreshment from His presence, and added twenty-six to their number.

*Onslow.*—Thirteen have been added by baptism to this Church, six of whom reside in Truro, where the Redcemer’s cause is extending, and a Baptist meeting-house has been erected.

*Upper Granville Mountain.*—This Church has recently undergone a serious change. Their beloved pastor, Richard Cunningham, by

mutual consent, has removed to Annapolis and Upper Granville Church; since which, by the advice of judicious ministering brethren, they have dismissed from their body forty-five members to form another Church, now designated Wilmot Mountain Church.

*Parrsboro.*—Last Autumn Elder S. T. Rand, after his ordination, removed thither, and has laboured with this Church until now. His ministering was blessed of the Lord and additions were made. Deep impressions were made on the minds of many at the first administration of the ordinance of baptism. Indeed all who have been lately added to the Church adverted to that season.

*Yarmouth.*—Twenty-one baptized believers have been added to this Church, and they have dismissed twenty-one of their number to form another Church in Tusket, one of whom is a licentiate, and improves his gifts to the edification and comfort of the Church.

*St. Margaret's Bay.*—The Church enjoys the labours of one of their members, Brother Collishaw, who is licensed to preach.

*Canso.*—Elder Anthony Dimock having been employed in the service of the Missionary Board to the eastward, God has been pleased to bless his labours in Canso, where he has organized a little Church of ten members.

*Third Cornwallis.*—This Church has been recently organized and by their request admitted into the Association.

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*June, 1836.* The Association met at Halifax. Introductory sermon preached by Elder Edward Manning. Elder James Munro, Moderator. Elder Wm. Chipman, Clerk. J. W. Nutting, Esq., and Elder Richard McLearn, Assistant Clerks.

Elder A. Drinkwater, from the State Convention of Maine, and Elder F. W. Miles, from the New Brunswick Association, were requested to take a seat.

Four hundred and fifty-eight received by baptism. Total membership, 4985.

*Voted,* That Bro. Wm. Chipman be our messenger to the United States, and in case of failure, Bro. I. E. Bill,—and that he attend the Convention in Maine and as many Associations as convenient, and receive for his services £10 (\$40); and that Bro. Chas. Tupper be our messenger to the New Brunswick Association.

In reply to a letter from a number of Baptist brethren and sisters residing in Aylesford, requesting a council to afford them advice in relation to some difficulties subsisting between them and the Baptist

Church at Aylesford of which they are members, the following brethren were appointed to meet at Aylesford on Wednesday the 6th July, viz.: Elders E. Manning, Jos. Dimock, Maynard Parker, R. McLearn, W. Chipman, John Chase, N. Viditoe. R. Cunningham, W. Burton, T. S. Harding, and I. E. Bill.

“In reply to a letter from the First Church of Halifax on the subject of Church discipline, we say that our Association, or any part thereof, have no intention to interfere with their Church discipline, nor with their ordinations, unless invited by said Church.”

*Voted*, That remarks on each Church will not be required this year, but that observations on the general state of religion throughout the Province may be published with the Minutes.

*Voted*, That this Association being fully satisfied, in concurrence with the Association of New Brunswick, that the interests of religion in connection with this denomination require the publication, in Halifax, of a weekly newspaper combining religious with other useful and interesting information, in lieu of the magazine now published, are of opinion that such paper ought to be commenced with the beginning of the ensuing year, provided a sufficient support can be secured; and in case of its publication the members of this Association pledge themselves to sustain it to the utmost of their ability.

*Voted*, That Brethren Pryor and McLearn, of Nova Scotia, and F. W. Miles, of New Brunswick, be a Committee to enquire into the best means of securing support to such paper, and to give timely notice to the publishers and agents of the magazine.

*Voted*, That thanks be presented to the Baptist Education Society of Massachusetts for their distinguished kindness in offering to sustain, on their principles, five young men who may study for the sacred ministry at the Horton Institution.

*Voted*, That thanks be presented to Mr. Stephen Chipman for his very liberal donation of £100 (\$400) to the Horton Institution.

Under the head of Remarks, it is stated that the reading of the Letters from the several Churches gave intelligence of a happy union subsisting generally throughout the body; and powerful revivals of religion had been experienced in some Churches. In the Churches at Nictaux, Wilmot and Wilmot Mountain, several hundreds have been added. One hundred and six were added by baptism to the Nictaux Church alone during the year. Our Churches throughout the Province enter warmly into the Temperance reformation. Indeed, nearly all the members of Baptist Churches are comprised in Temperance Societies.

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*June, 1837.* Association held at Yarmouth. Introductory sermon by Elder Theodore S. Harding. Elder Charles Tupper, Moderator; Elder William Chipman and J. W. Nutting, Esq., Clerks.



Elder Adam Wilson, from the Baptist Convention of Maine, U. S., and Elder Joseph Crandall, from the New Brunswick Association, were invited to seats.

Received by baptism, three hundred and ninety-three. Entire membership, 5328. Four Churches were added this year, viz.: Margaree, Second Yarmouth, Long Island, and Charlottetown, P. E. Island.

*Voted*, That the remarks formerly made in the Minutes with reference to the state of the Churches be hereafter published in the *Christian Messenger*.

*Whereas*, Sabbath Schools must be considered as taking a highly important part in the conversion of the world,—for the purpose of making them more efficient in this Province,—

*Resolved*, That this Association resolve itself into a Sabbath School Union, and that Brethren I. E. Bill, Richard McLearn, John Pryor, and William Chipman be a Committee more fully to organize such union and that they report at the next Association with reference to its formation and management.

*Resolved*, That this Association do highly approve of the publication of the *Christian Messenger*, and do adopt the paper as the organ of the Baptist Denomination in this Province, for the furtherance of the cause of domestic and foreign missions, and for such other purposes as may be required.

*Resolved*, That we recommend a Committee to visit a company of brethren dismissed from the Aylesford Church, to judge of the expediency of organizing them into a Church, and if worthy, to give them the hand of fellowship; and that the following brethren attend to the business:—T. S. Harding, Richard Cunningham, Nathaniel Viditoe, and Major Chipman.

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*June, 1838.* Association convened at Chester. Introductory sermon by Elder I. E. Bill. Elder T. S. Harding, Moderator; Elder W. Chipman and J. W. Nutting, Esq., Clerks.

Received by baptism, three hundred and thirty-five. Entire membership, 5608. Three Churches added, viz.: Second Aylesford, Bridgewater, and Second Digby Neck.

Elder T. W. Saunders, from the New Brunswick Association, and F. W. Miles, from New Brunswick, invited to seats.

*Resolved*, That this Association do deeply feel the loss we have sustained in the death of our venerable friend, the late Rev. John Burton, whose praise is in all the Churches,—as likewise that of the Rev. Peter Crandall, of Digby Neck, and the Rev. John Craig, of Ragged Islands,—three aged ministers who have long been members of our Association, and who in one year have left the walls of our Zion to receive a Crown of Life.



The subject of Foreign Missions was introduced, when the following resolution was adopted:—

*Resolved*, That this Association having taken into serious consideration the lamentable condition of the heathen world, the consequent imperative duty of Christians to send them the word of Life, the especial command of the Saviour, “Go ye into all nations,” etc., and the pecuniary pressure suffered at the present time in the funds of the Missionary Societies in America,—therefore solemnly and, as they trust, in the love and fear of God, do form a united *Society for the maintenance of Foreign Missions*.

*Resolved*, That this Association request that of New Brunswick to form themselves into such Foreign Missionary Society, and to unite with them in pledging themselves and the Churches to the adequate education and maintenance of some one suitable person as a Missionary in some Foreign field, so soon as one possessed of suitable character shall be found, in the judgment of such Committee as the united Society may name for this purpose.

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*June, 1839.* Association met at Wilmot. Introductory sermon by Elder John Pryor. Elder T. S. Harding, Moderator; Elder W. Chipman and Bro. J. W. Nutting, Clerks.

Elder David Chase, messenger from the New Brunswick Association, invited to a seat.

Received by baptism, four hundred and seventy-seven. Total membership, 5942. Two Churches received, viz.:—Bay of Islands and Indian Harbour.

*Resolved*, That inasmuch as it is now in contemplation to send a Missionary to the heathen from the bosom of our Churches, and that the case of a candidate [R. E. Burpee] for missionary labor is before the Committee, it be recommended to the Churches and to individuals who have been in the habit of devoting moneys to the Burman or any other Foreign Mission, for the future to appropriate the same to the education and maintenance of such person from amongst ourselves as may be approved of for that purpose.

*Resolved*, That this Association deeply deplore the great loss which the cause of God generally, and the denomination in particular, have sustained in the sudden and unexpected removal by death of our much respected brother in Christ, the late Rev. James Munro, whose devoted life, in conjunction with his wise counsels and faithful ministry, gave him a place in the confidence and affections of his brethren, and made him an invaluable blessing to the family, to the Church, and to the world.

*June, 1840.* Association convened at Liverpool. Introductory sermon by Elder Theodore S. Harding. Elder T. S. Harding, Moderator; Brethren W. Chipman and Isaac Chipman, Clerks.

Elder Samuel Robinson invited to a seat as messenger from the New Brunswick Association.

Received by baptism, three hundred and ninety-four. Total membership, 6097. Two new Churches received, viz.: Advocate Harbour and Barrington.

The Committee previously appointed on Sabbath Schools, presented their report, which was adopted, and a Society was constituted, to be called THE NOVA SCOTIA AND NEW BRUNSWICK SABBATH SCHOOL UNION. Elder Ingraham E. Bill was chosen President of the Union; Elder Samuel Robinson, of New Brunswick, Vice-President; Brethren J. Chase, A. M. Gidney, T. Harding, Jr., J. Stevens and J. Ferguson, Committee; and I. L. Chipman, Secretary, Treasurer and Depositary. Brother I. E. Bill was appointed to preach the Sunday School sermon next year, and Brother D. W. C. Dimock, Agent of the Union.

*Resolved*, That in reply to the question proposed by the Nictaux Church, we will recommend to our Churches not to license or ordain any of their members as Christian ministers without the advice of a council of ministers invited from sister Churches.

*Whereas*, It appears that for some years past, the Committee of the *British and Foreign Bible Society* have refused to aid in the circulation of those versions of the Scriptures in foreign languages which have been made by Baptist missionaries, solely because our brethren have faithfully translated the word Baptize by words which signify to immerse; therefore

*Resolved*, That this Association do respectfully memorialize the parent Society, through its agent, the Rev. J. Thompson, requesting that such restriction be removed, and that Brethren Crawley and Robinson be appointed a Committee to prepare such memorial, and that they be hereby authorized to sign it on behalf of the Association.

*Resolved*, That the Association memorialize the House of Assembly and Legislative Council, requesting them to adopt some suitable measures for the promotion of *Common Schools*, and that Brethren J. Pryor and I. L. Chipman draw such petition.

*Resolved*, That a memorial be presented to Her Majesty the Queen with reference to the Charter of the College at Horton.

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*June, 1841.* Association convened with the Onslow Church, Colchester County. Introductory sermon by Rev. Wm. Burton. Rev. J. Pryor, Moderator. Rev. W. Chipman and Brother I. L. Chipman, Clerks.

Rev. Jos. Crandall was requested to take a seat as messenger from the New Brunswick Association.

Received by baptism, three hundred and five. Total membership, 6398. Four new Churches received, viz.: Digby, Second Hammond Plains, Preston, and Wallace River.

Rev. Chas. Tupper appointed messenger to the New Brunswick Association, and Rev. N. Viditoe messenger to the State Convention and Association in Maine.

The Church at Grand Manan was recommended to unite with the New Brunswick Baptist Association.

Rev. John Pryor was requested to preach the sermon in behalf of the Nova Scotia Sabbath School Union,—Rev. I. E. Bill, who had previously been appointed, not being present at this Association.

*Resolved*, That Brethren J. W. Nutting and J. Ferguson be appointed to open a correspondence with the London Baptist Colonial Missionary Society on the general interests of the Baptist denomination in Nova Scotia, and also with the Secretary of the Baptist Book and Tract Society, and with such other gentlemen, friends of religion and education, resident in Great Britain, as they should deem it advisable, in behalf of this Association; and that the pressing necessities of many of the Sabbath Schools established in connection with Baptist Churches in remote parts of this Province be brought to the notice of our brethren in England, in the hope that gratuitous supplies of books may be obtained for their use.

*Resolved*, That a Committee of the Nova Scotia Foreign Missionary Board be appointed in conjunction with one from the Missionary Board in New Brunswick, to make immediate arrangements relative to the establishment of a mission in some heathen land, and to make inquiries with regard to the most eligible field of labour for our missionaries; and that the Committee be instructed to select another missionary to accompany Bro. R. E. Burpee, and to obtain funds for their support; also that Brethren Tupper, Crawley, and Nutting be such Committee.

*Resolved*, That the thanks of this Association be tendered to the Editors of the *Christian Messenger* for their labours gratuitously afforded the denomination for the last four years.

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*June, 1842.* Association convened at Wilmot, Annapolis County. Introductory sermon by Rev. John Chase. Rev. J. Pryor, Moderator. Rev. W. Chipman and Bro. I. L. Chipman, Clerks.

Received by baptism, eleven hundred and thirteen. Total membership, 7453. Five new Churches received, viz.: Second Horton (Gaspereaux), New Germany, Hillsburgh, Petite Passage, and Kempt.



This was a year of great spiritual refreshment to the Churches, and many of them received large accessions. We may mention the following:—Annapolis and Upper Granville,—47; Lower Granville,—19; Wilmot,—88; First Clements,—73; Nictaux,—75; First Digby Neck,—16; Upper Granville Mountain,—34; Sissiboo,—93; First Yarmouth,—38; First Aylesford,—36; Liverpool,—36; Brookfield,—18; Tryon and Bedeque,—39; Hillsburgh,—45; Brier Island,—50; Falmouth,—17; Stewiacke,—25; Economy,—18; East Point, P. E. I.,—23; Wilmot Mountain,—64; Wellington,—27; Second Yarmouth,—44; Long Island,—41; Second Aylesford,—47.

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*June, 1843.* Association held at Yarmouth. Introductory sermon by Rev. Theodore S. Harding. Rev. Ingraham E. Bill, Moderator. Rev. W. Chipman and Brother I. L. Chipman, Clerks.

Seven new Churches received, viz.: Portipique, Third Yarmouth, Sable River, Indian Harbour West, Amherst Shore, First Hammond Plains, and Cavendish, P. E. I.

Added by baptism, twelve hundred and one. Total membership, 8701. Clear increase in the year, twelve hundred and forty-eight. The largest addition was made to the First Yarmouth Church,—150.

“The business in reference to the Associated Union Society was introduced by Dr. Alexander Sawers; whereupon it was

*Resolved*, That Dr. Sawers be appointed the Central Secretary of the Union, and that he be requested to open a correspondence with the Clerk of each Church or the Secretary of each Society formed in this Province; and that such Clerk or Secretary be requested to furnish the Central Secretary with whatever information he may possess within three months from this time, in reference to the formation of such Society in connection with the Church to which he may belong, or assign the reasons why such Society has not been formed, &c.”

*Resolved*, That Rev. Messrs. Crawley, Bill, and Chipman be a Committee to make a division of the Province into districts in order that Quarterly Meetings may be held for religious services in each district.

On recommendation of this Committee the Province of Nova Scotia was divided into eight districts, and Prince Edward Island was made the ninth district,—and the following resolution was adopted:—

*Resolved*, That in lieu of annual meetings as heretofore held, and for the purpose of carrying the measure of the Union Society into general effect, it is recommended that the ministers hold meetings in the several Churches contained in the districts named, for



preaching the Gospel, promoting the general interests of religion, and also for the purpose of explaining to the people the plan and objects of the Union Society, and aiding them in forming the needful organization for fulfilling its objects; and it was further recommended that there shall be in each of the said districts at least four such meetings in the year.

A sermon was preached by Rev. Dr. Babcock, who was cordially received as Agent of the American and Foreign Bible Society, and the objects of the Society were strongly commended.

The thanks of the Association were given to Brother William Allen Chipman, the Treasurer of the Missionary Society, for his able services so long gratuitously given.

The Report on Foreign Missions recommended the Karens of British Burmah as a suitable field for missionary labour.

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*June, 1844.* Association held in Cornwallis. Introductory sermon by Rev. William Burton. Rev. John Pryor, Moderator. Rev. William Chipman and Brother I. L. Chipman, Clerks.

Seven new Churches received, viz.: Cavendish, P. E. I., Dartmouth, Little Forks, York and Elliot River, P. E. I., Second Falmouth, Digby Joggins, and New Tusket.

The Church at Sydney, Cape Breton, reported seventy-six received by baptism.

The thanks of the Association were given to the Rev. Charles Tupper for his able work in vindication of the principles we hold on the subject of Christian Baptism.

*Resolved,* That this Association highly appreciate the onerous and persevering labours of Professor Chipman in the promotion of the objects of the S. S. Union, the erection of the College Building, etc., and take this opportunity to express their thanks to him for his exertions.

*Resolved,* That it is recommended to the messenger who is appointed to visit the N. B. Association to express to that body the earnest desire of this Association for increased intercourse and union between the Churches of the two Provinces, and that they would beg to suggest the inquiry whether the two Associations might not usefully unite their efforts in the cause of education, and to state the conviction of this body that the interests of both Associations would be greatly advanced by such a measure.

*Resolved,* That Brother David C. Landers of Nictaux Church, the Treasurer of this Association, take charge of moneys in aid of aged and infirm ministers.

A delegation consisting of Brethren Jos. Dimock and N. Viditoe was appointed to visit the Freewill Baptist Churches in the Counties of Queens and Shelburne for the purpose of soliciting a friendly conference, and whatever union in prominent benevolent enterprises might seem mutually desirable.

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*June, 1845.* Association convened at Amherst. Introductory sermon by Rev. R. B. Dickey. Rev. J. Pryor, Moderator. Rev. William Chipman and Brother I. L. Chipman, Clerks.

Received by baptism three hundred and fifteen. Total membership 9283. Four new Churches received, viz.: Port Piswick and Musquodoboit Harbours, Lawrencetown, Tryon, and Minudie.

Rev. Archibald MacLay, D. D., of New York, was present as Agent of the American and Foreign Bible Society, and was cordially commended to the Churches.

A deputation was appointed, consisting of Revs. J. Pryor, E. A. Crawley, I. Chipman, J. Chase, W. Burton, C. Tupper, R. B. Dickey, and Brethren J. W. Johnston and J. W. Nutting, to meet delegates from New Brunswick, to discuss the subject of Union with New Brunswick as presented in their report.

*Resolved,* That this Association, being deeply humiliated in view of the fact that the gracious revivals of religious influence which have in past times been enjoyed in our Churches, are now to a lamentable extent unknown among us, recommend to the Churches to make this subject a matter of special prayer.

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*June, 1846.* Association held at Bridgetown, Annapolis County. Introductory sermon by Rev. Abraham Stronach. Rev. Charles Tupper, Moderator. Rev. William Chipman and Bro. I. L. Chipman, Clerks.

Eight new Churches received, viz.: Indian Harbour East, Burton Church (near Guysboro Road), Mira Bay, C. B., Upper Aylesford, St. Mary's, Isaac's Harbour, Coddal's Harbour, and New Harbour.

Rev. J. M. Cramp, A. M., President of the Baptist College at Montreal, Revs. J. Francis and I. Wallace, of New Brunswick, invited to a seat in Council.

*Resolved,* That Rev N. Viditoe be our messenger to the New Brunswick Baptist Association, and that Brethren Bill, Chase, and Cunningham be requested to accompany him with reference to the proposed union between the Baptists of the three Provinces.

Bro. S. T. Rand was appointed to prepare a Historical Sketch of the Nova Scotia Baptist Association, to be presented at their next session.

*June, 1847.* Association held at Yarmouth. Introductory sermon by Rev. Chas. Randall. Rev. John Pryor, Moderator. Rev. William Chipman and Bro. I. L. Chipman, Clerks.

Two Churches received, viz.: Beaver River and Argyle.

Rev. Chas. Spurden, Principal of the Baptist Seminary at Fredericton, N. B., took his seat as messenger from New Brunswick Association.

Appointed Rev. I. E. Bill to write the Circular Letter for the year ensuing.

Bro. J. W. Barss of Halifax gave a donation of £25 to Home Missions, £5 of which he designed for a teacher of religion for the Acadian French, when this should be found practicable.

The efforts of Bro. S. T. Rand in seeking the enlightenment and salvation of the Indians located in different parts of these Provinces, were thought to render it desirable that systematic effort should be made by the Baptists in that direction.

It was decided also that colporteurs should be sent to the Acadian French of these Provinces, to circulate among them copies of the word of God and religious tracts, etc.

This year, the name of Mayhew Beekwith, Esq., appears upon the record as Treasurer of the Home Missionary Society, in place of the late W. A. Chipman, Esq.

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*June, 1848.* Association held at Liverpool. Introductory sermon by Rev. N. Viditoe. Rev. John Pryor, Moderator. Rev. William Chipman and Bro. I. L. Chipman, Clerks.

Eight new Churches, viz.: North Sydney, Upper Wilmot and Lower Aylesford, North Halifax, Bridgewater, River John, West Sherbrooke, Goose River, and Tatamagonche.

Brethren John Rowe, Patrick Shiels, and Nelson Baker, licentiates, invited to a seat in Council.

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*June, 1849.* First JUBILEE SESSION of the Nova Scotia Baptist Association,—held at Wolfville. Rev. J. Pryor, Moderator. Rev. W. Chipman and Bro. I. L. Chipman, Clerks.

Received by baptism, six hundred and nine. Total membership, 9888. Five new Churches added, viz.: Little River and Leicester, Lake George, River Philip, Merrigomish, and Second St. Mary's.

This session being the opening of the fiftieth or Jubilee year of



the existence of the Nova Scotia Baptist Association, a Committee, previously appointed, and known as a Jubilee Committee, reported, recommending appropriate exercises for the opening session, and their report was adopted.

On Sunday, at 10 A. M., the Jubilee sermon was preached by Rev. T. S. Harding, from Ps. 68: 11,—“The Lord gave the word; great was the company of those that published it.” This sermon, together with the numerous addresses which followed, conveyed much valuable information respecting the early Baptist history of these Provinces.

On Monday morning, the introductory sermon was preached by Rev. C. Tupper.

The Historical Sketch of the Association was then read by Rev. S. T. Rand, and ordered to be published in the *Christian Messenger*, as a permanent record of important denominational history.

The topics and speakers on this occasion were as follows:—

Providence in the history of Christian Missions for the last fifty years.

Prominent indications and obligations of the present moment of the world's history in its relation to the Kingdom of the Saviour.

Causes of humiliation and rejoicing as found in the history of Baptists in these Provinces during the half century past.

Gathering claims and responsibilities and demanded energies of the present and the future, in connection with the Baptist denomination of these Provinces.

Addresses by Dr. Crawley, Hon. J. W. Johnston, Rev. A. D. Thompson, J. W. Barss, Esq., Rev. E. Manning, Rev. T. S. Harding.

The whole proceedings were declared to give great satisfaction.

The Association appointed delegates to the Convention to meet in Bridgetown in September next, viz.: E. A. Crawley, I. E. Bill, J. Parker, N. Viditoe, R. W. Cunningham.

*Resolved*, That special thanksgiving is due to Almighty God, at this Jubilee celebration, for the success with which He has been pleased to crown the exertions of the Nova Scotia Baptist Home Mission Society.

Brother Theodore Harding Porter, having met with the Association and given satisfaction in relation to questions of faith which had induced a temporary disjunction on his part, received from them favourable construction of his statements, and was invited to a seat with them in their deliberations, and recommended to a free reception by the Churches, as a member and a minister of the Gospel.

In agreement with the proposal of the Committee, Rev. John



Chase was appointed Financial Agent, for the year 1849-50, at a salary of £150, with travelling expenses paid.

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*June, 1850.* Association held at Nietaux. Rev. J. Pryor, Moderator. Rev. W. Chipman and Brother David Freeman, Clerks.

Number of baptisms reported, six hundred and thirteen. Total membership, 10,205. Three new Churches, viz.: Long Point, Earltown, and Walton.

Revds. J. Francis, G. F. Miles, and R. W. Emerson, of New Brunswick; Rev. R. E. Burpee, late Missionary to India, Rev. Z. Morton, of Maine, and Brethren Willard and Clark, were invited to seats in Council.

Introductory sermon by Rev. E. A. Crawley, D. D.

The following were appointed delegates to the Convention:—W. Burton, R. B. Dickey, I. F. Bill, J. W. Barss, and D. C. Landers.

The Committee on Questions respecting the *division of the Association*, recommended as follows:—

- 1st. That this Association be divided during the present session.
- 2d. That the financial matters connected with the Association remain under the same management as at present, until action in relation to them be taken by the several Associations.
- 3rd. That the N. S. Baptist Association be divided into three Associations, as follows:—The Western Association to comprise the Counties of Yarmouth, Digby, Shelburne, Queen's and Annapolis; the Central Association to comprise the Counties of King's, Hants, Lunenburg and Halifax; and the Eastern Association to comprise the Counties of Colchester, Cumberland, Guysborough, Pictou and Sydney [now Antigonish], together with the Islands of Cape Breton and Prince Edward.

The 4th clause fixed the times and places for the first meeting of each Association; and the 5th clause recommended special Committees for preparing rules of order and making arrangements for the several Associations.

The Report was adopted.

*Voted*, That Bro. I. E. Bill preach the introductory sermon for the Western Association, that R. B. Dickey be his alternate, and that Bro. J. Reed prepare the Circular Letter.

*Voted*, That Bro. T. S. Harding preach the introductory sermon for the Central Association, that Bro. Chipman be his alternate, and that Bro. G. Armstrong write the Circular Letter.

*Voted*, That Bro. C. Tupper preach the introductory sermon for the Eastern Association, that Bro. O. Chute be his alternate, and that Bro. D. Dimock write the Circular Letter.

The following were appointed a Committee on the Micmac Mission:—E. D. Very, W. Burton, G. Armstrong and J. Parker, who subsequently reported as follows:—

*First.*—That this Association has been laid under deep obligation by the religious community of Halifax, embracing the several religious denominations and their pastors, and by those in other parts of the Province who have responded to their Circular, for their very considerate and generous aid to our missionary, Brother S. T. Rand; also by Commander Orlebar, R. N., and the friends in Prince Edward Island, who have contributed so essentially to the comfort and support of the missionary.

*Second,* That the encouragement vouchsafed in the good providence of God to this interesting mission, warrants a cheerful continuance of Bro. Rand, in behalf of the Association in this Province, in this very interesting field, hoping for a perpetuation of the friendly sympathy and aid of those who have proffered their services during the past year.

The following resolutions were passed unanimously at a meeting of the Nova Scotia Baptist Education Society:—

*Whereas,* Previous to the return of our deputation from England, a variety of opinion prevailed as to the course they had pursued in their application for aid for Acadia College, and as to the strictures made by Dr. Crawley in the "Christian Messenger," respecting the course pursued by the deputation, originating in the impression which he and others had received from their communication to the "Patriot" newspaper, that they had compromised the principle of legislative aid for secular education:—

*Therefore Resolved, 1st,* That it now appears from a careful review of the entire proceedings of our respected deputation, Brethren Bill and Francis, from the time of their arrival in Liverpool, that they prosecuted one direct course from the time of reaching to the time of leaving England.

*Resolved, 2nd,* That it appears that the deputation did not, as some have inferred from their letter to the "Patriot" newspaper, in reality transgress their instructions and disavow the principle of Provincial aid for secular education as imparted by our Academy, and hitherto in our College, but simply professed that by transferring the control of the College from the Education Society of Nova Scotia to the Union Convention, and by committing to the same Convention the support and control of the Theological Chair, no further application for Provincial aid would be made for Acadia College.

*Resolved, 3rd,* That our deputation having thus consistently discharged their duty, stand completely vindicated from every aspersion and suspicion, and are deserving of the cordial thanks of the denomination for the fidelity and steadfastness with which they have prosecuted the important service entrusted to them.

*Resolved, 4th,* That the doings of the Convention not having been adopted by the Education Society, so as to have completed the actual transfer of control over the College, together with the fact that no discussion upon the *principle* of Legislative aid took place, and no direct vote upon the question of such aid, either in point of principle or expediency, was passed in the Convention, room was clearly given for some misapprehension in regard to this matter.

And while we regret that the distinctions which the new arrangements were introducing should have been lost sight of since the meeting of Convention, we, at the same time, in simple justice to the Hon. J. W. Johnston, one of the original founders and steadfast friends of the Institution, would hereby acknowledge the deep indebtedness to him of the denomination, for his long continued and uncompromising advocacy of its just claims upon the Provincial funds in behalf of Education, and that he was well justified under the existing circumstances, in urging the claims and presenting the petition of the Education Society for the accustomed grant, before the House of Assembly at its last session.

The thanks of the Association having been presented to the Rev. J. Chase, for his laborious and faithful attention to the duties of his office, he was again appointed the Financial Agent, with the same allowance as before, and a requisition to travel six months in the year.

The Education Society having adjourned, the Association resumed its sitting, when the following resolutions were adopted:—

*Whereas*, The Revds. I. E. Bill and John Francis, a deputation to Great Britain from the Baptist Churches of Nova Scotia, New Brunswick and Prince Edward Island, in behalf of Acadia College, have now returned, and have been treated by numerous parties in England with marked favour to their object in various ways, this Association, composed of Baptist Churches in Nova Scotia, feel themselves too deeply interested in their beloved Institution at Horton and too sensible of obligation to its respected friends in England, to allow this opportunity to pass without expressing the high sense they entertain of the great kindness with which the deputation were received, whether as respects the letters of commendation given them, or the munificence of donations.

And this Association would pray that the same merciful Providence which has guided and preserved our brethren, now returned to their homes, may enable those who have befriended them and us, to realize valuable returns from their assistance in the education of our beloved youth, and in the propagation of sound religious knowledge among our population.



## CHAPTER VII.

### THE EDUCATIONAL POLICY OF THE BAPTISTS FOUGHT OUT.

THE idea of Denominational Colleges in Nova Scotia, instead of one college for all the denominations, did not originate with the Baptists, but with the Episcopalians of the country. In the early history of the Province, they conceived the idea of erecting the seat of learning at Windsor, known as King's College. They could have established it upon a liberal basis, open alike to all classes; but they took the opposite course, and shut up its advantages to those who would subscribe to the Thirty-nine Articles of the Church of England. This restrictive policy bolted the door against all the young men thirsting for collegiate culture and honors outside the pale of the dominant Church.

This condition of things led Lord Dalhousie, then Governor of Nova Scotia, to found a college at Halifax, upon a non-sectarian basis as it was understood at the time. His Lordship was a Presbyterian, and plainly saw that King's College, as a sectarian institution, could never meet the educational wants of the people.

It so happened, in the providence of God, that the British Government placed in his hands what was known as the Castine Fund, amounting to some £20,000, with instructions to dispose of it as he might deem most advisable for the benefit of Nova Scotia. This fund was money which had accumulated from customs duties levied at Castine, then an important place in what is now the State of Maine, which had been taken from the Americans in 1814. After the close of the war, the English Government generously passed this money over to her loyal Province of Nova Scotia, probably as a reward for her hearty devotion to Britain's flag.

With this money His Excellency decided to build a college, open alike to all classes of the population—perfectly free from all sectarian tests. The foundation stone of the college building bearing his







*yours very truly*

*E. A. Crawley*

name was laid in 1820; and the House of Assembly, in accordance with the wishes of His Excellency, supplemented the original gift, from time to time, to the extent of some £10,000.

After much delay, arrangements were made by the Trustees for putting the Institution into operation. Dr. McCulloch, Presbyterian, was elected President, and one Professor was appointed; but the classical chair was still open. Rev. Edmund A. Crawley, as a representative Baptist, whose sentiments at that time were in favour of *one University for all the people*, was induced to apply for an appointment to the vacant chair. In fact he was requested by one of the Trustees to allow his name to be united with that of Dr. McCulloch in a plan for opening Dalhousie College. But to his utter surprise and mortification, his application was rejected. The reader asks, Why? For the simple reason that those in charge felt themselves bound, as they said, to connect the college *exclusively with the Kirk of Scotland*. By the gentlemen in trust, Dr. Crawley's literary attainments were regarded as perfectly satisfactory; but as he was a Baptist and not a Presbyterian, he was therefore rejected.

What next? Here was King's College encompassed within the Thirty-nine Articles; and now there was Dalhousie shutting the door in the face of a representative Baptist, who is told that he is shut out because he is not of the Kirk order. In the face of all this, was there any just ground to hope that a general University could be established, in which Baptists would have equal rights with all other denominations? Dr. Crawley could see no prospect of this, and therefore resolved to call upon the Baptist people to erect a college upon a perfectly free basis, but at the same time so far under their own control as to ensure to their sons collegiate advantages and honours equal to those enjoyed by other denominations.

The question to be considered was, Were they prepared to embark in an enterprise of such grave responsibilities? They had no Castine Fund, or accumulated Government grants, to stimulate their faith and hope. The fact is they had no means wherewith to put up a college building, or to pay a single Professor. Was there any rational ground to hope that the thing could be done?

At this stage, Rev. E. A. Crawley came from Halifax to Nictaux, bringing with him Rev. J. Pryor, then Principal of the Baptist Academy, to consult me and other brethren regarding the subject. We spent a portion of the night in talking and praying over the matter; and as the morning light dawned upon us, we resolved in the strength of Israel's God to go forward. In the absence of money,

we had,—what is better than silver or gold,—strong faith in Him who has charge of all the purse strings of the Universe; and we believed that He could open at His pleasure to supply our wants.

Arrangements were made immediately for going forward with the work; and that very year, 1838, the infant Institution was founded, bearing the somewhat lofty and significant title of *Queen's College*.

This bold measure was presented to the old Nova Scotia Association; and the venerable Fathers of the Churches then living, together with the young men so soon to take their place upon the high towers of Zion, took the infant Institution into their warm embrace,—adopted it as their own,—and solemnly pledged to God and each other, that they would cherish and guard it with all the affection due to a first-born son.

But now came on the tug of war. Our college must have chartered rights, which the Legislature of the country only could give. This bold attempt of the Baptists to build a college for themselves, when shut out from other Institutions of learning, flashed upon the college-thinking people, as something too visionary to be entertained by sane minds. Where was the money, and where were the men to do this great work? “Surely,” thought they, “these people cannot be in earnest.” But we were desperately in earnest. We resolved not only to have a college, but to have that college placed upon an equal footing with King’s and Dalhousie; and we determined not to rest until that was done.

When the proper time came, application was made to the House of Assembly for a charter for the new Institution, under the name of Queen’s College. The Committee of the Nova Scotia Baptist Education Society, then in charge, went in full force to Halifax, to see how our wise legislators would deal with the proposition. Mr. Crawley was heard at the bar of the House. All said it was a most eloquent appeal. But when the charter came up for discussion in the Legislature, we had the mortification of hearing some of the leaders of the great Liberal party, with whom the Baptists had always acted in political concert, denounce the measure as unwise in conception, and subversive of the interests of the higher education of the country. Then the cry was *one great college* in Halifax for all. But if the theory was good, it was too late in the day to attempt to carry it out in practice. The Episcopalians and Presbyterians had planted themselves upon the denominational platform, and were not disposed to abandon it. The man in whom the Baptists trusted above all others as a political leader, said he should *vote* for the charter, but



he should *speak against it*; and so he did. But when the House divided, the charter was refused by a majority of one.

We then saw that, if we would have our just rights as Baptists, we must place a man upon the floor of the House whose sympathies were in all respects with us, and who was fully competent to defend our cause against all antagonism. We were beaten, but not disheartened. Mr. Crawley came out in a series of letters in the "Nova Scotian," the leading liberal paper of the day. These letters, full of logic which had both point and power, were copied in the "Christian Messenger," and were extensively read. They touched the inner conscience of the Baptist people, and aroused them to combined action. The old Association moved in force; and the result was that, when the Legislature met in the winter of 1840, petitions came pouring in from all quarters, numerous signed by those who were justly regarded as the bone and sinew of the country. Some Honorable gentlemen, very much in love with the "Thirty-nine Articles," imagined that King's College would in some way be injured by the passage of such a bill as the Baptists desired; and others saw that it would openly defeat the one-college plan. So these parties combined, as far as they thought it safe to do so, both in the Lower and Upper House, to defeat the measure. But notwithstanding this, it was carried in the Assembly by twenty-seven against fifteen, giving a clear majority of twelve. In the Upper Branch, three gentlemen arrayed themselves in determined hostility, and fought courageously to the bitter end; but J. W. Johnston was then in the Council, and the charter bill passed through in triumph.

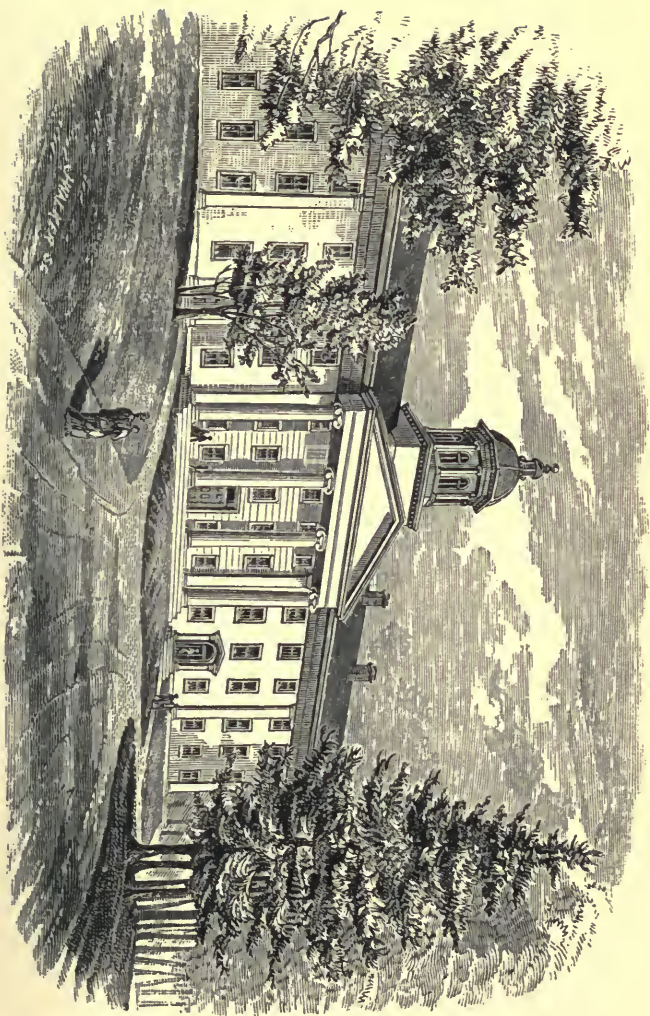
While this struggle was going on in political circles, the friends of the college were actively engaged all over the country in raising funds to meet its necessities; and, what is still better, the Spirit of the living God was poured upon the Horton Church and upon the students of the Academy and College, and numbers were savingly converted to Christ. At the Association in June, 1840, the Horton Church reported sixty-two added by baptism, as the result of this gracious work, and many of the converts were from the Institutions of learning. In this way the God of grace gave His sanction to the college movement.

It so happened, however, that there was a "suspending clause" attached to the charter Act, having special reference to the *name* of the college. The Educational Committee forwarded, through the Provincial Government, a petition to Her Majesty asking her approval of the name; but owing to some cause not fully explained, Her

Majesty withheld her approval. This, of course, she had a perfect right to do. But the safety of the Act was in no way imperilled by this circumstance; and so, after due consideration, the name was changed from "Queen's" to "ACADIA." This was much more appropriate, inasmuch as Acadia was the original name of the Lower Provinces, and therefore more in keeping with the tastes of the people. It is a name rendered doubly dear to the Baptists by their struggles and trials in supporting their Institutions, and especially by the rich blessings which have descended so largely upon their efforts in this connection.

We now had our college with its honored name. But money was wanted as well; and as the public funds, towards which the Baptists contributed their full share, had been so largely lavished, first upon King's College, and secondly upon Dalhousie College, the Baptists very naturally felt that they should now come in for an equal share for their own Institution.

When this demand was made, it opened afresh the whole question of the college policy of the country. The leading politicians, liberal and conservative, resided in the capital. They were determined, especially the liberals, to have one University located there, upon such a magnificent scale that it would swallow up all the rest. The talent of the Legislature largely favoured that view, and was disposed to deal harshly with our infant college. We saw the danger, and prepared as best we could for the coming storm. The "Christian Messenger," then in the hands of Messrs. Nutting and Ferguson, nobly did its whole duty. But to meet the opposition squarely and successfully, we must have a man of giant strength in the popular branch of the Legislature. J. W. Johnston, Esq., then in the Legislative Council, and in the full tide of his wondrous intellectual power, was the man chosen to lead us through the conflict. He accepted the proposition, and threw himself into the hottest of the battle. When the door opened, in 1843, he offered his services to his favourite County, Annapolis. Political excitement was at fever heat. It was a question of life or death for our college. We cared nothing for political party names as such; but we cared for the college with the deepest sympathies of our being. So when the desperate struggle came on, every Baptist minister in the County,—Cunningham, Viditoe, Chase, Bill, and others,—was on hand to sustain their chosen man in the canvass, at the hustings, and all along the lines of battle. The result was a complete triumph. Mr. Johnston was returned by an overwhelming majority. We knew our man; and we knew that,



VIEW OF ACADIA COLLEGE (1843-1877).







intellectually, morally, and religiously, he was worthy of all that we could do for him. Heated politicians said in their zeal that these Baptist ministers had turned Tories. But they did not know whereof they affirmed. Baptist ministers, as such, can never be any thing but *liberal* in their political creed. They are the people, above all others, who have fought, and bled, and died for political and religious freedom. The question with us was not who was a Tory or who was a Liberal *in name*; but who would aid us in building up a college for the people upon a purely liberal basis. We had found our man; and when J. W. Johnston marched with hosts of followers through the County of Annapolis in political triumph,—and the people, male and female, singing at the top of their voices,—“See the conquering hero comes,”—then and there the question of denominational colleges was virtually settled once and forever. The stakes are down and cannot be taken up. And those who have gone through the thickest of the fight, as the author has done, will say, Let them abide where they are, in all their strength, till all the colleges of the earth shall be consumed by the fires of the last day!

But to succeed in this great enterprise, we not only needed a man in the Legislature capable of vindicating our just claims; but the thought and feeling of our people must be constantly toned up, so that they would be willing to supply the needful funds. Hence, in addition to our annual Associations, we had to hold large educational meetings all along denominational lines,—in Yarmouth, Granville, Bridgetown, Wilmot, Nictaux, Aylesford, Cornwallis, Horton, Windsor, Halifax, Truro, Amherst, Liverpool, &c. These were seasons of great interest to the people. The veterans that had been spared to us,—especially Fathers Manning and T. S. Harding,—and the younger men,—Chipman, Burton, Bill, Cunningham, Viditoe, Chase, Rand and others, were present at these denominational gatherings (not always of course at the same meetings) to pour forth their whole souls in behalf of our Institution of learning, The Professors, Crawley and Pryor, gave their attendance when they could, especially the former; and when he did, his voice was always uplifted trumpet-toned, to plead not only the cause of Acadia but the interests of education generally.

It may be here said, that the question of a free system of education, adapted to the wants of all the people, was largely discussed at those meetings, as also at our Associational anniversaries. Mr. Crawley, in his educational letters in the secular press, as well as in our denominational paper, eloquently urged the importance of

establishing a system of education that should be sustained by an equal tax upon the property of the country, and perfectly free from all sectarian distinctions.

The fact is, the Baptists were the very first in the field in support of the free and non-sectarian policy for schools; so that when the question came up for discussion in the political arena—in the press—on the platform—at their anniversaries,—and every where else, in all the Provinces, they were fully prepared to do their whole duty in relation to this subject.

It is worthy of remark in this connection that one of the Alumni of Acadia College, the Hon. Charles Tupper,—son of our venerated brother Charles Tupper, D. D.,—who has stood by our institutions of learning with unwavering fidelity in every time of peril and of need, was the man chosen by Providence to stand up in his place in the legislature of his country, and introduce the Free School System in Nova Scotia (1864); and Theodore H. Rand, a graduate of Acadia, was the man selected, by the same Providence as I believe, to apply that law, as Superintendent of Education, to all the towns and hamlets of that favoured Province. Mr. Rand's successor as Superintendent was another son of Acadia, the late Rev. Abraham S. Hunt, M. A. And when a Chief Superintendent of Education was wanted to aid in introducing and applying the non-sectarian system in New Brunswick, the leaders in that excellent movement made choice of Mr. (now Dr.) Rand, as one eminently qualified to fill this responsible position. The Baptist mind in this Province had been sufficiently instructed, through the press and otherwise, before he came, to give to him and to all the leaders in this grand movement, a whole-hearted support.

The plain fact is, that the agitation of this educational question by the Baptists in these Maritime Provinces, and their all but super-human efforts to diffuse the blessings of an enlightened education throughout all the land, laid the foundations broad and deep, for our present admirable system of free schools. We say not this in the line of boasting, but we simply make the statement as an undeniable fact which our own eyes have seen and our own hands have handled.

After the wide-spread conflict on the question of denominational colleges, and the decisive action of 1843, to which reference has been made, the idea of a Provincial University for all was allowed to remain in peaceful slumber for some twenty years. During this period of rest, the denominational institutions had been planting themselves

deeper and stronger in the affections and confidence of the people; while Dalhousie College had existed only as an academy and finally had ceased to live. But in 1863 there was a very decided and bold attempt on the part of our Presbyterian brethren, through their paramount influence with the Government, to change the order of things by galvanizing Dalhousie College into a Provincial University.

The Presbyterian Church of Scotland and the Presbyterian Church of Nova Scotia had for many years maintained separate academical institutions in Pictou, Truro, and Halifax. But now they united on the educational question, forming a very strong and influential body; and they imagined that by throwing all their strength into Dalhousie College, they could so liberalize its policy as to induce the other denominations to co-operate with them in making it the general University of the country. Hence gentlemen holding influential positions, in political circles and elsewhere, were appointed on the Board of Governors to represent the several denominations; and Dalhousie was proclaimed the *Provincial University of Nova Scotia*.

It was during this galvanizing and liberalizing process that Professor James DeMill, who was doing most excellent work in Acadia College, was induced, for reasons perfectly satisfactory no doubt to himself, to accept a chair in Dalhousie. This was in 1865.

After such a sweeping change, our highly esteemed Presbyterian brethren and those acting with them no doubt thought the other denominations would all unite in making Dalhousie a grand Provincial University, which would virtually swallow up all the other colleges. Dalhousie, instead of living in dream-land, was henceforth to spread its collegiate wings over the whole Province, and the youth of all classes and denominations would repair thither for the superior advantages which it proposed to give. But the Baptists said,—“Gentlemen, you have moved too late. The time was when this thing might have been done; but when the doors of Dalhousie were shut in the face of our representative man, Rev. Edmund A. Crawley, for the simple reason that he was not a Presbyterian but a Baptist, you compelled us, as a matter of common justice to our denomination, to build a college for ourselves, and here it is, ‘as a city set upon a hill, whose light can not be hid’; and we ask for no other.”

It was understood, as a matter of course, that the balance of power in the management of Dalhousie was retained in Presbyterian hands. Hence this bold attempt to force Dalhousie upon the people called



up a wide-spread agitation, in which the Baptists took a very prominent and influential part, in favour of so adjusting the large Government grants given to Dalhousie, as to place all the colleges on a platform of equality.

Petitions were extensively circulated, and as generally signed by Baptists, Methodists, Episcopalians and others,—and were sent up to the Legislature of 1863. This occasioned no small stir in political circles; and a shrewd attempt was subsequently made to quiet the agitation, by giving all the denominational colleges the sum of £100 each. The Baptists at that time were receiving an annual grant of £250; but in accordance with the decision of the Convention in 1850, the grant had been applied entirely to the support of Horton Academy. When the £100 was offered for the college, after free and full discussion, it was decided to receive the grant, but under protest, as not being a satisfactory settlement of the important question at issue.

From this period things went forward more smoothly; but Dalhousie, with the lion's share of Legislative support, continued to proclaim itself, through the public press and otherwise, as *the Provincial University*. In fact it was necessary to do this, for it was the only plausible apology to offer for taking so large a share of the Provincial funds for its support. But the trouble was, nobody outside of the Presbyterian brotherhood and a few interested politicians in Halifax, had any faith in this arrogant assumption. Roman Catholics, Methodists, Episcopalians, and Baptists all said Dalhousie was simply a Presbyterian institution—nothing more—nothing less. Hence, every now and then, there were undertoned grumblings against the political favoritism shown to the Presbyterian College.

This dissatisfaction culminated in 1875, in a combined effort, led on by the Baptists, to demand of the Government of the country a readjustment of the college grants, either for the purpose of sweeping them all away, or of putting all these Institutions on a basis of perfect equality, so far as governmental aid was concerned.

The Baptists discussed the matter freely in their denominational Boards, Associations, Conventions and press,—and decided in favour of united action all along the lines. Hence up went petitions to the Legislature, influentially signed, from all parts of the country, indicating most distinctly the will of the sovereign people of Nova Scotia. This consolidated movement of the rank and file of the denomination was like the bursting of a bombshell in the political



camp. The leaders of political thought at once saw that something must be done to calm the troubled sea. But this idea of a grand Provincial university, overshadowing all the denominational colleges, was still rampant in Halifax; and as it had been found utterly impracticable to galvanize Dalhousie into such a university, the leaders decided to adopt a new college policy,—holding fast however to the great idea of the *one university for all*.

With this in view, they arranged to give the several denominations for their institutions of learning, in lieu of any existing grants, \$2,400 each annually for five years, and at the same time to establish a Provincial University, not at present as a teaching institution, but to have the power of forming a curriculum of study for all the colleges, and of conferring degrees upon their students. The arrangement included also the affiliation of all the denominational colleges with this Provincial institution, which when accomplished would give this grand university, having its seat in Halifax, the control of the higher education of the whole country.

This comprehensive scheme was submitted to the Governors of the several colleges; and the Roman Catholic, Episcopalian, Methodist and Presbyterian Boards, without any apparent hesitation, accepted it, and affiliated accordingly. But the Governors of Acadia College said, We must submit this matter to the Baptist Convention of the Provinces, and listen to the voice of our people before we can answer. The leaders of the new movement, however, had resolved upon affiliation upon the broadest scale possible; and so, without waiting for a final answer from the governors of Acadia, they proceeded to affiliate Acadia College with the rest, by appointing five Baptists members of the Senate. Acadia College appears to-day on the statute-book of the Province as one of the affiliated colleges. Some went so far as to say, "She is in, and can not help herself." But the Baptist Denomination—free in thought and action—said, We shall see whether we are in the snare or not. So the subject was freely discussed in the press and in meetings called for consultation, and it was soon found that, while a few highly esteemed and influential brethren favoured affiliation, the Baptists generally, all over the Provinces, were decidedly against it. An impression prevailed that there was something behind the curtain not quite satisfactory to the Baptist mind. As the agitation went on, it was feared by many that it might result in a division in the Baptist camp; and much prayer was offered for Divine guidance.

When the day came for the meeting of the Convention at Sackville—

August 26; 1876,—the Churches and all the denominational interests were represented in full force. In fact the concentrated wisdom of the denomination was there, to decide the important question at issue. The veterans who had fought Acadia's battles for many long years were at their post with armour on, ready to defend her claims for justice to the bitter end; and the rank and file of the younger members of the body were present to do their whole duty. At the proper time the exciting question came up for discussion. The venerable Doctors Crawley and Cramp, and others of the elder brethren, led off with arguments too forcible to be resisted, against affiliation. Other brethren followed, some for and some against,—all claiming, as Baptists ever will, perfect freedom of thought and expression. As the discussion proceeded, it was soon found that the Baptist instinct, judgment and conscience were, with some honorable exceptions, most decidedly in favor of retaining Acadia in her independent position. After a very searching investigation of all the points involved, the minority yielded most gracefully to the will of the majority, and the proposition to affiliate Acadia College with the Halifax University received from the great assembly a most emphatic no,—that went thundering along the lines until it reached Halifax,—and there so shook the "Paper University," that it has been trembling in the balance ever since.

The truth may as well be told, in Christian love but in all frankness,—Acadia College has struck her roots deep down in the very heart of the denomination that gave her birth,—as a thoroughly *independent* institution, standing upon her own merits; and any open or covert attempt to curtail her chartered rights, or to depreciate the value and honour of her degrees, will call forth such a combination of effort as will cover all such manœuvring with failure and disgrace. This fact ought to be patent by this time to all intelligent minds. Let the colleges all work in harmony; but let them do so each in its own sphere, and having in view the widest possible diffusion of the invaluable blessings of an enlightened education among all classes of the people.

Let us review the situation of the Baptist family regarding this matter of higher education. The Baptists of Nova Scotia in 1828, when numbering a membership of only 1772, had sufficient pluck to commence a seminary of higher learning. The Baptists of New Brunswick in 1834, when only about 2000 strong, resolved to follow the example of their Nova Scotian brethren, and erect an Institution in Fredericton, which was opened in 1836. In 1838, the Baptists of

Nova Scotia, after ten years of experience in sustaining their academy at Wolfville, without the prospect of any immediate endowment, had the courage to establish a college. In 1849, that college was adopted as the college of the Baptists of the three Maritime Provinces united in Convention. They have given to it their best affections,—their earnest prayers,—their enlarged contributions; and they are a unit in their desire for its continuance. If, when so few, the Baptists had the liberality and zeal to erect their institutions of learning and the ability to defend them; now that they number a membership of some 38,000, and a constituency of probably three times that number, is it to be expected that they will barter rights and privileges so dearly purchased, for a mess of pottage?—or that they will place themselves in connections which will throw their educational achievements into the shade? If any so dream, they will find that those who by hard fighting have won the prize, have brains and pluck enough to keep it. Here is an illustration of this fact, too plain to be misunderstood.

On the back of the decision not to affiliate with the Halifax University, the Convention at Sackville unanimously resolved to raise the Endowment Fund, with the least possible delay, to \$100,000; and there was at once a movement inaugurated to accomplish this object. The people became enthusiastic over the independent course adopted at Sackville; and St. John, Yarmouth, and other important places took up the matter with a noble liberality. Rev. E. M. Saunders went to Yarmouth, and there the enthusiasm of the people was so thoroughly aroused that the sum of *twenty thousand dollars* was pledged to raise a “*Harris Harding Professorship*,” one half of which amount was given by A. C. Robbins, Esq. In St. John, through the efforts of Rev. J. D. Pope, Captain George Masters and others, some \$6,000 were pledged. Thus the work of endowment, stimulated by the decisive action at Sackville, went forward with greatly accelerated energy. But had the movement to affiliate been carried, all effort to so largely increase the endowment would have resulted in a miserable failure,—proving beyond dispute that “the child of Providence,” as Father Theodore Harding called the college, can only live and thrive where the God of Providence has placed it, namely, in the great Baptist heart of this country. There Acadia College will flourish like a cedar in Lebanon: outside of that she would wither and droop, like a vine plucked from the parent stock.

But the struggle for the maintenance of our Institutions of learning was far from being limited to opposing political combinations,



for there were grave financial difficulties to overcome. As the college went forward with its work, the income was not equal to the expenditure. The result was financial embarrassment. To relieve the Institution of this pressure, an agency abroad was deemed absolutely necessary. Therefore, in the Autumn of 1844, Rev. John Pryor was deputed to cross the Atlantic and make an appeal to the friends of education in England and Scotland. He succeeded in raising about \$2,000 cash, and also \$500 from the English Baptist Missionary Society, towards the support of the Theological chair for one year, upon the condition that the Baptists of Nova Scotia would raise an equal sum for the object. This amount was pledged, to meet the English offer, at the first Association held after Mr. Pryor's return.

Rev. I. E. Bill at the same time was deputed to visit the United States on a like errand. Having obtained leave of absence from his Church at Nictaux, he left for Boston in October, 1844. He was cordially received by the American brethren, and had the opportunity to state his case to the Boston Association, then in session, from whom he received the promise of aid on his return. He then passed on to Providence, R. I., where his case was kindly considered by Rev. Doctors Wayland, Caswell and others, and obtained substantial support. From Providence he proceeded to New York, where he was kindly invited to preach in all the Baptist Churches of the city, and to state his case at the close of his sermons. By this means his appeal was brought before the people, and a generous response was given. From New York he hastened forward to Philadelphia, Baltimore and Washington, stopping only long enough to present his object to leading minds, to be considered more fully on his return; for he had designed to visit the South, and the time had come for him to be there. From Washington he passed over to Richmond, and received a most cordial greeting from the brethren, being invited by the pastors to preach in their Churches and to take collections. This done, in accordance with advice given, he travelled through the interior of North and South Carolina, and on through Georgia as far as Alabama, calling at all the important towns on the route, preaching the Gospel and taking collections for his object. From Alabama he returned along the coast, taking Savannah, Charleston and Wilmington in course. One Sunday was spent in Savannah, preaching in the Presbyterian and Baptist Churches, to large congregations, who not only listened attentively but gave most liberally. The Presbyterians gave much more than the Baptists, not because they were more generous, but because they were very much



more wealthy. They said that if the appeal had come the year before, when business was more brisk, they would have given all that was wanted. The next place visited was Charleston, where a favourable impression was made, especially upon the First Baptist Church of the city. They had, a short time previous, lost their pastor by death,—a most eminent man, Rev. Dr. Brantly. By their urgent request the deputation remained and preached for two Sabbaths. Dr. Curtis, who had preached for the Germain Street Church, Saint John, at one time, was pastor of the Second Baptist Church of the place; but his people were not in a condition to give. The worthy doctor, however, together with the Attorney-General and the Solicitor-General of the State, who were members of the First Church, kindly introduced the applicant for aid to the Governor of South Carolina, who, though not a Baptist, kindly gave a very liberal donation. Generous contributions were received from others also to help on the cause. A short call was made at Wilmington, N. C.,—only long enough to preach one sermon, take a collection, and then hasten on to Richmond. One Sunday was spent in Norfolk, Virginia, where aid was received; but as Spring was opening, it was necessary to move into a more northern latitude as soon as possible. Washington, Baltimore and Philadelphia were re-visited, where the deputation remained long enough to preach in several of the Churches of those cities, and to take up collections for the college. From Philadelphia he returned to New York,—rapidly finished up his work there, and hastened forward to attend the May Anniversaries of the Baptist body, held that year in Providence, R. I. It was a meeting of great interest to the stranger. From Providence he returned to New York, preached for Rev. Dr. Williams on Sunday evening, and on Monday morning passed up the Hudson to Albany with Rev. Dr. Welch, then the popular and revered pastor of the leading Baptist Church of that city. There, by the good Doctor's request, he remained over the Sabbath, and preached to an immense congregation in his Church, where he received a good collection. The following Sunday he preached in the Baptist Church at Buffalo, where also a collection was taken. From Buffalo he took the train for Niagara Falls, where some time was spent in gazing upon that majestic phenomenon of nature with an intensity of interest which no language can express. After visiting a few relatives and a loved sister's grave in Niagara County, New York, he returned to Boston, and there, by the wish of the Baptist pastors of the city, he preached in all their Churches, making his appeal for his favourite object. The

response, all things considered, was satisfactory. Here the deputation closed his mission to the United States, feeling that the ministers and Churches of the American Union had placed him under lasting obligations, for the kindly treatment and generous aid given him in all the towns and cities he had visited, both North and South. He received in cash about \$3,000,—in pledges that were not paid at the time \$400,—and also some valuable books for the college library.

Early in the history of Horton Academy, Dr. Crawley had appealed to some of the American brethren for aid, and had met with a cordial response. Rev. Richard McLearn also had been deputed to visit the Churches of the Union, North and South, in the interests of the Academy. His mission was prolonged over several months, and was attended with favourable results, especially in the South.

At the Convention held at Bridgetown in 1849, the Governors of the College found themselves so deeply involved in debt that another appeal to England was regarded as absolutely necessary to keep the Institution from sinking under the monetary pressure. At that meeting the delegates from St. John, namely, Revds. Samuel Robinson, E. D. Very and others, proposed upon certain conditions, to formally adopt Acadia College as the collegiate institution for New Brunswick, under the guidance of the Convention of the three Provinces,—Nova Scotia, New Brunswick, and Prince Edward Island,—all uniting in its management and support. This generous proposition was duly considered, and most cordially accepted. Hon. J. W. Johnston and Rev. Dr. Crawley were appointed on a Committee with other brethren, some of whom were from New Brunswick, to draw up the necessary resolutions, and to have the whole matter wisely and amicably arranged. All this was done with feelings of delightful unity, and hearty thanks given to the God of all grace.

But this new departure involved grave financial responsibilities. Here was Acadia College, virtually separated from the old Nova Scotia Baptist Education Society, and from all means of support from that direction, and placed entirely under a new board of management, one half of whom, twelve in number, were chosen from New Brunswick. How was the college to be sustained? It of course must be done by voluntary subscriptions, endowments, and such aid as might be obtained from abroad. Under these circumstances, Revds. I. E. Bill and John Francis were deputed to visit Great Britain, and make an appeal for help. N. S. DeMill, Esq., gave them a free passage across the Atlantic in one of his noble

ships, and they were furnished with such letters of introduction as would command respect. As soon as they arrived and made themselves known, they were kindly received, and their case was taken up by John Houghton, Esq., his revered father, John S. DeWolf, Esq., and others, who became interested in the object. The result was generous donations from many of the Liverpool merchants. From that town the deputation went on to London, spending a little time by the way at Manchester and Rochdale, where they were favourably received. By this time letters had been obtained from influential friends in Liverpool and elsewhere opening the way for them to London. The deputation formed their plans for an extensive campaign, procured letters of commendation from some of the most influential names in the Baptist and Independent Churches of London, and were being greatly encouraged in their work, when to their surprise, they found that the course pursued by them was not satisfactory to some of their valued brethren in Nova Scotia. They at once decided to return. As the college was just passing through a transition state, and as the deputation had left soon after the Convention, there was room for misunderstanding as to the course to be pursued regarding Legislative aid; but as Acadia had become the college of New Brunswick as well as of Nova Scotia, and as it was placed entirely under a new administration, the deputation took it for granted that the aid from the Legislature of Nova Scotia would, as a matter of course, be given to the Academy alone, and so explained the relations of the two Institutions to their friends in England. But amid the turmoil of political excitement, it was thought by some in Nova Scotia that the deputation had entirely ignored Legislative grants even for the Academy. When the deputation returned, the denominational sky was somewhat cloudy, and heated politicians were expecting a great Baptist storm, out of which immense political capital would be made. But to their consternation, as soon as the multitude gathered in the spacious Church at Nietaux, and the deputation had the opportunity of personal explanations, the clouds vanished into thin air, and the sun shone out more brilliantly than ever. The resolutions of that Association at Nietaux (June, 1851) and the Convention at Portland in September following, as recorded elsewhere (and which passed by a unanimous vote), show just how the matter was decided. Notwithstanding this drawback upon the success of the deputation, they succeeded in collecting, during the short time they were in England, £459 14s. 9d. sterling, or about \$2,292.



From 1850 until 1865, Acadia College was sustained wholly by the free contributions of the people, in the shape of endowment, collections from the Churches, and individual donations; and it was kept free from any serious financial embarrassments without Government aid. But by the time the endowment was raised to some \$40,000, the growth of the Institution demanded an increase of that fund. At the Convention held in St. Stephen in 1872, it was resolved, at the suggestion of William Vaughan, Esq., of that place, that an effort should be made to enlarge the endowment fund by soliciting subscriptions from the more wealthy Baptists of the three Provinces to the extent of \$100 each. Rev. I. E. Bill was requested to undertake an agency in the County of Annapolis, to aid in the accomplishment of this object. He went into the business heartily, commencing with the Pine Grove and Nictaux Churches, over which he had presided as pastor so many years. They nobly put the ball in motion. Wilmot most liberally sustained the action of the Churches above named. Bridgetown followed on in the same track. So by preaching every day and visiting from house to house, aided by the pastors of the several Churches, through Nictaux, Wilmot, Bridgetown, Annapolis, Granville, Clements, and Hillsburgh, for about one month, nearly \$5,000 were obtained, mostly in cash and reliable notes extending over four years and payable quarterly with interest. He also took up subscriptions in St. John and Fredericton on the same principle. In the latter place, most generous offerings were made. Rev. T. H. Porter of Fredericton, T. M. Munro of Macknaquack, David Freeman of Canning, N. S., and other brethren of Nova Scotia, took hold of this enterprise with ardent zeal, raising up the endowment fund to be a most valuable source of supply.

It will be seen from this review that Acadia College was sustained by the voluntary contributions of the people, without the aid of a single dollar from the Provincial chest, for a period of about fifteen years. It was never so free from debt as during that time, and probably never did more thorough work. This fact shows most distinctly that the Baptists, in the support of Acadia College, can if they choose go on perfectly independent of all Legislative support.

This review also shows that, should a crisis be imminent, we can always look to England or to the United States for substantial sympathy and support. In further illustration of this fact, when the author went to England in 1874, with his heart full of Acadia College as usual, without attempting any general effort, he applied to his friends in Liverpool for contributions to the endowment fund,



and the result was, he was able on his return to hand over to the treasurer of the college, A. D. W. Barss, M. D., some \$2,500 in solid cash. In fact, when on the eve of leaving England, he found that some were disposed to give without even being asked to do so. Again at a later period, Rev. Robert D. Porter performed a mission to Massachusetts, in behalf of the endowment fund, and had good success. Acadia has a hold upon the confidence of the people abroad as well as at home.

Then what a generous uprising there was when, on the 22nd of December, 1877, the telegraph wires flashed the tidings over the country, that the old college building which had rendered such good service for nearly fifty years had been burnt to ashes! Friends hastened from all quarters, and assembled in the house of God in Wolfville, not to hang their heads in despair, but to give expression to God and to each other of their readiness to do and to sacrifice for dear *old Acadia*. Dr. Theodore H. Rand and A. F. Randolph, Esq., were there to represent New Brunswick, with glowing hearts and liberal hands. And the noble rebuilding subscription list opened at that meeting, with its appeal for general aid, at once received a warm and co-operative response from all parts of the Provinces. As the result of this grand outpouring of the liberality of the people, we are enabled gratefully to say, in the language of the good prophet Haggai when speaking of the second Temple, "The glory of this latter house shall be greater than of the former."



## CHAPTER VIII.

### THE FATHERS AND THEIR EARLY ASSOCIATES IN THE MINISTRY.

A NOBLE class of men: not trained in the schools to enter the ministry, as the physician, the lawgiver, or the engineer is trained for his profession; but called by the Holy Spirit away from all the professions and secular vocations of the world, to beseech men in Christ's stead to be reconciled to God. Moved by the constraining love of Christ, and feeling the infinite value of immortal souls, they turned away from the glitter of wealth, the fascination of carnal gratifications, and the gaudy trappings and flattering honours of the world, that they might, in sympathy with Jesus and in communion with the High and Holy One, plant the standard of Emmanuel and proclaim to a world in hostility to holiness and heaven, "Peace on earth and good will to men."

I have said the Fathers were a remarkable class of men, and so they were; not all remarkable in the same way; but each possessing some striking peculiarity which eminently fitted him for usefulness in the cause. Harris Harding was distinguished for conversational power, and for the solemnity of his appeals to the unconverted; James Manning, by an uncommon gift in prayer and in exhortation; Thomas Handley Chipman, by a peculiar method of dealing with awakened sinners, and in confirming the trembling disciple; Father Ansley, by his power to stir the passions of the soul and kindle the flame of religious revival; Father Manning, for the breadth of his intellect, his wisdom in counsel, and his ability to deal with the deep things of the Almighty; Father Dimock, by the meekness of his disposition, and the deep-toned piety which breathed in his every word and deed, and thus pervaded his whole character; and Father Harding was distinguished for his commanding eloquence and his comprehensive manner of address. Great diversity of gifts, but all of the same spirit. Faithful men of God! May we each and all follow

their example, as they followed Christ. None of them had the advantages of education which are enjoyed in these later times; but they were all men of study and of thought. The Bible was emphatically their text book, and from its rich and unfathomable mines they were accustomed to bring forth things new and old. In labours they were abundant. They felt that they had an important message to deliver, and they must needs go and proclaim it, and hence in sunshine and in storm—in summer and in winter—they were found at their posts. It was no uncommon thing for them to leave their homes in the dead of winter, and travel upon snow-shoes into distant settlements to tell the story of the cross.

These labours were not in vain; wherever they went in the wilds of Nova Scotia or New Brunswick, the seed of the Gospel sown by them found a lodgment in the hearts of sinners, and was productive of glorious fruit. As they went forward in their work, converts to the truth were multiplied, and Christian Churches arose to adorn and beautify the land.

I now proceed to sketch, with as much brevity as possible, the character and ministry of this “cloud of witnesses” for the truth as it is in Jesus. We begin with

#### EDWARD. MANNING.

This faithful servant of Christ may be regarded as the leader of the hosts of God in his day. In his physical stature he was taller than any of his compeers. He measured fully six feet four inches in height; and though in youth very spare and slim, as he advanced in years he became more corpulent, so that when the writer first knew him, in the days of childhood, his size was well proportioned to his height. His head was large,—his forehead high and broad, indicating great brain power,—his eyes dark and piercing,—his arms and his legs long,—his hands and his feet large,—and his tread majestic. As he stood erect, before bowed by age, one could but feel that he was in the presence of a man born to a high and noble purpose.

The breadth of his mind was proportioned to the size of his body. His Creator had endowed him with an intellect of marvellous capabilities. He was one of the few men born to rule; and had he been placed by Providence in the presidential chair of a nation or upon the throne of an empire, he was just the man to sway the millions, and to give stability, unity and vigour to national progress. But he was born for a higher purpose than national rule. Like Paul, he was a chosen vessel to bear celestial treasures,—to be an ambassador



from the court of heaven,—and to be a ruler in the empire of the King of kings.

That he might be fitted for his grand mission, he was led in the days of his youth, under the ministry of Henry Alline, through a series of prolonged, deep, and searching convictions, to deeply feel the enormity of his sins, to read the justice of his condemnation in the presence of violated law, to throw himself by faith upon the Crucified One, and to trust in Him alone for pardon, justification and eternal life. Having experienced the power and fulness of redeeming love himself, his great soul yearned for the salvation of a lost world; and the abundance of Divine manifestations to his heart and conscience, convinced him that he should devote himself to the duties and responsibilities of the Christian ministry. Accordingly, he went into the great harvest field, preaching salvation in the name of Jesus.

The early years of his ministry were spent in evangelistic work in the various parts of Nova Scotia, New Brunswick, and the State of Maine. Wherever he went, the footprints of the Omnipotent Spirit were seen in the conversion of souls. In the absence of roads and in the depths of winter, he travelled upon snow-shoes from place to place, to preach the unsearchable riches of Christ.

Among other places he passed up the River St. John, and a great awakening took place among the people. The authorities of the day, for the purpose of quenching the New-Light flame first kindled by the ministry of Henry Alline, decreed that no minister should be allowed to preach without a license from the Lieutenant-Governor. But the youthful Manning felt that, as he had credentials from the highest court in the universe, he had no special need of a license from a mere earthly tribunal. So onward he went in his great Master's name, preaching repentance toward God and faith in the Lord Jesus Christ. As the interest rapidly increased, the dominant party became alarmed and called for the preacher's arrest. Judge Allen, who lived above Fredericton, was called upon to issue the necessary papers and have him taken up. But the Judge said, "I will first hear him for myself." So, unknown to the preacher, he stood by the door outside, while Mr. Manning, to accommodate his hearers outside and in, stood in the doorway. After opening the service with deep solemnity, he took for his text the passage in James,— "Behold the Judge standeth before the door." The sermon was deeply impressive, and the Judge retired saying, "God forbid that I should lay violent hands upon that young man: I wish there were



many more like him." The good work went forward with mighty power, and many were won to Christ.

Mr. Manning's first settlement as pastor was in Cornwallis (1795) over a mixed Church formed by Henry Alline. As his baptism and subsequent ordination are described in a preceding chapter, it is only necessary for us to say in this connection that, when the Church was organized on the strict plan in 1809, it consisted of only seven members. William Chipman, then a very young man, was one of the seven, and was chosen clerk. The malcontents, who were much more numerous, continued their mixed plan; and in the author's boyhood they had Elder John Pineo, a very zealous man, for their pastor. But the infant Church, with Elder Manning for their spiritual guide, in a few years outstripped the original Church. Repeated revivals were enjoyed; so that in the course of twenty years, though they had dismissed fifty members to form the Second Cornwallis Baptist Church, they numbered two hundred and twenty-six.

The pastor's hands for long years were sustained by four deacons, who were men of no ordinary stamp: viz.—Isaac Reid, Holmes Chipman, William Cogswell and William Chipman. The latter subsequently resigned his deaconship to enter the ministry. Well do I remember, when in the hilarity of youth, with what respect and veneration I was accustomed to look upon these four godly men, as they sat from Sabbath to Sabbath in the deacons' seat of the old Canard meeting-house, just in front of the old-fashioned pulpit. The integrity and godly living of these men made them a terror to all evil-doers. Sin stood abashed in their presence and dared not lift its head.

In addition to these worthy deacons, the pastor was supported by such men as William Allen Chipman, Esq.—a host in himself,—the Eatons, Sanfords, Newcombs, Tupper, Porters, Blighs, Woodworths, Parkers, Masterses, Beckwiths, Lovetts, Calkinses, Rands, Skinners, Bills, and by godly women not a few.

Opposition there was, as a matter of course, but the great leader marched his spiritual army forward to glorious triumphs. The pastoral work of Father Manning extended to every nook and corner of Cornwallis, that garden of our Dominion. Over mountain and valley he travelled by day and by night, watching for souls as one that must give an account, until the whole township became thoroughly leavened with the doctrines he proclaimed and with the precepts he enforced.

In the retrospect we see the results of the two systems of Church

building in contrast. In Mr. Pineo's case, the open platform had the start by several years, and also the advantage in numbers. Upwards of seventy years have passed, and the open Church is still a feeble band; but the little Church of seven members, founded upon the apostolic platform in 1809, has multiplied into seven distinct Churches in the township, having, in the year of grace 1880, a membership of nearly two thousand.

But while Father Manning retained his pastorate over the First Cornwallis Church until he went up to join the Church triumphant, he did not, so long as he was able to travel, confine his labours to Cornwallis; but extended them, as opportunity offered, to various sections of all the Maritime Provinces and beyond. At Associations, ordinations and other important meetings of the denomination, he was generally present as a matter of course, to give his counsel and influence, and to see that all was done in accordance with the inspired law-book.

Some have asked where was the great secret of Father Manning's wondrous power! If one who knew him most intimately in his private life and public ministrations for more than forty years, may be permitted to answer, I should say that that potent influence was not the result of any one phase of his character, but of the combination of all the properties of his body, soul and spirit, in one life-long labour, to glorify God in the elevation and salvation of man.

This was the grand motive power of his life. Its mighty pulsations were felt stirring him to constant action. His meat and his drink was to do the will of God.

Beyond all his compeers, his large soul plunged deeply into the mysteries and glories of the Divine perfections. From these deep fountains, he seemed to draw the Divine inspirations which so energized his own soul and so moved his hearers.

He was my theological teacher, not indeed in the phraseology of the schools, but in the burning words of a Divine inspiration. How my young heart admired and adored, while listening to some of his masterly discourses on the attributes of the Godhead, as unfolded in His works and in His word. I used to say, Surely never mortal man spake like this man. More than half a century has passed; I have heard a great many eminent preachers in both hemispheres: but to this day I have never heard a man that waded so deeply into the great sea of Jehovah's eternal perfections. This was the grand centre, around which all his thoughts seemed to cluster. It was this habitual study of the Divine character that gave mould and

finish to his system of divinity, and fulness and completeness to his christian and ministerial character. The breadth of his religious affections, sympathies and desires could only be measured by the miseries and necessities of the race. His unceasing prayer was, "Let Thy kingdom come, and Thy will be done on earth as it is in heaven";—and to him everything was dross and chaff that came short of this grand ideal.

His conversational powers were of a high order, and he had words of kindness for all classes, old and young, high and low, rich and poor. It was seldom he frowned upon any man; but when provoked beyond endurance, that frown would come in all the terribleness of a cloud charged with the thunderbolts of heaven. He could call to his aid, at such a time, irony or sarcasm in a style as withering as the scorching blast of a furnace. His utterances were brim-full of meaning. I said to him on one occasion, "Father Manning, your words seem very significant." "Ingraham," he replied, "I generally mean ten times as much I say."

With all this there was an inflexible purpose to do his whole duty to God and man. When he saw the path of duty, the frowns of hatred and the pleadings of love were alike powerless to turn him aside. If obstacles were thrown in his way by an adversary, he always rose to the demands of the hour. Others might waver or hesitate; but his motto was, "To obey is better than sacrifice,"—"I am determined to know nothing among men save Jesus Christ and him crucified." Worldly ease, wealth and popularity, must all yield to the claims of the cross.

This phase of his nature came out distinctly during a visit he made to Digby, before a Baptist Church was established there. He arrived on Saturday evening, and enquired of a friend if there was any place where he could preach on the Sabbath. This friend replied that there was a hall where he could preach in the evening, but as the other denominations all had service in the morning, it was of no use for him to make an appointment, for he would have no hearers. "The gospel I preach," said Father Manning, "never bowed to any man. You may tell the people, therefore, that Mr. Manning will preach in the hall morning and evening." Preach he did, and many people came to hear.

But the crowning element of all was his perfect consciousness of dependence upon the God of all grace. This made his life emphatically a life of prayer and of intimate communion with the High and Holy One. His consecration to his life-work was deepened, and



strengthened day by day, by holy communion at the mercy-seat. To this source he constantly looked for wisdom to guide and for power to execute; and he looked not in vain. He taught the people publicly and from house to house the importance and value of a life of prayer. We can never forget the prayers he was accustomed to offer in the days of our boyhood in our Billtown home. Each member of the family,—children, domestics and all,—he made the subject of thoughtful, personal supplication. And such prayers! They came from his lips as the breathings of the Holy Spirit within,—pierced the heavens,—and in due time were answered in the bestowment of abundant blessings.

As understood by his son in the gospel, it was this entire consecration of all these noble elements of character to the one soul-inspiring aim of his life, that constituted the *hiding of his power*.

The following letter, extracted from the “Life and Times of Harris Harding,” illustrates Mr. Manning’s views and feelings in his early ministry:—

GRANVILLE, October 10, 1793.

*Dear Bennett,*—Since I have seen you I have surely been—God Almighty only knows where—where none but the followers of the Lamb, whose wrestling souls have felt the same, can ever tell or ever know. What different scenes I am carried through! I have seen the foundations of the world discovered; and oh! my brother, such scenes of horror and darkness as would make your very soul shudder to think of. Hell from beneath has been enlarged against the Strength of Israel. But it never fails. No! my brother,—nor never will. Underneath us are the everlasting arms, and the eternal God is our refuge.

I have much to tell you about St. John, but must omit it at present. Certainly there has been the greatest reformation there I ever saw in my life; and the people thirst—gloriously thirst—for the liberty of the Gospel. When I left them, many were longing for the appearing of the Son of Man. James preaches; and it seems as if nothing stands before him.

The scene is much altered in Nova Scotia since I left it. Darkness! darkness! darkness!—Good God! You never saw such darkness!—*It may be felt!* The Israelites have light in their dwellings,—but some of them very little,—and are afraid to have more. You will hear many stories flying, from the powers of hell. You may allow thirty-one points for head sea, lee way, drift of current, variation of compass, &c. I have travelled through Granville, Horton, Cornwallis, Falmouth, &c.,—where there are sentries appointed to keep out the grand foe. I know from God I shall yet see His cause revive. Certainly there will be an overturning. I feel the darkness removing—the light shining—the voice crying—the Bridegroom approaching—the bride arising—the sea roaring—the trumpet sounding—the heavens and earth shaking—and all nature groaning to let the oppressed go free!

You say, you sometimes think Edward Manning is coming to Liverpool, to



preach the Gospel there. I sometimes think so too; but do not know for certain yet. When I am called, I will bend my course that way.

“Christ is my Pilot wise;  
My compass is His word;  
My soul each storm defies,  
While I have such a Lord.”

Never did I see a greater need of being wholly taught of God. The Liverpool Christians are near to me as my own soul. You must remember me to them. Tell them, “They shall call the people unto the mountain; there they shall offer sacrifices of righteousness. For they shall suck of the abundance of the seas and of treasures hid in the sand.” Farewell!

Yours in Christ,

EDWARD MANNING.

The following letters, written at an advanced period of Father Manning’s ministry, will give our readers an idea of the skill, energy and zeal with which he prosecuted his Divine mission:—

*To the Christian Messenger:*

FREDERICTON, July 31st, 1837.

*Messrs. Editors,*—On the 30th of June, on our return from the Association, I parted from Christian friends at Smith’s Cove, near Digby, where the Lord has visited his people in giving them bread. Heard Elder Saunders preach; the people were very attentive. On Saturday, 1st July, I attended the conference with Brethren Wilson and Crandall. It was numerously attended, and the brethren manifested very good feeling. July 2nd,—I preached from Isaiah 40: 11,—“He shall feed His flock,” &c. The house was crowded, and the attention was marked, and I felt comforted. At 5 o’clock I preached to a respectable and attentive congregation at the new Baptist meeting-house at the Joggins, which is completely finished and paid for, mostly by noble-spirited men that are not members of any Baptist Church. They have built also a new school-house adjoining. Such liberality merits praise. Brethren Crandall and Wilson both preached in the meeting-house in the forenoon to good acceptance. The fields appear white unto the harvest in this region. Brother Crandall preached in the Town of Digby at 5 o’clock, in a place provided by the friends, and after the sermon Brother Wilson baptized two candidates in the Basin, before the largest concourse of people ever known to be assembled in Digby. They contemplate organizing a Church and erecting a meeting-house in the Town. The cause is rising here; the wilderness will blossom. The ordinance of baptism was never administered in the Town of Digby before. Monday, July 3rd,—tarried at the Joggins with the kind Mr. Warne and his affectionate family. Very solicitous to know the path of duty. Still impressed to go to the north, viz.: New Brunswick. Tuesday, 4th, Mr. Warne kindly conveyed me to Digby, where I met our friends Crandall and Wilson. We embarked on board the steamboat for St. John; the day was unpleasant, but we arrived in safety. Wednesday, 5th, at half-past six o’clock, I took the steamboat for Fredericton. As the Legislature were about meeting there, we were crowded with passengers, and had a boisterous and unpleasant time up the river. This is one of the grandest rivers in North America. Any person who visited this country, as I did, forty-five years ago, to see the

present state of improvement, must be astonished. Then the most of the buildings were log huts; but now it is a rare sight to behold one. Then, you might now and then behold a clumsy woodboat or log canoe; now it is seldom you see such a thing. Nearly every day in the week, except Sunday, a steamboat runs from St. John to Fredericton or back, and one runs in the night, to say nothing of other accommodations. At dusk we were landed at Fredericton. Brother Wilson and myself were most kindly entertained by Deacon Asa Coy. Thursday, July 6th,—spent the day visiting the brethren. Brother Wilson preached in the Baptist Chapel at 7 o'clock. It was a good season. Friday, July 7th,—attended the examination of the Baptist Academy. At the commencement, Elder Crandall prayed. The students were examined in arithmetic, geography, grammar, natural philosophy, &c. Much praise is due to Brother Miles for the sacrifices he has made for the benefit of this institution, and the very great success that has already attended his indefatigable labours.

Heard Elder Blakeney preach this evening, from Psalm 34: 2. A good sermon,—plain, evangelical and powerful. I desire to praise my God for this gospel privilege. My heart was cheered to see Brethren Crawley and Pryor from Nova Scotia in the meeting, on their way to Boston *via* Bangor. What a cordial, to see men we highly esteem in a distant land! July 8th,—attended the examination of the female department in the Academy; the examination opened by prayer by Rev. Mr. Wilson. Miss Bremner, the instructress, deserves much praise from the friends of the institution. Attended the Conference; eight ministers spoke at some length; it was a weeping time; I hope this meeting will be for the glory of God. July 9th,—rose and went to prayer meeting; heard a number pray; it seemed as if the Lord was there. At half-past ten o'clock, Elder Robinson preached; at three o'clock, Elder Adam Wilson from Portland, Me., preached; at six o'clock, Brother Casewell from the City of St. John, preached. This day has been a glorious day. Praised be the name of the Lord! July 10th, at ten o'clock, Elder Joseph Crandall preached the introductory sermon from Solomon's Song. The business of the Association was conducted with propriety and despatch. Preaching at seven o'clock by Brother David Crandall. July 11th,—preached at ten o'clock, from Matthew 6th chapter, part of 10th verse, "Thy kingdom come." Being requested by the friends in Canning and urged by many others to pay a short visit there,—on Friday, the 13th July, got on board the steamboat, and landed at Canning, where the late Elijah Estabrooks finished his course and ascended to glory. There I spent two weeks preaching, praying and visiting the Church; it is a numerous Church. Brother Miles having gone to Boston during the vacation, I returned to Fredericton to supply the pulpit during his absence, where I tarried three weeks. The congregations and attention are increasing; several are to be baptized next Lord's Day. A number now stand almost ready in that Town. Glory be to God for what He has done for Fredericton! Rev. Gilbert Spurr of Wakefield and Brother Thomas Saunders, with others, have been owned and blessed in the Parish of Douglas, in the awakening of many. A revival commenced in that Parish about the time of the Association, and there have been several baptisms. I expect by this time about twenty have publicly put on Christ. At Springfield the revival is extensive and extending

far and wide. Several have been baptized up the Grand Lake. The call for gospel preaching in this Province is great. I am solicited in every direction; the fields are white and whitening. How I need health and strength, and above all the unction from the Holy One, to preach the gospel of the grace of God to my poor fellow sinners.

I left Fredericton the week before last for Canning, and again by the particular request of this people, and by the direction of the Missionary Board, I have been here two Lord's Days, and expect to stay the next. What the result of my labours in this place will be, is not for me to say. I feel as if I must spend three months in this Province, if not more. I cannot wrest myself from the cause here as yet. If my life is spared I mean to visit some of the destitute places in Nova Scotia, and it may be visit Prince Edward Island to see my brethren there. It may seem enthusiastic to hear me talk thus of traveling, seeing I am nearly seventy-one years of age; but I am, through mercy, in better health than I have enjoyed for the same length of time these twenty years.

I remain, yours respectfully, in the bonds of the gospel,

EDWARD MANNING.

*To the Christian Messenger.*

CORNWALLIS, February 23rd, 1838.

*Very Dear Brethren,*—Since I wrote you in September last, I have spent upwards of four months in New Brunswick. Have preached the gospel in five different Counties, viz.:—York, Sunbury, Queen's, King's and St. John, and in thirteen different Parishes. There have been Baptist Churches organized in seven of these, but they are lamentably neglected; and some of them have nearly, if not quite, lost their visibility; and another denomination, called "Freewillers," have taken the ground. They style themselves "The Christian Church." Many of the members of the Baptist Churches have broken covenant with their more regular brethren, from their being in a depressed and neglected state. O! this is distressing, to see those little hills of Zion neglected and given up to a lamentable sterility.

The Churches in Fredericton and St. John do much toward the support of public institutions. They are a most interesting people.

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In my tour I visited Burton, Georgetown, Blissville, Restigouche, Hampstead, Greenwich and Kingston. In all these places there have been Baptist Churches planted, but all are now neglected and much depressed. My heart hath bled for the waste places of Zion. I have often looked over to Nova Scotia, and with an aching heart moaned out,—O! cannot some of thy sons come over into this almost moral wilderness, as I did forty-five years ago, and help to rear up the Tabernacle of David, that is so lamentably fallen in this land? Can Prince Edward Island or Cape Breton be more destitute? Surely not.

Before I take my leave of this region, I would remark that the population between Fredericton and St. John is made up of merchants, farmers, mechanics and labourers, but principally of farmers. Those that are exclusively so are generally wealthy; but many of them spend much of their time in camps in the woods,—say from November till April. With but few exceptions, those



camps are nurseries for dissipation. Families are neglected, worship not attended, and the cultivation of the mind wholly lost sight of. Their families suffer much. There are many attendant evils which I have seen, that I will not attempt to enumerate.

Among the population generally, I have experienced great kindness; their houses were open to receive me, and I have reason to think their hearts too. There are not those conveniences for travelling in New Brunswick that there are in Nova Scotia; but such as had them, with what pleasure would they accompany me from place to place! I am under many obligations to many gentlemen of other denominations for their kindness in this respect.

The congregations I preached to in all these places (I mean those that were destitute), were of a mixed character. The preachers would frequently give up their appointments to let me preach. I am thankful to them for their kindness in this respect. I can say that I never addressed an inattentive congregation. They were many times deeply affected. I do trust that many of the dear sheep and lambs of Christ were fed; and that the multitudes of the unconverted who came out to hear, were directed to "the Lamb of God that taketh away the sin of the world." The character of my preaching was an exhibition of the character of Jehovah,—Father, Son and Holy Ghost,—the true Godhead of Jesus Christ,—man's lost state,—wherein depravity consisteth,—man's accountability, and also his dependence upon God for the direct influences of the Holy Spirit to renew and sanctify the heart, &c. &c. Pursuing this course, I gained the attention of a people that had been much prejudiced against Calvinistic preaching and preachers. A loving, consistent course I found to be the best. O Lord, help me always to pursue it.

I must leave this field, this very extensive field, comprising not only the country from St. John to Fredericton, but one hundred miles above, where there are Baptist Churches in different places and no stated ministry. I am grieved that I could not visit those places before I left New Brunswick. I hope the friends will not attribute it to my unwillingness to do so.

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I want to say a few things about the qualifications of missionaries, and the danger of employing improper persons; also about hasty ordinations. The whole strength of the denomination, so far as is practicable, should be concentrated on such occasions. Many infant Churches, though they may be very sanguine in desiring a certain man ordained, yet are far from being competent judges in the matter. Baptisms, if hurried, have their evil tendencies, if the candidates are not properly instructed. The hasty constitution of Churches also, lays a foundation for confusion and every evil work. It is of more utility to teach well and then baptize, and when proper materials are found, then to constitute a Church, than before such materials are found to erect a new building. It would, I humbly think, be more prudent to advise individuals to join the nearest Church to them, and walk with it until a suitable number of sufficient judgment and establishment in the truth could be found to constitute a regular Church.

I was much affected at hearing of the death of my dear old friend and brother Burton. I seldom ever addressed a letter to my friends at Halifax without naming him. But he has been called home. O, the glory that awaited



that sainted old man! I feel united to him even now though he is in heaven, and I on the earth.

I remain, yours most affectionately,

EDWARD MANNING.

Father Manning's great prosperity and success in the ministry were occasionally associated with sad perplexities and severe trials. Some of the later years of his life were embittered by a spirit of strife and opposition, which alienated some of his life-long friends and threatened disruption of the most serious character. This caused him sorrow of the deepest type. But all in the issue was overruled for the furtherance of the Gospel: for his successful missionary excursions in New Brunswick and the State of Maine, as described in the preceding letters, would not have occurred at that late period of his life, but for his deep sorrows at home. After his return from those missionary tours, a more kindly spirit prevailed in the Church, souls were converted, and Zion once more "looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The infirmities of age rendered a co-pastorship necessary; and Rev. A. S. Hunt was, in accordance with the wishes of Mr. Manning, unanimously called to be his associate in pastoral work. This arrangement proved to be perfectly satisfactory to the aged veteran, and shed light and comfort upon his pathway to the tomb. In his conversation with friends, and in his letters to the press, he expressed his fullest satisfaction in the ministry of his youthful associate.

Mr. Hunt's labours were instrumental in producing a gracious revival of the Lord's work. This filled the heart of the aged pastor with unutterable joy. In a letter to the "Christian Messenger," he gave expression to his feelings thus:—

"I had for some time past despaired of witnessing a revival of religion in this Church during my life. I can now say, 'Bless the Lord, O my soul, and all that is with in me, bless His holy name,'—and with good old Simeon add, 'Now lettest Thou Thy servant depart in peace, for my eyes have seen Thy salvation.'

"A young but eminent minister in Great Britain, when on his death bed, having just witnessed a revival before he breathed his last, repeated the following lines—

'I have seen Thy sinking Church arise,  
And leave the world in peace.'

"I think I can enter into his feelings. I long to see sinners turning to God. I long to see backsliders returning home—with 'fasting

and weeping and mourning, rending their hearts and not their garments.' I am a dying man—this I feel daily. I have lived long, and seen much—both of good and evil. I love the Lord Jesus:—I love His cause, I know I do:—I love His Church, and I love His servants, old and young:—I love the saints of every name:—I love poor sinners:—and I pray I may love my enemies."

The last Association which Mr. Manning attended, was held at Nictaux in June, 1850. By the earnest request of his brethren, he preached on the occasion. I was present and never listened to him with greater joy. His sermon was a clear unfolding of gospel truth, and his appeals to the conscience were full of point and power. He spoke as one standing upon the threshold of the eternal world. It was his last great public effort to instruct the brotherhood, and bring souls into the kingdom.

The venerable Joseph Crandall was present and took a prominent part in the services of the day. It was deeply affecting to see those two veterans of the cross, who had been associated together in evangelistic work for more than half a century with marvelous success, now in full prospect of a glorious reward in heaven, giving their parting blessing to those into whose hands they were committing the great interests of the future.

I shall never forget, while memory holds its seat, the parting scene of these two faithful ministers of God.

Mr. Crandall read the passage, "I am now ready to be offered, and the time of my departure is at hand." He then offered a prayer, such as God delights to answer. When he arose from his knees, Father Manning said, "Thank God for that prayer, and the man who offered it." They took each other by the hand and, with the deepest emotion, bade each other farewell. In so doing, Father Crandall said, "My dear brother, you have fought a good fight." Father Manning replied, "Yes, but I have fought it badly." Many of the ministering brethren and others, as they witnessed this remarkable scene, could not restrain the falling tear.

After Mr. Manning's return home from the Association his feebleness increased, and he felt assured that the time of his departure was at hand; but he was gloriously sustained by the rich grace of the Gospel. In a communication addressed to the "Christian Messenger" at the time, Mr. Hunt said, "I never knew him more resigned and entirely submissive to God. On the 26th December, on going to his bedside, he said, in his own emphatic way, 'I think I am going home, and I feel that I would not lift my finger to inter-

fere with the purpose of the great God,—but ‘all the days of my appointed time will I await till my change come.’ On another occasion, when asked how he felt in view of death, he said, ‘I feel no rapture, but a calm and firm reliance on the great atonement.’ Again, when asked how he now viewed those great doctrines of the Gospel which he had preached so many years, he replied, ‘Oh! I feel them in their power and truth. How limited have been my views of these things; but they comfort my soul.’ After lying quiet for a few moments he exclaimed, ‘Oh the infinite greatness and grandeur of God! What a ground of support for a poor dying sinner!’”

The good man waited patiently for the call to come up higher, until January 12th, 1851, when his ransomed spirit took its flight to the realms of eternal bliss. On Thursday, 16th, his remains were taken into the old Canard meeting-house, where he had so often proclaimed the messages of God’s truth, attended by a large concourse of ministers and people. Eight ministers bore the pall. In accordance with an arrangement made years before, the sermon was preached by the Rev. T. S. Harding, from 1st Cor. 15: 57. After the sermon the remains were quietly borne, followed by a weeping Church, to the Canard Cemetery, and there deposited, in the blessed assurance of a glorious resurrection to eternal life at the last day.

I was present, and had the mournful pleasure of mingling my tears with the clods that covered the lifeless body of the sainted man, who had been instrumental in leading me, in the days of my youth, to the cross of the Redeemer and to the ministry of His word.

After the interment the people retired, mournfully saying, “A great man and a prince has fallen this day in Israel.”

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#### THEODORE SETH HARDING.

The record of this beloved Father comes next in course, for the reason that he was located in the same County with Father Manning, and frequent interminglings of ministerial service were enjoyed by them. They journeyed, preached, prayed, wept and rejoiced together. They were one in the conflicts and triumphs of a protracted ministerial life; and when Father Manning died, Father Harding was naturally called upon to preach his funeral sermon.

But while these two valiant soldiers of the cross were of one heart and of one soul in fighting the battles of the Lord of hosts, they differed widely in their physical stature and in their mental qualities.



Father Manning, as has been said, was tall and massive in frame; Father Harding was short, and in his later years, corpulent. Father Manning's mind was broad, scrutinizing and logical; Father Harding's was quick, sharp and poetical. Father Manning plunged into the depths; Father Harding soared up to the heights. Father Manning was as unbending as justice; Father Harding as plastic as love. As preachers,—Father Manning was slow, measured and logical—Father Harding ready, sparkling and eloquent; Father Manning, minute and pointed—Father Harding, general and comprehensive; Father Manning the reasoner—Father Harding the orator. In prayer,—Father Manning approached the throne of mercy as one overwhelmed with an awful sense of the holiness and majesty of the Godhead—Father Harding came pouring forth his supplications in full assurance of faith in the blood-sprinkled mercy seat. In Church building,—Father Manning was a rigid disciplinarian; Father Harding's broad cloak of charity covered a multitude of sins. One was the master-builder; the other prepared the materials. Both brilliant lights in the Church below; and both now "shining as the brightness of the firmament, and as the stars forever and ever."

The parents of Father Harding came from New England, and were Congregationalists in their religious profession. They settled at Barrington, Nova Scotia, and their son Theodore Seth was born March 4th, 1773. By the death of his father, he was early thrown entirely upon his mother's care. She had good intellectual capacity, was intelligent and pious, and trained her son in the fear and love of God.

I have frequently heard him speak of his early Christian experience, and of his subsequent call to the ministry. He saw Henry Alline for the first time when he was eight years of age; and he looked upon him as an angel sent from God. As Mr. Alline put his hand upon his head and prayed, "May God be a father to this boy," the lad trembled from head to foot, and at once felt deeply impressed with his need of a Saviour. These convictions were subsequently deepened under the ministrations of Wesleyan preachers and the preaching of Joseph Dimock, Harris Harding and others. At length he was enabled to commit himself in faith to the Lord Jesus, and to rejoice in Him as his only ground of acceptance with a holy God. Having felt the preciousness of Christ in his own soul, he longed to proclaim Him to others. His mother, who had been trained to believe that no one should be allowed to preach who had not been



regularly educated for the ministry, discouraged him, or advised him to wait until he could get an education. While this conflict was going on in his mind, a fast day was proclaimed. Theodore attended the meeting, and in the absence of a preacher, to the surprise of all, he stood up and declared that the Gospel was as a fire shut up in his soul, and preach it he must. His address was so powerful that his mother, who was present, and all the rest, became convinced that the Lord had a work for the young man to do. Not long after this, in 1794, he received an appointment, as a Methodist minister, to Horton and Cornwallis. But his theology was of the Calvinistic type, and he proclaimed fully and freely the doctrine of election and salvation alone by the sovereign grace of God. The result was he was called to an account by his superiors, and as he could not accord in sentiment with his Methodist brethren, he resolved to retire from the connection.

Shortly after this, in accordance with his own conscientious convictions, he was baptized, by Rev. John Burton of Halifax.

By the request of the Horton Baptist Church, he for some months ministered to them as a supply; and on the 13th February, 1796, he was unanimously called to the pastorate, and was ordained. The connection continued until dissolved by death in 1855.

The wonderful manifestations of Divine grace attending his early ministry in Horton, Falmouth, Cornwallis and adjacent places, were but the first-fruits of still richer harvests gathered through his instrumentality. Though pastor of Horton Church, his preaching could not be confined within the narrow limits of any one Church. He must needs go elsewhere in search of souls. Hence early in his ministry he travelled extensively in several States of the American Union. I have heard him speak of his first visit to "great Boston," as he used to term it, and describe, in his own impressive style, how he trembled when Dr. Stillman, pastor of the First Baptist Church in Boston, introduced him into his study filled with books, and kindly told him, "You may use these books, brother, in preparing your sermon for the evening." But instead of examining the books, he fell upon his knees and spent the time in agonizing prayer to his God, that he might have help from above.

The hour for preaching came, and he went to Dr. Stillman's pulpit with trembling step; but he had no sooner entered upon his work, than all fear of man was taken away, and he was enabled to preach the Gospel with great freedom and with much satisfaction to pastor and people.

The States of New York, Rhode Island, Vermont, and Massachusetts all shared more or less in his early evangelistic ministry. He was wont to describe a scene witnessed by him in Yarmouth, when returning home from a visit which he had made to the States. A religious revival was in progress. The pastor, Harris Harding, told him he must preach. He hesitated, fearing he was not in the tide; but finally consented. As he proceeded with his discourse, the power and glory of God filled the place. The whole assembly was stirred with the deepest emotion; saints rejoiced aloud; sinners cried for mercy; scores were born into the kingdom.

He was preaching on one occasion in Berwick, Western Cornwallis, in the midst of a revival; and while unfolding the truth with great fulness, he appealed to the unconverted, and exclaimed with great fervour, "Sinners, what will you do when the Bay of Fundy is on fire?" The effect was electrical. Many were pricked in the heart, and fled to Jesus for refuge from the scorching blasts of the coming flame.

No man among us was so popular with other denominations as Father Harding. Notwithstanding he had left the Methodists, they delighted to hear him preach. The Presbyterians were especially in love with his preaching, and the pulpits of that body were always open to him. This extensive popularity, at one period in his ministry, became a snare to his religious life and placed him for a short time in uncomfortable circumstances with his brethren. I have heard him describe, with deep feeling, the cloud of darkness that came over him and the fearful horror that seized him, when tempted to unite with a body more popular than the Baptists. He cried to God for help, and the snare was broken. His address at the first Association he attended after this struggle was over, was like the breaking in of mighty waters. Nothing could stand before it. Ministers and old Christians wept like children. All prejudices begotten by estrangement were swept away, and the man of God stood stronger than ever in the love and confidence of the Baptist brotherhood.

His brethren felt that his method of preaching the truth was somehow less offensive to the adversaries than theirs. He and Father Ansley occasionally exchanged pulpits. After one of these exchanges, when Father Ansley returned home, the people told him that Mr. Harding had a better way of preaching the doctrine of election than he had, and wanted to know why he could not preach it in the same style. Father Ansley at once harnessed his horse and

hastened back to Horton, a distance of some fifty miles. Mr. Harding expressed surprise, and said, "Brother Ansley, what has brought you here again so soon?" "I will tell you, Brother Harding. You preached the doctrine of election to my people last Sunday with gloves on, and now you must go back and preach it with gloves off." Brother Harding complied with the demand, returned to Wilmot, and delivered his message so plainly that a wayfaring man, though a fool, could not fail to understand it.

Though a very humble man, he was not wholly unconscious of his wonderful preaching ability. I had been listening to him on one occasion preaching a funeral sermon for one of his people in the Gaspereaux Valley. It was one of his happiest efforts, on the resurrection. At the close he called upon me to address the people. While returning in the carriage with him, I was telling him how much I had been interested in his discourse. Said he, "What a mercy it is that God has given you and me such gifts!" and then, feeling that he had been specially comprehensive in his sermon, he added, "Don't you understand, brother, that I can preach all I know in one sermon?" It was truly remarkable how much he could embrace in one short discourse or brief prayer. I remember one of his prayers in a house in Weymouth, where we stopped for refreshment on our way to an Association in Yarmouth:—"Lord bless this family, from whom we have received these good things. Bless the parents and bless the children with salvation. Bless our horses, and give them strength to carry us to the Association. Bless the ministers and the messengers of the Churches, the glory of Christ. And may the blessing of God come down upon the whole Association, world without end. Amen!"

One dark evening as he was passing up the country, he called at my house at Nictaux, and said he would preach that evening in the Church. So word was sent round. But as the people were late in coming together, Father Harding became restless, and before the house was thoroughly lighted, he passed into the pulpit, and commenced the service. The people gathered, and he went on preaching in his happiest vein. He was dwelling upon the temptation of Christ in the wilderness. Said he, "We read that the devil took our Lord up into an exceeding high mountain, and showed Him all the kingdoms of the world and the glory of them, and said, 'All these will I give Thee if Thou wilt bow down and worship me,'" and then he added in a style most ludicrous, "The poor lying old devil had not an inch of ground to put his foot on." As he



proceeded he used great plainness of speech, and finally exclaimed with great earnestness, "Who would have thought I could preach such a sermon here to night? Why the place, when we began, looked more like a *sepulchre* than like the Church of God."

Notwithstanding he was so gifted in speech, he used to feel it a great cross to give thanks at the table. More than once I have heard him say, "I would sooner preach a sermon than ask a blessing." He was generally formal in this matter. On one occasion, he and Father Chipman were partaking at the same table. Mr. Harding asked the blessing. Mr. Chipman, who was inclined to joke him a little, said in his own style, "Brother Harding, the same old blessing still!" He somewhat tartly replied, "Brother Chipman, you won't let me eat a potato in peace." His manner of approaching the table and asking the blessing was very sudden and rapid,—so much so, frequently, as to excite a smile. On one occasion, after dining at my house, he called me away into a private room and solemnly said, "Brother Bill, What makes your wife always laugh when I ask a blessing?" I replied, "Father Harding, your style is so peculiar she can't avoid smiling."

While generally very forbearing with the peculiarities of his brethren, his criticisms were occasionally sharp and witty. Speaking of a certain brother who told his experience every time he preached, he said, "I knew that brother when his experience was very small; but the good man has told it so often that it has come to be a *very respectable experience*."

Elder David Nutter, in his reminiscences published in the "Christian Visitor" in 1856, gives illustrations of Father Harding's originality. He says:—"When at what is now called Kentville, I heard that Elder Harding was to preach a funeral sermon on the mountain a few miles off. At the hour appointed, I went to the place. The meeting had commenced, and the house was crowded. I stood just inside the door; and as soon as he had concluded his discourse, he turned to me and said, 'Are you that Englishman, who came out some time ago?' I replied in the affirmative; when he said, 'Come here and speak after me.' I was struck with the oddity of my introduction; but when I knew the man better, I perceived that it was his natural way; and I was much pleased with his originality. That night I slept with him; and about midnight, or later, he got up, and with his thundering voice, began to sing in the chamber,—

'How can you sleep while angels sing,  
And all the hosts of heaven  
Cry, glory! glory! to our King,  
The Lamb who once was given.'



I waked up in great surprise, and sprang out of bed; for I thought at the moment, that all the angels in heaven were come down and praising God. Never shall I forget the sensations produced on my mind at that time. Brother Harding was, that night, in one of his best and heavenly frames; and consequently he could neither sleep himself, nor let any one else. The whole house was roused; and for an hour or two, we were engaged in exhortation, singing and prayer, our eccentric and most eloquent friend leading, with all the earnestness and pathos of which his feeling and full soul was susceptible. I do not propose to draw a portrait of the character of this good and now glorified '*angel of the Church*;' or of any other of our departed warriors: but just to note by the way, what impressed my mind, as I came in contact with them. Of Mr. Theodore Harding I can only say, he was a '*Boanerges*;' which being interpreted means a son of thunder. I would defy any man living ever to become acquainted with him or hear him preach, and then forget him! Mr. Harding was a great man; but only one of the class of great men to which he belonged. He was not a Manning, or Ausley, or Chipman, or Dimock, or Burton, or Munro. But he was the noted, the beloved Theodore Harding, and nobody else!

There was another peculiarity in our departed brother; he would never sit down and discuss a subject calmly and argumentatively. He had no gift in that line; and he knew it. When, on one occasion, he was absent from home, he stopped all night at a brother's house in a neighboring town. Some Christian friends hearing he was there, called in the evening to see him. But, as he did not say much, one person said, 'Brother Harding we want to hear you talk.' He got up and said, 'I cannot talk; but I'll preach you a sermon.' And after he had prayed and sung a hymn, he named a text, and held forth for about half an hour, and then sat down, saying, 'you must now let me alone.'

Father Harding felt that the pulpit was his throne. On one occasion a Presbyterian minister undertook to argue with him on the subject of baptism. But as Mr. Harding was not fond of argument he began to feel a little cramped, and cried out in a loud tone,—“Stand clear; let me get into *the pulpit*, and I will *slay a thousand of you*.”

I furnish these facts in Father Harding's life as illustrative of a phase in his genial nature in which he differed from all his compeers. When apparently as grave as an apostle himself, he was accustomed to say and do things, which could not fail to excite the risible faculty

in others. It was just the kind of gift which, when devoted to the stage, produces stars of the first magnitude.

When this great and good man died, on the 8th of June, 1855, the author, in an editorial published in the "Christian Visitor" the following week, described his character and mission thus:—

"We received a telegraphic despatch from Dr. Cramp, of Acadia College, on Saturday evening, informing us that Father Harding died on Friday night last. As these tidings are borne to the different sections of these Provinces, they will create a profound sensation in the hearts of tens of thousands who knew him, who had heard from his lips the blessed Gospel of the grace of God, and who sincerely loved him for his works' sake. This eminent servant of God fell asleep in the eighty-third year of his age. \* \* \* \* \* His pastorate in Horton was continued for about sixty years, and terminated not until he was called to his rest.

"His administrations in the Church over which he presided for so long a period, were attended with the most happy results. Repeated revivals of religion have been enjoyed, especially within the last twenty-five years, in all of which he has taken a most lively interest, contributing by his ministry largely to their progress and efficiency. Between Mr. Harding and his flock there existed the most unbroken fellowship from first to last; and if at any time he left them to supply the necessities of other Churches, it was only to return to his own people with renewed attachment for them, and with increasing desire for their happiness and prosperity. But Father Harding's evangelical labours could not be limited to any one Church. His soul thirsted to bear the tidings of mercy to all the regions beyond. Hence he was accustomed to travel extensively in Nova Scotia and New Brunswick, preaching with much acceptance in every place where Providence opened the door, the unsearchable riches of Christ. The people in St. John, in Fredericton, in Kingsclear, in Canning, and in many other parts of this Province, have shared largely in his ministrations. Halifax, Liverpool, Yarmouth, Clements, Annapolis, Granville, Wilmot, Nictaux, Aylesford, Cornwallis, Windsor, Onslow, and various other places in Nova Scotia can boast of seals to his ministry. The people of Prince Edward Island also will long remember his visit there, in company with Elder Manning, whither they journeyed for the purpose of preaching the word, and confirming the Churches of the Lord Jesus. In a word, one may say that all over and in almost every part of these Lower Provinces, Father Harding has sown the seed of the

Gospel, which, in thousands of cases, has produced rich and glorious fruit.

“Although not what would pass, in this day of multiplied instrumentalities and business tact, as a business man, he was nevertheless devotedly attached to Education, to Missions, to Bible Societies, to Temperance organizations, and to all agencies adapted to promote the happiness or welfare of the world; and our Associations and Conventions, for the promotion of their interests, can witness to his efforts in their behalf. On divers occasions we have seen listening multitudes entranced by the power of his commanding eloquence, as he lifted up his manly voice as a trumpet to plead for an educated ministry for the Churches, and for the cause of Home and Foreign Missions, &c.

“But never did he appear to so much advantage as when in the sacred desk, unfolding the character and work of the Redeemer. *Christ and Him crucified* was his favourite theme. He had made himself familiar with every passage both in the Old and in the New Testament, having reference to this sublime subject, and they were so thoroughly engraved upon his memory that he could quote them with a readiness and an appropriateness at all times peculiarly impressive. His eloquence was not borrowed from the schools or measured by the rules of rhetoric, but it was the eloquence of a mind richly stored with the knowledge of biblical literature, and of a heart deeply moved by the power of the Holy Ghost. Hence his speech and his preaching was not with the enticing words of man’s wisdom; but tens of thousands can bear testimony that it was in demonstration of the spirit and in power. In all his sermons the vicarious death of the Lord Jesus and His triumphant resurrection from the dead occupied a prominent place, and could not but impress the mind of the hearer with the fact that he had determined, like the apostle, to glory in nothing save in the cross of the Lord Jesus.

“We recollect to have said to him on one occasion, after his return from his visit to Prince Edward Island, referred to above, ‘Father Harding, how did you and Father Manning get along together on the Island?’ His reply was just like himself, significant and to the point. ‘Gloriously,’ said he, ‘Manning was upon the character of God, and I was upon the resurrection.’ Never shall we forget a sermon which we heard from him upon this sublime subject, in the Baptist Chapel at Bridgetown. It was the funeral sermon of the sainted Ansley, and was founded upon the passage, ‘*Death is swallowed up in victory.*’ The house was crowded to overflowing,



the occasion one of awful solemnity, and every thing adapted to inspire the speaker with stirring thought. Father Harding appeared on that day in all the authority of his Divine commission, and as he drew a picture of the affecting scene of Calvary, the awful conflict in which the Son of God was there engaged with the combined forces of earth and hell, and the glorious victory which He achieved, as He spoiled principalities and powers and made a show of them openly, and ascended in majesty and in glory to the right hand of the Father, amid the shouts and hallelujahs of hosts of angels and the spirits of just men made perfect—the vast assembly was overpowered with the deepest emotion, and sobs and tears were witnessed on all hands. In speaking of the deceased, his eloquence was as beautiful as it was impressive. He described the appearance of Mr. Ansley when he first saw him. ‘His cheeks,’ said he, ‘were blooming like the rose, his teeth were as white as ivory, his eyes were like flames of fire, and his countenance was as the countenance of an angel of God, most dreadful.’ Speaking of his death, which occurred in the County of Charlotte, N. B., where an extensive revival of religion had commenced under his ministry, he said, ‘The man of God died, and in a reformation flame ascended to the heaven of heavens.’ That was a sermon that told with thrilling power upon the hearts of hundreds.

“But we must not dwell longer for the present upon the character of the deceased, for space will not admit. To write the life of Father Harding, would be to write the history of the Baptist denomination of these Provinces. His ministry commenced with the rise of Baptists in this country, and his life and labours are interwoven with every section of their history from that time to the present. He was universally known, and as universally beloved. We venture to assert that no man ever passed through the world having more friends in proportion to the number of his acquaintances, or fewer enemies. We are not aware that the man is to be found in the Baptist denomination or in any other section of the Christian Church, who cherished any other feeling towards him than that of good will. This is to be accounted for, in part at least, by his remarkable kindness of disposition and of manner. He had the power of making all persons who came into his presence feel that he was their friend, and that he longed to do them good.

“For sometime past his health has been declining, but he continued to preach occasionally until within the last few months. As late as August last he drove out as far as Canaan, preached to that section of his Church, and administered the ordinance of baptism to



a woman nearly eighty years of age. It must have been a solemn scene to witness,—the administrator upwards of eighty, the candidate nearly as old, and both standing upon the verge of the eternal world fulfilling the command of God. We are informed that in his last illness he sank gradually, was fully conscious that his end was approaching, and waited in resignation and in calmness of mind for his change to come, and that on the night of the 8th instant, he quietly fell asleep in death.”

On the Sunday following, a discourse appropriate to the death of Father Harding was preached in the Germain Street Baptist Church, by the author, founded upon the passage recorded in Dan. 12: 3, “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” A few extracts from this sermon are here inserted, nearly in the words in which it was delivered:—

“The last, save one, of a most remarkable class of men, has fallen asleep in death. These men we have long been accustomed to speak of as our Fathers in the ministry. Do you ask what class of men I refer to? I answer, to Harris Harding, Thomas Handley Chipman, Edward Manning, James Manning, Thomas Ansley, Joseph Dimock, Theodore Harding and Joseph Crandall. (The latter still survives.) We speak of them as our Fathers, inasmuch as through their instrumentality Baptist Churches were originally planted in these Provinces. When they commenced their self-sacrificing labours, the Provinces were in their infancy, and evangelical Christianity was but little known. True, the early emigrants from England, Scotland and America to this country brought with them a form of godliness, but in most cases it was destitute of vital power. The first to be aroused from the slumbers of spiritual death was a young man by the name of Henry Alline, and the fathers to whom reference has been made were amongst the first-fruits of his ministry. They heard the word of life from his lips, their consciences were aroused, deep conviction of sin followed, and this resulted in such a clear discovery of the way of acceptance through Jesus Christ, as filled them with unutterable joy. Christian experience with these men was not a dead letter or a fitful impulse, but an abiding reality, which produced a thorough change of principles and of life, and awakened within them a longing desire to consecrate themselves wholly to the Lord’s work.

“Father Harding was a brilliant star in this bright constellation. In pulpit eloquence he excelled them all. In this department he

was always popular with all classes, and continued so to the last. His appearance in the pulpit was commanding and dignified, his style bold and nervous, his Scriptural quotations select and impressive, his imagination lively and active, his feelings deep and pungent, and his voice like the sound of a trumpet. For comprehensiveness of expression and readiness of utterance, Father Harding was unequalled. For breadth of intellect, grasp of thought, and profound reasoning, Father Manning was his superior. The latter was the greater divine, the former was the greater orator.

“Father Harding was a great favorite in St. John, as he was in fact in every place where he was known. Forty years ago he preached the dedication sermon in this chapel. His visits to this city have been frequent and sometimes protracted. Here he has warned the sinner and edified the saint. Here he has preached the glad tidings of mercy, and administered the sacred ordinances of Christianity. Here he has visited the chambers of the sick and of the dying, and here he has been enabled to say, ‘I call you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of God.’”

“When this departed Father commenced his great work as a Baptist, in 1796, his was the only Baptist Church in these Provinces, except the small Church in Halifax. Not sixty years have passed, and now in 1855, when the minister of this first Church departs, the denomination number two hundred Churches. *Then* they probably had less than a hundred members; *now* they have not less than 18,000 communicants. *Then* their denominational lines embraced only a few families; *now* they embrace not less than 70,000 souls. *Then* they had no Home Missionary Society to send the gospel to the destitute; *now* their domestic missionaries are penetrating all the waste places of the country. *Then* they had no buildings erected to the worship of God; *now* their chapels are counted by hundreds. *Then* they had no Sabbath Schools for the training of the young; *now* these institutions stud the land as the stars stud the blue vault of heaven. *Then* they had no missionary to represent them in a foreign field; *now* they have two in Burmah, sustained by their munificence and by their prayers. *Then* they had no religious press at their command; *now* they have two weekly papers advocating their sentiments and the claims of their institutions. *Then* they had no seminary for the education of their sons or for the training of their ministers; *now* they have two seminaries of learning at their command, well sustained, and a college for the education of their

young men, amply endowed. *Then* they were called New-lights, fanatics, enthusiasts and all sorts of opprobrious names; *now* their enemies have to acknowledge that the hand of God is with them. *Then* they could be proscribed and their rights trampled upon with impunity; *now* they are prepared to vindicate their just claims and to maintain their own rights in spite of all opposition. Such then, dear brethren, was the past state and such is the present position of the Baptist denomination of these Provinces. And who can reflect upon it and not feel that God's blessing has largely rested upon it?

“But for all this enlargement and progress, let us not forget that we are largely indebted, under God, to our fathers who sleep in death. These were the men who laid the foundation, and others builded thereupon. They laboured and we have entered into their labours.

“Father Harding was ordained, some sixty years since, as pastor of the First Horton Church, and continued to sustain that relationship until his death. In the progress of this protracted pastorate, Mr. Harding buried every member belonging to the Church at the time of his ordination. Hence the pastor and the flock now slumber side by side in the same grave-yard, in the hope of a glorious resurrection from the dead at the last day. May we not believe that the ransomed spirits of these departed ones were among the first to greet their beloved pastor at the gate of the Celestial City, and to bid him welcome to the house not made with hands, eternal in the heavens? There, we doubt not, the shepherd and the flock have renewed the acquaintance of former years: and while we speak it may be they are recounting the sorrowful and the joyous scenes of their earthly pilgrimage, and praising God in strains of heavenly melody, that He has permitted them to re-unite on those immortal shores where no sighs are uttered, where no tears are shed, and where the Lamb, who sits in the midst of the throne, will feed them and lead them to living fountains of water.”

The “Christian Messenger” of the 12th June, 1855, published the following notice of the last moments of Father Harding, and of the services connected with his interment in the lonely sepulchre.

“Our venerable friend has entered into rest. The summons came on Friday last, the 8th instant. Symptoms of approaching death appeared a day or two before. ‘Flesh and heart’ failed, general decay became manifest, and at length, shortly before midnight, the servant of the Lord fell asleep in Jesus. Till recently, he had cherished the hope of recovery, and even some of his friends



had thought it not unlikely that he might be spared a little longer; but latterly the indications of a gradual breaking-up were unmistakable. Though he was not so communicative as many, on the topics of experimental religion (perhaps because the concerns of the inner life appeared too sacred to become the theme of common discourse), all could see that his heart and his treasure were in heaven. When he was asked a few days before his death, if he had any message to send to the Western Association, he replied, 'Tell them, that if I had all my life to live over again, I would preach the same truths.'—'No change?'—'No'—he said—'No change!'—'And those truths,' it was remarked, 'are now your own support and consolation.' 'Oh, yes!' was his emphatic reply.

"The funeral took place on Lord's day afternoon. There was a numerous gathering, and many tears were shed. Prayer was offered in the house by Brother Rand. The procession then moved on in the following order:—

*"Ministers, two and two,—The Corpse,—Mourners,—Members of the Church,—Students of Acadia College,—Pupils of Horton Academy,—Other Friends.*

On arriving at the meeting-house, the corpse was taken in and placed in front of the pulpit. Dr. Cramp preached from 2 Tim. 4: 7,—'I have finished my course.' The brethren Burton and Stevens offered prayer. The procession was then re-formed. The hymn, 'Unveil thy bosom, faithful tomb,' &c., was sung at the grave, and a short prayer, followed by the benediction, closed the solemn service."

When the Baptist Convention was held at Nictaux, in September, 1853, Father Harding was present. He was then more than four score years old; but he preached on the occasion with much earnestness and power. He also delivered one of his characteristic addresses at the Educational session of the Convention. By our request, Brother S. T. Rand kindly took down both the sermon and address nearly *verbatim*, and we published them in the "Christian Visitor" shortly after. Twenty-seven years have passed since then; but as this sermon and address of Father Harding were the last he ever delivered at the Convention, over which he presided with so much propriety and dignity for many years, I transcribe them in full.



*A Sermon preached by Rev. Theodore S. Harding, September 18th, 1853, at the Nictaux Meeting-House, before the Convention.*

“Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.”—ISAIAH 12: 2.

Wonderful words! wonderful doctrine! It has reference to the glory and majesty of the Lord Jesus Christ, our God and Saviour,—the Saviour of lost sinners,—who saves us from present evils and from everlasting destruction. It is a great truth. “Behold God is my salvation! I will trust, and not be afraid: for the Lord Jehovah is my strength and my song.” “Therefore with joy shall ye draw water out of the wells of salvation.” The doctrine of the text, in short, has a precise reference to the salvation of the Church. God, the everlasting God, is engaged in the great work of salvation. There is no doubt that the Lord Jesus Christ, the second person in the adorable Trinity, the God-man, Mediator, is particularly referred to; but at the same time, it will apply to all the Trinity of the Divine persons. Jehovah, God the Father, devising the wonderful plan of salvation, the great and glorious scheme of human redemption in the counsels of eternity, before the foundations of the world were laid. It may apply also to Jehovah, God the Son, the second person in the Trinity, our Lord Jesus Christ. “Then Thou spakest in vision to Thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him, with whom my hand shall be established, mine arm also shall strengthen him.” “Behold my servant whom I uphold, mine elect, in whom my soul delighteth; I will put my spirit upon him, and he shall shew forth judgment to the Gentiles.” It will apply especially to Jehovah, God the Holy Ghost, the third person in the adorable Trinity, whose office it is to take of the things of Christ and to show them to us; to convince the world of sin, of righteousness and of judgment—to apply the truth to the hearts and consciences of sinners in the great matter of salvation. He finds us wretched, and miserable, and poor, and blind, and naked. He subdues the heart; He enlightens the conscience; he changes the will; in short, He performs the great work of sanctifying the soul and fitting it for the holiness and happiness of heaven. What a mighty word is that! what a wonderful mystery! The union and harmony of all the Divine attributes! the grace and the glory of all the Divine perfections! in the matter of salvation, in the going forth of deliverance, to the lost and the guilty and the wretched. Oh, what a mighty truth! “The Lord hath appeared

to me of old, saying: "I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee." Oh, amazing love! wonderful thought! that God from all everlasting should fix His mind upon miserable, guilty man; that He should devise the scheme of redemption; that He should so arrange the mighty plan that it should be adapted to sustain all the glory and the stability of the Divine government, and to harmonize all the Divine attributes; to lay a foundation for the pardon, acceptance, justification and glorification of the guilty, without any infringement of the attributes of the Deity; exhibiting the everlasting love of God to sinners dead in trespasses and sins, and placing their salvation upon so firm a basis, that all the power and policy of earth and hell can never frustrate it.

The text refers to the everlasting Covenant of Redemption, and the different offices of the different persons of the Trinity, and the different work performed by each in God's own good time, in bringing about the eternal salvation of the Church. Oh! what a display of goodness, wisdom and grace is here. "Wonder, O heavens, and be astonished, O earth! Let the little hills clap their hands, and all the trees of the forest rejoice before the Lord;" for Jehovah has devised a plan whereby the power and policy of sin and Satan are to be destroyed, sinners released from their terrible thralldom, and brought into the everlasting kingdom of God and of Christ. Oh! what majesty and dignity are displayed in the wondrous scheme of redemption! that God thought of us! that God pitied us! that God determined to deliver us from the ruins of the fall! and that He would exercise His loving kindness towards us through the incarnation, the spotless life, the sufferings and death of the Son of His love,—our blessed Lord and Saviour Jesus Christ, the co-equal, co-essential, co-eternal Son of God. "Such an High Priest became us who was holy, harmless, undefiled, and separate from sinners." "The Spirit of the Lord God is upon me, because He hath anointed me to preach good tidings unto the meek, to bind up the broken-hearted, to comfort all that mourn."

Our text refers to that wonderful Being who in the counsels of peace before all worlds, was appointed to bear the weight of man's transgression, and not only to bear the weight, but also to throw off the mighty burden. God fixed upon His Son as the great medium of salvation, to open up a way through the death of the cross, for sinners to escape from the wrath to come, and to enter into heaven and glory. The Son of God is the great centre of our subject, and the glory of our text, the author and the finisher of our faith, the

source and the glory of our salvation. In Him all the types and shadows had their accomplishment. It was God Almighty leaving the courts of life and glory and coming down to earth, to suffer and bleed and die, in our room, and stand. "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." "Therefore that holy thing that shall be born of thee shall be called the Son of God." "He shall see of the travail of His soul and shall be satisfied. By His knowledge shall My righteous servant justify many; for He shall bear their iniquities." "Behold, God is my salvation; I will trust and not be afraid. He also is my strength and my song."

Oh what a mighty theme for men and angels! There is much in our text, but it is but little that we can speak of! There are other witnesses present, other ministers to follow after, to testify to the great theme of salvation.

We must speak of the burden of the great work of the Son of God. He descended from the highest heavens. He was born, and that in a low condition. He suffered under Pontius Pilate. He suffered in His soul and in His body. He was crucified, He died, and was buried. He died for our sins. He rose for our justification. He made a full and complete atonement for transgression, sufficient in its nature and efficacy to save a thousand worlds. "By one offering He hath perfected forever them that are sanctified." Oh, what a wonderful gift is my salvation! The glory of the cross of Calvary! The Son of God! the God man mediator! co-essential with the Father! suffering, bleeding, groaning, dying in the stead of guilty man! nailed upon the gibbet! The Divine vengeance falls upon His soul! He cries out in unutterable agony, "My God! my God! why hast Thou forsaken Me?" The veil of the temple is rent from the top to the bottom! The heavens are clothed in blackness! The graves are opened and the dead arise. He is laid in Joseph's new tomb. But He awakes on the morning of the third day, and rises from the dead and comes out of the tomb, triumphant. He ascended up into heaven, and sat down at the right hand of God. The mighty conqueror over all His foes. "Thy dead men shall live. Together with my dead body shall they arise." "Thy dew is as the dew of herbs; and the earth shall cast out her dead!" "God has gone up with a shout: The Lord with the sound of a trumpet." He hath gone up on high. He hath led captivity captive. He hath received gifts for men, even for the rebellious, that God might dwell among them..



The Lord Jesus has gone into heaven, there to appear in the presence of God for us. All power is committed into His hands, and all authority. He has gone into heaven with His own blood, to secure our inheritance, to prepare a place for us, that we may enter in through the gate into the city, and dwell forever in the presence, at the right hand of God the Father.

In short, upon the Lord Jesus Christ rests the whole weight of our salvation. He has done all that law and justice required. He has suffered in our room and stead. The great design of his meritorious life and death was to destroy the works of the devil, to save us from a burning hell, and to bring us to the heaven of everlasting glory and blessedness.

Here then are some of the articles of our faith. He died that we might live! And He lives in heaven for us. He intercedes at the right hand of God for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Jehovah, God the Father, is reconciled through the death of His Son,—“Who of God is made unto us wisdom, righteousness, sanctification and redemption.” “He is our peace, who hath made both one, and hath broken down the middle wall of partition, to make in himself of twain one new man, so making peace.”

Here is the great doctrine of salvation, the doctrine of the atonement, the doctrine of reconciliation through the blood of atonement. “Thanks be unto God for His unspeakable gift!” the gift of His Son. And thanks be unto God for the gift of His Holy Spirit! It was the Spirit of God that at the creation “moved upon the face of the waters, and God said, Let there be light, and there was light.”

Oh, how great is this salvation, when all the persons of the Divine Trinity are engaged in it? “How shall we escape if we neglect so great salvation!” When God must give His only begotten Son, in order that whosoever believeth in Him might not perish but have everlasting life. When Christ must pass under the rod of Divine justice, and endure the most intense agony, must take the bitter cup and drink it, that the Scriptures might be fulfilled,—that sinners might be saved. And after all this, when it is necessary, that the Spirit of Truth should come, to take of the things of the Father and of Christ, and make them known to us,—to work in us both to will and to do,—to create us anew in Christ Jesus,—to form the new man,—to work a principle of vitality in us,—to raise us from a state of spiritual death to a life of holiness, to a life of spiritual activity,



to a life of usefulness in the Church, to a life of happiness, to everlasting life.

Oh! the doctrine of the Holy Spirit is a Divine doctrine! By His agency we are fitted for God and for heaven. In the first place He convinces us of our sin and misery; in the second place He works faith in us, in our effectual calling, bearing testimony in our hearts to the truth of God,—making His word effectual, enlightening our understanding, convincing our judgment, regulating our affections, and fixing them upon the things which are above, where Christ sitteth at the right hand of God; implanting in us the seeds of holy conformity to the law of God, and sanctifying us wholly, body and soul and spirit, and preserving us blameless unto His appearing and His kingdom.

The great work of sanctification produces a holy life,—an outward conformity to the will of God, proceeding from an inward principle. In short, it is the office-work of the Holy Spirit to fit us for the kingdom of glory, and ultimately “to bring on the top stone with shouting, crying grace, grace unto it.” “Behold God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation.”

Here, then, Christian brethren, is the foundation upon which I rest. Here is *your* only foundation. God grant that we may all be built upon it, that we may be rooted and grounded in the faith, that we may build upon the immovable, everlasting Rock; that we may love Him because He first loved us. Oh! let us not neglect this great salvation! Let every one lay hold of Christ as He is freely and fully exhibited in the Gospel. Amen.

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*Address of Rev. T. S. Harding, in moving that the Report on Acadia College be received.*

He rejoiced and blessed God for the present opportunity of witnessing for God, and of witnessing the prosperity of our institutions of learning. He stood forth as the representative of the Fathers in the Ministry who are gone, and he rejoiced to behold the success of their labours and their prayers. “I have often thought,” said he, “that if it had not been for the efforts and the united prayers of those Fathers, there would not have been this prosperity over which we now rejoice. But they put their shoulders to the work. They were all as the heart of one man, at the first starting forth of this institution. I was at the very first Association held in these

Provinces, and I am the only one left who was there. Father Harris-Harding is twelve years older than I, but you are aware he did not join the Association until long after. I am the only one left of that great band that stood forth as pillars at the commencement, to sustain the cause in this land. I stand alone. I stand here as a monument of the goodness of the Almighty. I stand here as a friend to learning,—as a friend to *ministerial learning*. I stand up as a witness to the fact, that God can make ministers without a seminary or college, or an institution of learning. I had none of these advantages. They had not come into existence here in my day, at the time of my setting out in the great work. But if I had had these opportunities I would have done better than I have done. I could have taken a higher stand than I can now. I am on the side of education. If the great God of heaven, who calls men and fits them for the great work of preaching the gospel, has furnished them with the means of improving their powers of mind, shall they not avail themselves of these advantages? Oh! what can be so solemn, so holy, so important a work as preaching the everlasting gospel!—for a man to stand between the living and the dead! Who wants more knowledge than he who stands on holy ground! whose business it is to expound the lively oracles,—to defend the truth,—to contend with error,—in short, to feed the flock of God which He hath purchased with His own blood! Oh, what a mighty work is that to which the minister is called, to proclaim salvation to a lost and guilty world! Let the young men cluster around these institutions. Let the Churches continue their efforts in behalf of Acadia College. Let them bear it in their hearts at the throne of mercy. God will accept their offerings. He will crown their efforts with success. He will bless the Professors and the Teachers in their great work. He will continue to raise up men in the ministry, and in the Church and in the nation to do His work, and all flesh shall see the salvation of God.”

#### JAMES MANNING.

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In the “Baptist Missionary Magazine” we have a brief memoir, from which we learn that this departed Father was first awakened under the ministry of Henry Aline, though he did not until many years after receive a knowledge of his acceptance with God. In the summer of 1879, when Mr. Manning had arrived at the age of twenty-six years, through the boundless mercy of God, he was favoured with

evidence of the pardon of his sins. At this time there was a powerful revival of religion in several of the neighbouring townships, when many were hopefully converted to God. Although Mr. Manning had been ardent in his pursuit of worldly pleasures, and for a time resisted every gracious influence, he was now enabled to surrender his heart to the Divine Redeemer.

On his conversion, he joined the Congregational Church in his neighbourhood, under the care of the Rev. John Payzant. At a subsequent period, however, he became convinced of the importance of believers' baptism, and yielding to the convictions of an honest mind, he was baptized at Cornwallis by the Rev. T. H. Chipman. From the time of his conversion he had the strongest sympathy for a dying world, with ardent desires to preach the Gospel of peace.

About the close of the year 1796, Mr. Manning was ordained pastor over the Church at Lower Granville, when his brother, the Rev. Edward Manning, preached the ordination sermon. He remained in connection with this Church until his death, though he frequently left them to perform itinerant labours throughout remote parts of Nova Scotia, New Brunswick, and Maine. In his Church Mr. Manning was highly respected, and was remarkably successful as a pastor in removing difficulties which occasionally arose amongst brethren.

About the time of his being inducted into the pastoral office at Granville, Mr. Manning was married to Miss Frances Farnsworth, of Granville, in whom he obtained from the Lord a valuable helpmate. His letters when absent from home indicated a strong affection for his family and a deep interest in their present and eternal welfare. His prayers for his children were answered in their salvation. One of his grandsons is the Rev. James W. Manning, beloved pastor of the North Church, Halifax, N. S.

Mr. Manning was cut down in the midst of his usefulness, by lingering consumption, in the fifty-fifth year of his age. With an humble hope of endless life, he quietly fell asleep in Jesus, in May, 1818.

While this Father was not so famous for sermonizing as some of his compeers, in his exhortations and prayers he was surpassed by none. A Scotch Presbyterian lady remarked that when she heard James Manning pray, she felt the heavens coming down about her ears! One of his surviving fellow-labourers said in relation to his prayers, "He took such a copious view of the glories of the Deity that he seemed to sink himself into nothing before the eternal All!



Then he would appear to be swallowed up in the boundless treasures of grace. His chief excellency in prayer consisted in that holy intimacy and fervor, as though he were speaking to the Almighty face to face. The effect of his prayers on the congregation was so great that sometimes many were melted into tears. To the fervency of his prayers and to the fidelity of his preaching, must be ascribed his eminent usefulness as a minister of Jesus Christ."

#### THOMAS HANDLEY CHIPMAN.

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The second volume of the "Baptist Missionary Magazine" of Nova Scotia and New Brunswick contains a biographical sketch of this departed minister of God, prepared substantially by his compeer in the ministry, Rev. E. Manning, with some additions by the editor, Rev. C. Tupper. From this sketch I extract what seem to be the most essential points, adding such facts as came under my own personal observation.

Mr. Chipman was born in Rhode Island, then under British rule, January 17th, 1756. In his childhood he came with his father, Handley Chipman, Esq., and the rest of the family, to Cornwallis, N. S., where he was trained in agricultural pursuits. When about twenty years of age, he married Miss Mary Huston, daughter of the late John Huston, Esq., of Cornwallis.

A year or two after this, he attended the ministry of Henry Alline, and was powerfully awakened to a sense of his lost condition as a sinner before God, and his absolute need of salvation. These convictions were of the most pungent character, unfolding to him in the light of violated law the deep depravity of his own heart, and his hostility against the God who made him. In vain he sought to commend himself to the mercy-seat by reforming his life. He became conscious of such awful enmity in his heart against the sovereign power and rule of the Almighty, that he writhed in agony of spirit, and was about giving up in despair. He could see nothing for him but eternal perdition, and could only say amen to the doom he so justly deserved. In this frame of mind he once more fell upon his knees and cried for mercy. The moment of his extremity was God's opportunity. He suddenly felt entire submission to the Divine will, and cheerfully committed himself into the hands of his God, to be disposed of as He thought best. Hope in the Redeemer took possession of his soul, and he felt assured that He would be his righteousness and portion forever. For some months his experience



was full of distressing fears and deep anxiety lest he should be deceived; but one day, in his sadness, the words of Job came with impressive power to his mind, "Though He slay me, yet will I trust in Him." All doubt of his acceptance was immediately removed, and henceforth he rested with unshaken confidence upon the Rock of Ages.

At this time there was but one Baptist Church in Nova Scotia. This was in Horton, under the pastoral care of Rev. Mr. Piersons, a native of England. Convinced of the scriptural character of Baptist teaching, Mr. Chipman offered himself to this Church, was joyfully received, and by Mr. Piersons was baptized about the year 1778.

It soon became manifest to Mr. Piersons and his people that their young brother possessed gifts for the ministry, and he was therefore encouraged to improve them. He visited various places preaching the gospel, and with great earnestness and zeal warning the people, publicly and from house to house, to flee from the wrath to come. His early ministry was attended with a blessing to many souls.

About the year 1779, he was ordained over a small Church, composed of Congregationalists and Baptists, in the Township of Annapolis, organized of course on the mixed communion plan. A revival of religion attended his settlement in this place.

In the year 1784, his wife was suddenly removed by death. At the time, he was performing an evangelistic mission about Liverpool and other western sections of the Province. By this sad bereavement he was left with four motherless children. Mr. Chipman had previously visited Boston and formed a pleasing acquaintance with the celebrated and excellent Dr. Stillman. After some time he made another visit to the United States, and while there was married to Miss Jane Harding, who made him a most prudent and excellent wife, and by whom he had sons and daughters, who in due time became members of the household of faith and ornaments of the Christianity of the Bible. His son Samuel was for many years a highly esteemed deacon of the Nictaux Baptist Church.

In the year 1809, Elder Chipman removed to Nictaux, and took the pastoral charge of the Baptist Church at that place, which was then widely scattered over the eastern section of the County of Annapolis, including Wilmot, Aylesford and New Albany. In 1811, the Church and its pastor, after due examination, adopted the principle of unmixed communion, and united with the Baptist Association formed upon that plan. Spiritual refreshings were from time

to time enjoyed under his ministrations, and the Nictaux Church became considerably enlarged.

In 1816, Elder Chipman visited the Baptist Association of Maine, and his ministry in that country, it is said, was blessed to the conversion of many souls. His last visit to the United States was made in 1820, at which time, having lost his second wife in 1813, he was married to a highly intelligent lady, Mrs. Mary Briggs, of Portland. But in 1826 she also was removed to the better land.

In 1822 he attended the Baptist Association in Horton, and at the same time visited Elder Manning and his friends in Cornwallis. The author heard some of his addresses at that time, and to this day distinctly remembers how clearly he traced the varied experiences of the Christian life, how joyfully he dwelt upon his anticipation of future bliss, and the infinite delight with which he hoped to recognize the redeemed in Heaven, and to commune with those saints of God with whom he had enjoyed such precious fellowship on earth.

Judging from his appearance at that time, in his more youthful days he must have been a fine specimen of humanity. He was fully six feet in height, well proportioned, and erect in form. His countenance beamed with sprightliness and affection, and indicated deep religious sensibilities. No wonder that his prayers, sermons and exhortations were well received by all classes, and attended with a rich blessing to many souls.

In his preaching he dwelt much upon the Psalms of David and the Song of Solomon. From the deep experiences of the former and the gushings of love in the latter, he was accustomed to draw lessons which greatly warmed his own heart and stimulated with Christian emotion the souls of his hearers. He loved with an intensity better felt than described; and he regarded the Song of Solomon as symbolically unfolding the wondrous depths of that love which Christ has for His Church, and which she feels for Him in return. How far he was correct in this, all may not perhaps be agreed. But he was honest in his convictions and instructed his people accordingly.

In his palmy days his conversational gift must have been quite remarkable. Having a most retentive memory, he was never at a loss for themes of converse, entertaining and refreshing. In prayer he seemed as one holding familiar intercourse with his nearest and dearest friend; and as he poured forth his whole soul in fervent supplication, the listener could but feel that he was in the presence of one mighty in his pleadings before the mercy-seat.

In the early Autumn of 1828, the author came to know him more

intimately; and by his urgent request, engaged in ministerial work in his field of labour. He was then suffering the infirmities of age. When revival indications appeared, he was not able for some time to attend the meetings, and therefore feared that the work might not be genuine; but so soon as he could attend and see and hear for himself, he was filled with great gladness and rejoiced with joy unspeakable. In March, 1829, he was able to be out and to take a joyful part in the ordination of the writer as his associate in the pastorate of the Nietaux Church; but from that time forward he seldom preached or took any prominent part in pastoral work. His strength gradually decreased until he was wholly confined to his house. The summer of 1830 came, when it was hoped that he might rally; but decline went forward with accelerated force. His associate in the pastorate found it necessary, by his urgent request, to spend much time with him by day and by night, to cheer him as far as possible in the prospect of his departure to the spirit world. It was mutually pleasant to speak to each other of the exceeding great and precious promises, of the immutability of the gospel foundation, of the hope radiant with immortality, and of the glory that is to be revealed to the Lord's redeemed in the heavenly state.

About the middle of August he became suddenly worse, and Elder Edward Manning and his Cornwallis friends were sent for. All thought he was soon to depart. He felt that he was on the border of the better land. The light and joy of God filled his soul, and he seemed to see by faith the unfading crown in reserve for him, and in the full sunlight of the Divine countenance, was ready to pass the Jordan and enter into rest. He called his family around him and addressed them severally in words appropriate to their respective conditions. To his youthful co-pastor he uttered words of deepest sympathy and love, and took his affectionate leave of all, expecting soon to be with Jesus. But he again revived, and continued peaceful and joyful in spirit until the 11th day of October, 1830, when his happy spirit took its flight to the realms of eternal day. To me the scene was most impressive. He was the first minister of Christ that I had seen die. The call came from his death bed, trumpet-tongued,—“Work while the day lasts.”

Elder Manning preached his funeral sermon from a text chosen by the departed,—“My flesh and my heart faileth; but God is the strength of my heart and my portion forever.” A very large congregation assembled to pay the last duty of respect to their venerable pastor, who had so often unfolded to them the blessedness and the



glories of the Christian faith. The memoir of Father Chipman closes with the following expressive utterance: "We have been acquainted with him for more than forty years. If ever we have seen any of our race that gave marks of being raised from the ruins of the fall, it was Thomas Handley Chipman,—a sinner saved by grace, and a great champion for the cause of God."

#### THOMAS ANSLEY.

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The author has joyful recollections of this devoted servant of Christ. He was a native of New York; born on the 6th of April, 1769. His father, Ozias Ansley, was a British officer who, at the close of the Revolutionary War, came with his family to New Brunswick, and settled in Sussex. On the 13th of February, 1792, Thomas Ansley was married to Mary Scott, by whom in process of time he had eight children. At this time he was engaged in agricultural pursuits, with a fine prospect of success, and was highly respected in society for his integrity of character and for his industrious habits.

Early in his manhood he became deeply concerned for his eternal welfare. He attended regularly the Episcopal Church; and during his perplexity and anxiety of mind, consented to accept the Lord's Supper, with his sister who was sick, at the hands of the resident clergyman. This act, however, instead of relieving his mind, filled him with increasing fear and dread. Being, as he believed, in an unconverted state, he trembled at the thought that he had partaken unworthily of the Supper and had greatly increased his criminality in the sight of a holy God. But his Heavenly Father at length revealed to his soul the gracious plan of mercy, and enabled him by faith to accept of Jesus Christ as the end of the law for righteousness; and to trust in Him as "The way, the truth and the life." His cup of joy was full, and from the hidden depths of his soul he gave glory to God, who had mercifully called him from darkness into the marvellous light of the gospel of redeeming love.

The writer of his biography, published in the "Baptist Magazine" of January 1, 1832, says that soon after Mr. Ansley had been made a partaker of pardoning love, as he constantly read the scriptures, his mind was directed to examine whether infant sprinkling was the baptism revealed in the Bible, as administered by the harbinger of Christ and his apostles, or whether he was yet, according to the New Testament criterion, an unbaptized person. His examination of the subject terminated in the fullest conviction that *spiritual believers*



*only* have a right to the ordinances of the Gospel Church, and that *immersion* in the name of the Holy Trinity is the only scriptural mode of baptism. As he had been taught from the cradle to believe that the Church to which he was united in his infancy was built, in its doctrines and ordinances, upon "the foundation of the apostles and prophets," the struggle between former prejudices and an imperious sense of duty brought upon his mind a heavy trial. But he saw the cross shining in all its heavenly loveliness and sacred beauty, and therefore resolved to follow the teaching and example of his Saviour. Accordingly, while on a missionary tour in New Brunswick, when about thirty-two years of age, he was buried with Christ in baptism by Rev. T. S. Harding.

Almost as soon as Mr. Ansley became assured of the pardon of his own sins, he was deeply impressed with the duty of warning sinners to "flee from the wrath to come." But he could not persuade himself to believe that this impression was a Divine call from God to preach the gospel. Before his baptism, while attending a communion in the Episcopal Church, he was so powerfully impelled to address the congregation, that he absolutely fainted away under the impression resting upon his conscience.

Numerous obstacles were in his way, but his convictions were so overwhelming that he began to exhort his neighbours to "behold the Lamb of God." He often told his friends afterwards that his first attempts to preach were unsuccessful. But his impressions became more and more irresistible, until at length he left home, intending to stay away only a few days; but a revival took place under his ministrations, and he did not return to his family for some weeks.

For about four years this earnest evangelist itinerated in different sections of New Brunswick, often in places where the gospel had never before been proclaimed; and was graciously blessed in leading many to repentance.

Prompted by the Spirit of God, he afterwards visited the United States, where, at a convention of Baptist ministers, among whom was the Rev. Daniel Merrill, the author of some valuable publications, he was ordained to go forth as an evangelist. In this capacity his labours were crowned with blessed results.

In 1809 he visited Nova Scotia, where in many places the Lord gave him seals to his ministry. Father Chipman having removed to Nictaux, the people of Bridgetown and adjacent places in his late field of labour proposed to be organized into a separate Church, and selected Mr. Ansley as their pastor. The matter was amicably

adjusted, and in 1810 Mr. Ansley removed his family, purchased a small farm at Bridgetown, erected upon it a comfortable dwelling-house, and there made for himself and family a permanent home.

During the remainder of his life, extending over a period of twenty-one years, he was not only the revered pastor of this Church, but he travelled extensively in the Master's service; and in the States of the American Union as well as in the Provinces, he was the honoured instrument of leading many souls into the path of life eternal.

In 1813 he went on one of his evangelistic excursions to Lunenburg, and under date of Lahave, N. S., October 11, he wrote to Mrs. Ansley thus:—"Every night since I have been in these parts I have preached. Last Saturday we had a conference meeting, and I think it was a day to be had in everlasting remembrance. Eleven related their experience, ten of whom were baptized on the Sabbath. You cannot form an idea of the exercises of the day. After we had retired some distance from the shore, we were called back again; for a woman was there, who said she would not leave the water until she had obeyed her Lord. She told her experience on the shore, and I immediately baptized her. When we returned, Mr. Dimock preached. I preached in the afternoon, and assisted in administering the Lord's Supper. I never saw such a meeting in my life. In every part of the house were poor sinners mourning like wounded men in the battle-field. I preach nowhere in these parts where there are not more or less crying for mercy." Mr. Ansley closes this letter with words of the deepest love and sympathy for his wife and family, and calls upon his wife to meet him often at the throne of grace. "Meet me," he says, "at sunset and at nine in the morning, and let us mingle our cries to God. I know that they have gone up for a memorial before His throne when we have been kneeling together before His mercy-seat. Tell my dear children that I think of them in all my prayers, and that I hope they will repent and believe the Gospel. Tell my Christian brethren and sisters that I want all their prayers as sickles in this great harvest field; and I believe I have them."

Under deep convictions of duty, he again left his home, and sailed from Digby on the 16th November, 1817, in a vessel bound for New York, and arrived in that city on the first day of December. The Winter was occupied in preaching on Long Island, on Staten Island, in New Jersey, and in the City of New York. In these places his ministrations were well received and were much blessed to the saving

of souls. He returned home to the great joy of his Church, about the middle of April.

August 13th, 1818, he accepted an appointment from the Nova Scotia Baptist Missionary Society to the eastern section of the Province. In his journal he says, "I found my mind much impressed with various trials. I thought of those whom I was leaving behind, as sheep in the wilderness without a shepherd; and the bad health of my family gave additional pungency to my other trials. But Friday the 4th I had a gracious season in sweet prayer. Oh! how gracious is Jesus to His believing people! Oh! glorious gospel! I felt willing to suffer all the trials the good Shepherd might call me to pass through, if I might only do His will and bear His name to poor sinners."

Friday, August 25th, Mr. Ansley writes in his journal: "I rode to the foot of Antigonish Mountain and was kindly received by a family, with whom I conversed freely. When I told them I was a Baptist, they were very anxious to know whether we had any written articles of our faith, or any order among us. I showed them the copy which I had with me, and a person present was so much pleased with our creed, that he asked me to allow him to transcribe it. I read, lectured, and prayed, morning and evening, with this family, and left them in tears."

"Monday, September 7th," says the missionary, "I took passage with a Mr. Hearty, to Canso. I arrived about sunset at the house of Mr. A. Whitman. The Lord be praised for bringing me to this house. The family were at tea when I came in; and in returning thanks I could but say, '*Peace be to this house.*' A number of the neighbours were in, and stopped till after prayers. I read, lectured on the chapter, and prayed; and it was a most affecting time."

By special request he visited a young man recently from Scotland. He was an intelligent Presbyterian in his own country; but he said he was afraid *the Bible would make him a Baptist.*

In the course of this missionary tour, Mr. Ansley says he travelled 760 miles, preached 34 sermons, baptized six believers, and organized one Church.

In 1824, Mr. Ansley made his last visit to the United States, and his ministrations were attended, as on former occasions, with a rich blessing to many of the Churches.

In 1827-28, he made several visits to Yarmouth, N. S., where his ministry was most effective in bringing Father Harris Harding and his Church into harmony with our associated Churches on the communion question, and in aiding the venerated pastor in carrying



forward, with the Divine blessing, a most extensive revival of religion. Under the united labours of these two Fathers in the Gospel, "the Lord added to the Church daily such as should be saved."

In the opening of the great revival in Aylesford, Wiimot, and Nietaux, in the Autumn of 1828 and the Winter of 1829, Mr. Ansley rendered most valuable aid, and baptized many of the converts; but he seemed impressed with the idea that God had entrusted the work mainly to other hands; and that it was his duty to go south in search of souls. He followed what he regarded as the dictates of the Spirit, and hastened forward to New Albany, Brookfield, Liverpool, and adjacent places, proclaiming with great power salvation in the name of Jesus.

He wrote to Mrs. Ansley from Liverpool, March 23rd, 1829, saying, "I remained in Brookfield, Pleasant River, and adjacent places till the second of this month, during which time I baptized *thirty-one believers*, chiefly young converts. My mind became so burthened about Liverpool, that I dared not continue longer. This day week was the first conference I called together since my arrival. A large number attended, but only six of the former converts spoke. Elder Nutter some years ago baptized some of the people, and gathered a Church at Herring Cove; but it had lost its visibility, and had not held a conference for upwards of six years. Yesterday, I baptized eight believers near the toll-bridge in the presence of a host of people, who in the main conducted themselves with the greatest propriety. The blessed Lord owned the ordinance with His refreshing grace. The work is of the Lord. So soon as I am released, I shall return home; but how soon this will be I am unable to say. The Lord is still adding to the Church in Brookfield, where there is a number more to be baptized. When this Church was organized in December it numbered fourteen; when I left it, fifty-three."

During that spiritual campaign, Mr. Ansley organized a Church at New Albany, composed partly of members dismissed from the Nietaux Church and partly of new converts; also two others, one at Brookfield and the other at Liverpool.

In the early part of Mr. Ansley's ministry he had visited Charlotte County, and was instrumental in producing a very powerful revival of religion. Long years had passed, and a great declension in spiritual things pervaded the place; but there were a few who cherished a pleasing remembrance of this revival season, and who were anxious to hear his voice once more proclaiming the word and testimony of Jesus Christ. Accordingly, in the Autumn of 1830, they wrote him



a letter of invitation to make them a visit. The good man received it as a message sent from God. His wife was very unwilling that he should go; but the more he prayed for Divine direction, the deeper the impression that he had a work to do in the County of Charlotte. Full of this idea, he went over and lifted up his voice, trumpeted, and a widespread religious inquiry immediately followed.

It was during this visit that Mr. Ansley heard of Samuel Robinson, who had recently come to the place, and was preaching as a lay Presbyterian. The man of God felt that he had a special message to him. He accordingly sought him out and delivered it.

The saintly appearance of the evangelist, the solemnity of his address, and the fervency of his prayers, made a deep impression upon the mind of his young Presbyterian brother. By the suggestion of a friend, it was arranged for Mr. Ansley to preach in the neighbourhood. Mr. Robinson attended, and as the service proceeded, the preaching, so simple, so earnest, inspired the latter with strange and powerful emotions. He had never heard the like before; he felt his heart drawn towards the venerable preacher with a strong religious affection, and ere he was aware, the mantle of the old Elijah had fallen upon the young Elisha. Still he had no idea of becoming a Baptist. Mr. Ansley took leave of him and his family, not expecting to see them again, and had proceeded many miles on his journey homeward, when he felt himself arrested by the Spirit of God, and constrained to return and deliver a solemn charge to Mr. Robinson regarding his future course. As soon as he entered his house he told him that his God had sent him back to tell him that he was to embrace Baptist sentiments, and take charge of that vast district of country as a Baptist preacher; and that when he had examined thoroughly the word of God on the subject, and had made up his mind, he was to send for him and he would come over and baptize him. Having delivered his message, he again took his leave and returned home. All this appeared strange to Mr. Robinson, but it took such hold of his conscience that he was led prayerfully to examine the New Testament as he had never done before, in reference to his duty regarding this matter. He sought in vain to find a plea for infant sprinkling in the inspired directory, and was constrained, contrary to all his previous training and present wishes, to confess that the study of the New Testament had made him a Baptist. In due time he wrote for Mr. Ansley to come over and baptize him. The old servant of God received the letter with a joyful heart, and hastened to fulfil his promise. When he arrived at St. George,

Mr. Robinson, not quite willing to meet the reproach to which his change of sentiments and his public baptism would expose him, was half inclined to receive the ordinance in a retired place; but to this suggestion the apostolic Ansley would not listen for a moment. The more public, the more favourable to instruct the people. To him scoffs, reproaches, and persecutions were of small moment. His motto was, "God forbid that I should glory save in the cross of the Lord Jesus Christ." Accordingly the baptism of the Presbyterian preacher, converted to the Baptist faith, was appointed to take place at St. David's, a most central position. The baptismal day arrived, and crowds flocked from all sections of the country, and the venerable administrator came to the discharge of his duty invested with the majesty of the Spirit's power. He was in the reformation tide, and his words went home to the hearts of the people with irresistible impressiveness. The administrator, the candidate, saints, sinners, friends, foes,—all felt "Surely God is in this place."

It was during these evangelistic excursions through the County of Charlotte that Mr. Ansley sought out our esteemed brother A. D. Thomson, and placed his stamp upon him as a minister of the Lord Jesus. The youthful Thomson felt that it was the call of God to his soul, and he too must hasten with the gospel message, and proclaim it to a lost world.

Thus our brethren Robinson and Thomson were prepared for the great work assigned to them in the County of Charlotte, and the former was ultimately qualified to engage heart and soul in building up the Baptist cause in the City of St. John. Intellectual culture is a most valuable handmaid to the workings of the Spirit in the soul of man, but we have to confess that no amount of secular education could possibly have supplied the place of this emphatically religious and ministerial training, acquired under the administrations of the now glorified Ansley.

This man of God continued preaching and baptizing for some eleven weeks, when, in the midst of the great spiritual refreshing, he was seized with what proved to be typhoid fever of the severest type. He had made an appointment to preach at the house of Mr. James Russell of St. Andrews. He was there, and although too ill to leave his bed, from his death pillow he addressed the assembled congregation for the last time, from the words of Ruth, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people; and thy God my God; where thou

diest will I die, and there will I be buried. The Lord do so to me and more also, if aught but death part thee and me." It was an impressive time, beyond the power of language to express. It was literally a dying man speaking from the borders of the unseen and the eternal; and many left the place bathed in tears.

He seemed conscious from the first that his sickness would be unto death, and wrote Mrs. Ansley to that effect. She set out to go to him, but was taken ill and had to return. There, away from his home, his wife, and family, and from his Church so dearly beloved, he continued to sink rapidly under the disease until December 7th, 1831, when his ransomed spirit left its tenement in the arms of Death, and went up to the heavenly glory.

In moments of relief from the delirium produced by the violence of the fever, the good man made mention of his dear wife and family and of his Church at home, in words of melting tenderness. He praised God for having raised up Mr. Viditoe to take his place. In the Gospel which he had so long preached to others he now exulted as the only ground of his hope and joy in the prospect of the great change before him. A plain monument marks the spot in St. Andrews where the body of Father Ansley sleeps in the prospect of a glorious resurrection at the last day.

Mr. Robinson, in a letter to the "Magazine," dated September the 5th, 1832, speaking of his baptism, says, "It met the disapprobation of my brethren who were Presbyterians; but many have since followed my example. In three weeks twenty-nine were baptized, and seventeen of them formed into a Church in the western part of the County. Elder Ansley collected the St. George Church together and set the House of God in order. He travelled with me once round the County, and was then called from his labours to his reward. From that time to the present (about nine months), there have been 121 baptized, and ten more received for baptism. The work truly is great,—a baptism almost every Sunday. I have seen the aged father of eighty-two years and the youth of ten rejoicing together and following their Divine Master into the watery grave. There has been such a marvellous change in the community that the mouths of enemies have been silenced." For years this great work, so auspiciously commenced, went forward with wondrous grace and power.

I have spoken of Mr. Ansley as a remarkable man,—not indeed because of his educational attainments, neither because of any special natural gift of oratory,—but remarkable for the mighty spiritual



forces at his command. Some of the people of Nictaux and Wilmot were accustomed to describe him as he appeared at a convocation of Methodist and Baptist ministers, held in Nictaux in 1827. The house of worship at that time was very long, having the pulpit in the side, and a large window back of it. As the house was not large enough to accommodate the people on that occasion, the window back of the pulpit was taken out, seats were made outside, and a platform erected, so that persons could pass in or out. When Mr. Ansley was speaking, he became so thoroughly in earnest that he passed from the pulpit to his hearers outside, addressing them in trumpet-tones; and keeping on his way through the crowd, returned to his place in the house through the door. He came up the aisle with a countenance beaming with celestial light,—the big tears streaming down his cheeks,—his whole frame tremulous with emotion,—and his voice uttering words of moving pathos. The whole congregation trembled as if standing in the presence of God. The late Colonel Bayard,—a most holy man,—was present, and was so powerfully impressed that he fell upon his knees, and commenced praying for those around him. All seemed moved by the mighty power of God.

I first saw Mr. Ansley in the days of my boyhood, when he came to Cornwallis on one of his evangelistic visits, accompanied by the late Deacon Caleb Shaffner, and, as was customary, stayed at my mother's house. He spoke most affectionately to all in the house about the concerns of their souls. He was the preacher, and Mr. Shaffner was the singer. His voice surpassed all that I had ever heard sing, and to this hour I remember how sweetly he sang the old hymn, beginning,—“O sirs, we would see Jesus.”

I think it was during that visit that I heard Father Ansley preach in the old Canard meeting-house. Though so many years have passed, his text is still remembered, “How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.”

The next time we met was at a general meeting held in the new Baptist place of worship at Upper Aylesford. The Fathers and younger brethren were there in full force. All went on quietly, until one morning early we assembled for prayer. Among others Father Ansley prayed, and in his prayer he was stirred with deep emotion. As he rose from his knees he came direct to me, threw his arms about me with a countenance bathed in tears; and such burning words of prayer, of praise and of blessing came from his lips, as made

me tremble like an aspen leaf, and moved all hearts with the deepest feeling. To my youthful imagination he seemed like one of the grand old prophets raised from the dead.

His great heart was brimful of the milk of human kindness; but there was no mincing or dodging the truth,—no rounding off for fear of giving offence. God's truth must be spoken at all hazards. If men blessed,—well: if they cursed, he heeded it not.

When on his way to Liverpool to fulfil the mission referred to above, in night vision he saw that he was to have a revival of religion in the town, that converts would be baptized, and that a man would be employed to drown him. Not long after his arrival, a baptismal day came, and friends and foes assembled to witness the administration. While in the water, he saw a man coming towards him with evil intent, and recognized him as the same man he had seen in his vision. This man had been engaged by the opposition to drown Mr. Ansley; but after proceeding some distance in the water his heart failed him. I once asked Father Ansley how he felt when he saw the man approaching. "Feel?" said he, "I felt as if I could take him by the neck and fling him over a barn." He was very plain of speech. On one occasion when he had a mixed congregation, he read for his opening lesson the third of Matthew:—"In those days came John the Roman Catholic—No, John the Episcopalian—No, John the Presbyterian—No, John the Methodist—No, John the Quaker—No, John the Baptist—Yes, that is it!"

In bodily stature and appearance, Mr. Ansley compared favourably with his compeers; and in those mighty spiritual forces which energized his whole being and moved his hearers at will, he probably surpassed them all. The Baptist denomination of this country have never had but one Thomas Ansley. His name to this day is embalmed in the hearts of many thousands,—some on earth—more in heaven.

Best of all his life was a brilliant illustration of the purity of the doctrines he proclaimed and the precepts he enforced. In some good degree he was like his Divine Master, "Holy, harmless, undefiled and separate from sinners."

JOHN BURTON.

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This beloved Father was a native of the County of Durham, England, where he experienced religion in its saving power when young, and not long after, felt a necessity laid upon him to preach the Gospel to perishing sinners. He itinerated through many parts of England, in connection with several pious and earnest preachers, continuing however in communion with the Church of England. He came to Halifax, May 20th, 1792. After preaching there until the Autumn of 1793, he visited the United States, where, in the Town of Knowlton, New Jersey, he was baptized and ordained. In 1794 he returned to Halifax, prepared not only to preach the Gospel but to baptize believers. At that time, it is said, he was the only Baptist in that city. Converts to the truth therefore had to be made before he could baptize them. During his absence, his wife, unknown to him, had become a Baptist: a careful study of the New Testament had made her such. She therefore was Mr. Burton's first baptismal candidate in Halifax. Others followed her example, and in 1795 a small Baptist Church was instituted.

As time went forward, the blessing from above came upon his ministrations, and converts were greatly multiplied, especially among the coloured people of Halifax, Dartmouth, Preston and Hammond's Plains. These people had been brought from Southern slavery by the English, and settled there at the close of the Revolutionary War; and were in a state of moral barbarism. Mr. Burton, in the spirit of the good Samaritan, poured the oil of consolation into the lacerated and bleeding souls of these suffering sons and daughters of an enslaved race. He was emphatically an apostle to the coloured people. They received and loved him as such. When despised by others he sought them out,—went to their houses,—when hungry, fed them,—when naked, clothed them,—and when in the dark dungeons of sin, proclaimed the liberty of the gospel to their imprisoned souls. Nor did he go in vain: hundreds of these down-trodden people became the subjects of the renewing and elevating power of Mr. Burton's ministry. His influence over them became so manifest, that the several Governors of the Province were very much disposed to give the general management of these people principally into his hands. He had probably greater control over them than all the magistrates and police staff of Halifax.

Mr. Burton joined the N. S. and N. B. Association, with his



Church, in 1811; and was deeply interested in all denominational matters. But he was so situated that he was seldom able to meet his brethren in their general anniversaries. Between him and them there was the most cordial fellowship; and he frequently had them in Halifax to assist him in his great work. As a preacher he was not eloquent; as a denominational man he was not prominent; but in the depth of an all-pervading piety, and in the fulness of devotion to his life-work, he had no superior, and but few equals.

Rev. E. A. Crawley, in preaching his funeral sermon in the Granville Street Church, graphically described Father Burton's character thus:—"He was a man of all others eminently distinguished by simplicity of purpose in his vocation, and guilelessness of spirit in his walk through life; and whether we followed him into the recesses of the closet, or attended him in his ministrations of the word of life, in public or in private, we could but yield him the secret testimony of our hearts, in saying,—‘This is an Israelite indeed, in whom there is no guile.’”

My first acquaintance with Father Burton was in his own Church, in my early experience of the fellowship of the saints. I went as a stranger to hear him preach, and was so much impressed with the Christian simplicity of his ministrations that, at the close of the service, I sought an interview with him, for the purpose of giving him an expression of my interest in him and in his work. In subsequent meetings with him in Halifax, after I had entered the ministry, I seemed to see in him a life-like portrait of the Apostle John,—so meek,—so patient,—so humble,—so resigned,—and above all so loving. In his whole spirit and style, he was the true model of a *Christian gentleman*.

During his last illness, which was protracted, he exemplified the very highest type of a living faith in the unseen and eternal:—"sorrowful yet always rejoicing." The last few days of his life, when parting with those who came to see him, he would say in tones of deepest affection, "Look to Jesus! Look to Jesus!"

"Two nights before his death," says the "Christian Messenger" of February 16th, 1838 (from which we have quoted above), "he called two of his grand-children to his bedside, and tenderly bade them farewell, adding an affectionate exhortation to seek the salvation of God. He then turned peacefully from them and said, 'I am going to my Heavenly Father, and to thousands and thousands of angels,'—and then added,—'and to Mrs. Burton.' She had passed to her rest just eleven years before the day of his own death."

Father Burton's closing hours were all radiant with the sunshine of heaven. February 6th, 1838,—aged 78,—this good man passed from the sorrows and toils of earth to the land of eternal rest, where he doubtless heard from his Saviour's lips the joyous greeting,—“Well done! thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord.”

#### JOSEPH DIMOCK.

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This venerated Father in the gospel occupied in his day a commanding position among the hosts of the spiritual Israel. Like a faithful sentinel at his post, he was always ready to obey the orders of his great Captain.

He came from a godly ancestry. Daniel Dimock, his father, was a devoted servant of God and a useful preacher of the Gospel. Shubal Dimock, his grandfather, made great sacrifices in his native country, Connecticut, rather than violate the demands of his conscience; and was finally driven by the ‘blue laws’ of the State to seek an asylum in the wilds of Nova Scotia. He ultimately found a resting place and a home in Newport. About the year 1775, he yielded to the claims of the New Testament, and became a decided Baptist. He also was accustomed to preach the gospel, lived to a good old age in the love and fear of his God, and then, with a joyful heart, passed up to receive his reward.

Having such an ancestry, Joseph could not fail to have a thorough religious training; and these early advantages resulted, in the days of his youth, in a heartfelt submission to the requirements of the gospel, and in an undivided consecration to the work of the Christian ministry.

For more than half a century Joseph Dimock stood before the people of these Provinces as an ambassador from the court of heaven to a world of rebellious sinners, and most faithfully and successfully did he fulfil the responsible duties of his high and holy vocation. He was early chosen pastor of the Church at Chester, and continued in that connection until stricken down by Death's resistless hand. As a Christian father he had few equals. So kind, so tender, so loving,—his large heart of love always overflowing with sympathy for the afflicted,—and untiring in his efforts to do them good. As a faithful minister, he had special care for all the members of his flock, and gave to each his portion of meat in due season.

He was a sound theologian and a highly acceptable preacher,—not brilliant, but solid, instructive, and impressive. His candor, simplicity and meekness shone in his ministrations with all the brightness of a sunbeam. These traits of character, so prominent in all he said and did, gave immense weight to his ministry. He, above most men, could say, “Be ye followers of me, as I also am of Christ Jesus.” His protracted life was all resplendent with the highest forms of Christian virtue. What was said of Enoch could be truthfully said of Father Dimock,—“He walked with God.”

Of his interesting family, two became able ministers of the New Testament: namely, Rev. A. V. Dimock, who long years ago travelled extensively as a missionary in divers sections of these Provinces, and Rev. D. W. C. Dimock, so favourably known in ministerial work in this country.

In addition to his pastoral work, Joseph Dimock was extensively useful in missionary service. His own journal of an evangelistic tour in the eastern sections of Nova Scotia,—Antigonish, Guysborough, Manchester, Canso, and so on to Sydney and various other places in Cape Breton,—was published at the time in the denominational press, and was read with great interest. His services were highly successful in multiplying converts, in organizing Churches, and in raising up ministers of the Lord Jesus.

He was accustomed to attend the anniversaries of the Body with great punctuality, and performed such services as were assigned to him with great earnestness and fidelity. In June, 1846, the Association was held at Bridgetown, Annapolis County, and there Father Dimock met with his brethren for the last time on earth. His countenance, as usual, beamed with Christian affection, and he was all devotion to the Master's work. But in the course of the proceedings he was stricken down by disease, which in a few days terminated his useful life.

The first public gathering of the brethren after his death was the meeting of the New Brunswick Association, held at Portland, St. John, in July, 1847. That body expressed the general feeling of the denomination in the following resolution:—

“It was unanimously *Resolved*,—That this Association, having heard the painful intelligence that the Rev. Joseph Dimock, of Chester, Nova Scotia, has been suddenly removed by death from his extended sphere of usefulness in the Church militant, would record its deep sense of his many virtues as a man, as a Christian, and as a faithful minister of the sanctuary. And while this Body cannot but



feel sincerely grateful to the Great Head of the Church, for prolonging the life of our beloved Father in the gospel for so many years, in connection with the band of Christian worthies who embarked with him in the glorious enterprise of saving souls from death, when this country was a wilderness; yet we must express our unfeigned regret, that one so eminently successful in promoting the best interests of religion at home and abroad, and that one who, for more than half a century, has been a bright and shining light in this world of darkness and sin, should thus suddenly close his eyes in death. We would also express our Christian sympathy for the bereaved family and flock; and now present our fervent prayers to God, that He would administer the consolations of religion to them at this time of deep affliction, and that He would speedily fill the place of our departed brother with one of like precious faith. The meeting then engaged for a few minutes in prayer, Elder Bancroft leading the devotions."

In the Minutes of the Nova Scotia Baptist Association for 1847, occurs the following appreciative record.

"The Committee to prepare a Resolution, relating to the death of the late Joseph Dimock, reported as follows:—

'*Resolved*, That the death of our beloved Brother Joseph Dimock, who, at the close of the Association last year, after partaking in its duties, was called to his reward, in the neighbourhood of Bridgetown, at a distance from his home and people, calls upon the ministers and messengers of the Churches, again assembled in Association, to record their sense of his character, and of the loss the Church and the country have sustained by his removal.

'The early missionary labours of this self-denying servant of the Lord Jesus Christ, in the infancy of this country,—his fatherly oversight and Christian care of the Church of Chester, of which he died the pastor, after sustaining that endeared relation on the happiest terms for nearly fifty years,—the holy affection and living faith, the untiring energy, and never-failing benevolence, which stimulated our departed brother in advancing the cause of his Master and in promoting the eternal welfare and temporal happiness of his fellow-creatures, regardless of personal considerations,—and the meekness and modesty of his deportment,—as they long endeared Joseph Dimock to his brethren, his Church, his friends, and all capable of appreciating the excellencies of his character, now render his memory precious. We mourn in him one of the Fathers of our Churches, taken from us. We rejoice in the assurance of his removal from the

conflicts of life to the bliss and triumphs of the redeemed. We pray that the example of his labours and virtues may be sanctified to those who remain.' ”

A Committee was appointed to prepare materials to submit to the next Association, for a biographical sketch of this departed Father; but I cannot learn that the sketch was ever furnished. Consequently the information necessary for a complete memorial of his valuable life and ministry is not to be had.

Some of his letters for the press indicate his strong denominational proclivities, and the deep interest he felt in the agencies that were carrying forward the work to which he devoted the energies of a protracted life.

The following letter from his pen, addressed to the “Christian Messenger,” illustrates this point:—

DEAR BRETHREN,—I have just got the petitions drawn out on behalf of the Queen's College. I preached two sermons on one day in favour of the three objects recommended by the Association. After a somewhat lengthy introduction, I showed that religion had always been attended with some sacrifice and expense, from the offering of Abel's lamb down to the cup of cold water given to a thirsty disciple in our own day, and that prophecy assured us it should continue so to be; that the converted Jews were to return and bring their silver and their gold with them; and that the daughter of Tyre should be there with a gift. The religion of Zaccheus taught him not only to be just, but to be liberal also.

I then told the congregation my intention that day was to bring before them the objects I conceived they were called on to support, which were now in operation in Nova Scotia, and which could not be supported without pecuniary aid.

In the afternoon, after a few additional remarks, I endeavoured to apply the subject in the following manner.

I proposed the following questions to the congregation:—1st. Do you owe any thing to the Lord for *a preached Gospel*? Has He sent you the gospel of peace by His Son and by His servants?—and do you owe nothing in return to the Lord, to your neighbours, or to the heathen? Pay it to the Missionary Society.

2nd. Do you owe nothing to the Lord for *the Press*,—for the facility with which Bibles are multiplied and sent abroad, and truth disseminated in sermons, in treatises, tracts, and various periodicals? Has not the truth thus communicated often warmed your hearts, comforted you in sorrow, raised you when bowed down? Do you forget all the melting messages of mercy and the many heart-stirring narratives you have met in the publications of the day? Other denominations have their periodicals. The Episcopal, the Presbyterian, the Methodist,—these are, all of them, spreading abroad many glorious truths. And shall we, the Baptists, that were the first to circulate a religious periodical, quit the field, and desert the good cause? But not only the good things circulated by these publications call for our exertion, and stir us up to

emulation,—but the opposition to evangelical truth we meet in some of these, calls on us to maintain the truth against error. The Press is a powerful engine, whether favouring or opposing truth. One publication amongst us goes to put down all, so called, dissenting ministers. It declares that you, as Baptists, have no regular ministers and ordinances. Now if this is believed, who will attend on our ministrations? He who is now addressing you, with those who for so many years have been labouring with him in the gospel field in this country, are deceivers and intruders. We believe those who say so are mistaken; and shall we have no way to meet their arrogant assertions, and to set forth who are Bible officers, and what are Bible ordinances? Is not the “Christian Messenger” a suitable publication to meet such unscriptural assertions? Others are in a sly way perverting the office of the Holy Spirit, and denying His special agency in regeneration? Others are denying the equality of the Son with the Father. Does not the “Christian Messenger” meet and combat those errors in a suitable manner; and shall we let it go down and let error triumph? Shall the Press teem with these and other pernicious sentiments, and we fall asleep, and have no one to speak with the enemy in the gate? Shall notions of such tendency as baptismal regeneration, and that baptism by immersion is essential to salvation, be enforced from the pulpit and the press, to beguile unstable souls,—and shall the Baptist Churches in Nova Scotia have no way to meet and refute such heresies? If the “Christian Messenger” is, as I most assuredly think it is, contending with error on gospel principles and with a gospel temper, then let us sustain it. If, therefore, you owe anything to the Press, pay it to the “Christian Messenger.”

3rd. Do you owe any thing to the Lord for *Education*? What would the missionary do without his Bible?—And who, without education, could translate the Bible into the vernacular language?—or who could print it, or read, or understand, or preach it without education? We have witnessed the wholesome, sound instruction taught at Horton. Shall we not support it? Education will be had; and if the Baptists cease to impart it, will not others take it in hand? And when we consider the instruction imparted by many of the religious communications of the day, we are compelled in truth and honesty to say, that many of the principles they contain are little better than the morality of the heathen—a mixture of faith and works in the great matter of justification before God. The truth must not and ought not to be concealed. I ask you then, would you wish your children to be taught that they were made the children of God and members of Christ’s body, the Church, by the application of a few drops of water in infancy?—Or would you wish your neighbours’ children to be taught things so dangerous as you realize these to be to the souls of men?—Or do you wish that they may be taught that there is no necessity for the Holy Spirit’s special work in regeneration? Finally, the instructions in science, together with the Bible knowledge, communicated at Horton,—not only by our institutions there, but at the house of God, my brethren,—make me feel its prosperity to be closely connected with my best and dearest interests, because connected with the cause of my Redeemer. I can do very little; yet I have been willing to deny myself many of the comforts of life that I might, in some measure, promote the prosperity of these noble objects.

Your unworthy brother in Christ,

JOSEPH DIMOCK.



HARRIS HARDING.

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As far back as 1858, the author conceived the idea of furnishing a minute history of the Baptists of these Provinces. In accordance with this idea, he engaged an esteemed brother, A. M. Gidney, Esq., to take the Provinces by Counties, and prepare a reliable sketch of Baptist Ministers and Churches throughout the maritime sections of what is now the Dominion of Canada. After going over the Counties of Yarmouth and Digby, circumstances over which neither of us had control terminated the engagement.

Mr. Gidney began with Yarmouth, and so far as he pursued his purpose, he furnished historical sketches of great interest. His portraits of Father Harris Harding and other esteemed brethren are the most life-like that I have seen. They were published in the "Christian Visitor," of which the author was then editor, and were read with much interest. The limits of this volume will confine the present sketch to the most important points under consideration.

The writer begins thus:—"Deacon Zachariah Chipman, who is now in his declining years, and who for many years has been an ornament to the denomination, has kept a record of its progress in Yarmouth, and has furnished us with much valuable information for our present work. In 1829, he prevailed upon the late venerable Harris Harding to give him a written outline of his ministry and labours in Yarmouth. We give it entire, notwithstanding its literary defects. It was not intended for the public eye, but merely to gratify the laudable curiosity of an esteemed Christian brother. Besides, it is a written relic of one of the *Fathers*. We have been strongly tempted to strike out the relation of a remarkable *dream* which it contains; but although we deprecate visionary impulses in matters of religion, we cannot prevail on ourselves to withhold or modify any part of this interesting document.

## FATHER HARDING'S SKETCH.

It seems good unto me, as it is also the request of some who fear the Lord, I will just give the outlines of the gracious dealings of God with his people, and of the sweet manifestations of Divine grace abounding towards the inhabitants of Yarmouth.

Mr. Moulton, a Baptist preacher, who was among the first emigrants from New England who settled in this place, preached awhile among the people, and baptized Mrs. Burgess, but I cannot learn that his labours were so blest as they were subsequently at Horton.

Afterwards, Elder Frost, a Pedit-baptist preacher at Argyle, preached at this place, and a considerable revival took place under his improvements. Deacon Rogers and others were the happy subjects of this work.

In 1778, Henry Aline, that successful servant of Christ, visited this place, and I think ten or twelve professed faith in Jesus under his ministry; and some more, who have been brought to own and put on Christ in revivals since, dated their first awakening under his labours and those of dear Brother Handley Chipman, who travelled with him, and who has since visited this place several times, and been owned in the conversion of souls, and in feeding, strengthening, and building up of the disciples in their most holy faith.

In 1790, it pleased God to send the writer, as I trust, in His name, to this dear people. I would not wish to be influenced by dreams or vain impulses; yet I had a dream at this time which much affected my mind. I was at Horton, where I had enjoyed sweet privileges with God's people, and where I had seen many brought to Christ, my blessed Master, as well as at Cornwallis, Annapolis and Falmouth. I dreamed that I was on board a small sail-boat with Deacon Cleaveland and a number of my other dear Christian friends at Horton. Methought I stood upon the gunwale of the boat, having a spear in my hand, while the sun shone with peculiar brightness, and we were running before a pleasant breeze at a little distance from a delightful shore. The water seemed as clear as crystal, and I could see the white and shining fish at the bottom, while I was continually catching them with my spear. My friends, I thought, were sitting and speaking of Christ's love to a fallen world, while their cheeks were bathed with tears, and apparently filled with peace and joy. I thought the deacon said, "You catch every fish you strike." I replied, "I miss none." Methought I fished until I had filled the boat with them; and then I had a delicious feast with my fellow disciples, after which I awoke in a joyful frame.

I visited Yarmouth soon after. Deacon Rogers, at whose house I lodged, procured a place for me to preach in that part of the town where there had been no reformation, and where the people were in much opposition. The first time I preached, an old lady, esteemed by her neighbours, was up as soon as I had ended, and said, "What I have heard is the Gospel of Christ." Many were affected who had so much fear of my personal exhortations after the sermon, that some escaped out of the windows. The work of God now began,—poor sinners were awakened to a sense of their danger, and some

were converted to the Lord Jesus, and filled with peace in believing. Opposition arose on every side; yet many who came to satisfy curiosity, and others to oppose the work of God, went away convinced of their sins. None were neutrals. He that was not with us tried to scatter. The opposition party engaged two Congregational ministers, who left their flocks, came and preached together at the meeting-house, where I now preach, and which the Lord afterward gave me; for "the wrath of man shall praise Him."

After many had professed faith in Christ, we sent for Brother Handley Chipman, to assist in gathering a Church, as at that time I was not set apart by the imposition of hands for office work. When he had come and seen the grace of God manifested among us, he was glad, for he was a good man. The Church was gathered and formed on the plan of the rest of the New-light Churches in the Province at that time, and consisted of Congregationalists and Baptists. This Church was visited several times for a few years by brethren in the ministry as well as myself. Dear brother Joseph Dimock's labours were much blessed among this dear people, and his name will be respected as a spiritual father of some while they live. None of our brethren, indeed, laboured among this people without some seals to their ministry.

In 1797, I came and settled among them. They had built a small meeting-house, which I preached in for a time. The opposite party immediately sent to the United States, and engaged two Congregational ministers, who staid but a year or two, and then left. God used such providential means in convincing gainsayers, and those who stood in opposition against His righteous cause, as often encouraged His people and discouraged His enemies. Not only prejudices were removed, but sinners from time to time were converted to the Lord Jesus, for a number of years, until by a majority of votes of the proprietors, we peaceably enjoyed the benefit of public ordinances in the *then* Congregational but *now* Baptist meeting-house.

About that time, one who was of an influential character in worldly affairs, but a powerful adversary to Zion's interests, suddenly dropped dead by a paralytic shock. Another person, loose in morals, and of Unitarian principles, was smitten in conscience, light breaking into his understanding instead of his heart. The horrors of despair extorted confessions of enormous crimes which he had been guilty of. He declared there was no religion that would save a soul but that professed by the New-lights, as he called us. As he was chief among the publicans, it struck many with surprise, and



was loud preaching in the hands of the Holy Spirit to the unconverted; for he rode through the country for miles, with head uncovered, exclaiming,—“Proclaim it!—proclaim it! I have lost my soul.” Some one said to him, “You are insane—you are deprived of your reason.” He replied, “Not so; my reason is not injured—try me. I can weigh and measure as well as you can. This a person afflicted with insanity cannot do. The difference between you and me is not in the condition of our souls; but I *see* my danger, and you do not see *yours*.” He wasted away in despair some months, without evidencing any signs of obtaining mercy, and died a perfect skeleton,—a warning to sinners.

Soon after, in 1806, it pleased God to pour out His Spirit upon my dear people in a most glorious manner. Six persons came forward at a conference meeting, and were received as candidates for baptism. A large concourse gathered—the Lord’s blessing followed; and some who had never seen the ordinance administered in that manner before, were much affected, and were convinced that none but such as could give satisfactory evidence of having faith in Christ were proper subjects of baptism. A few days after, at a lecture in a school-house, the power of the Holy Spirit fell upon the assembly while I was speaking. I felt my own soul drawn out greatly for the salvation of poor sinners,—numbers were pricked in their hearts, and cried, “What shall I do to be saved?” Our meetings were crowded with solemn and attentive hearers. Many, who had found the Messiah, were calling upon others to come and see one that had told them all things that ever they did: and many believed their sayings, and were brought to say, “It was a true report which we heard, but the half was not told us.”

Opposition arose in many; and some were so concerned, not knowing to what length this work might grow, that they hired a young man and sent for a clergyman to come and help them, if haply they might prevail against this people: but the good man only sent them some tracts, which confirmed the work. Thus no weapon of opposition could prosper—they could prevail nothing—the wrath of man was made to praise the Lord. He would work, and who should let it? Although this blessed work spread through all parts of the township, it prevailed most in the part where I lived. There was scarcely a house in our neighbourhood on which the spirit of peace did not rest. Some whole families, parents and children, rejoiced together in prospect of a glorious immortality. The Church increased in numbers greatly, and light, we trust, increased in our under-

standings. We then adopted the Baptist sentiments altogether; yet permitted those who gave satisfactory evidence of a saving faith, to occasional communion.

Dear Brother Thomas Handley Chipman, by whose labours of love our bowels were greatly refreshed in the Lord, about this time assisted us in organizing a Church in the above order. He was truly, in the hand of God, a blessing to this people. Two or three years afterwards, a division took place among us, in consequence of some errors which had obtained,—gave trouble, and produced disorder; and although some effects of this enthusiasm is seen to this day in a few characters; yet in the late glorious revival, our Church has emerged out of this darkness leaning on her Beloved. I and my dear people had been much against the particular communion practices among our brother Baptists in the Province, but were brought to see the expediency of it in the late reformation.

Brother Thomas Ansley has been the highly honoured instrument of great good in this blessed work of Divine grace, and also in showing the forms and ordinances of God's house. There have been some brought to Christ in this revival; but the most of those who have come forward to own God had obtained a hope of redemption through Christ Jesus before. Gospel ministers who have visited us have said frequently that they never saw so many who have found mercy and obtained a lively hope in the blood of the Lamb, as in this place, in proportion to the inhabitants.

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The incidents connected with the early labours of Father Harris Harding in Yarmouth, are still remembered by some of the aged pilgrims, who were converted at that period.

In 1806, there was a general awakening, which extended to all parts of the County that were settled by Protestants; and this revival occurred after there had been a considerable period of spiritual darkness and declension. Preacher and people alike were discouraged. While the spirit of wickedness appeared to triumph, and the unregenerate were grown more hard in their impenitency, the faithful were mourning in secret places, and sighing and crying for the prevailing "abominations of the land." At length, one Sabbath, as Father Harding was preaching, his soul kindled into a flame of evangelical fire, and, with all the faith of a prophet, he announced that a day of mercy and salvation was about to dawn upon the inhabitants of Yarmouth. This declaration of the impressions of his mind took the

congregation by surprise; and while scoffers mocked, even genuine Christians, hardened by unbelief, listened to his words with distrust.

Before he left the house, however, his own faith was shaken,—a cloud of chilling and dismaying darkness overshadowed his spirit,—and he would fain have recalled the words he had uttered. A burden rolled upon his mind, and to increase it, one of his most valued lay brethren addressed him thus:—

“Brother Harding, what have you said to-day? You have predicted a reformation!—The times were never darker—and there was never less prospect of a work of God in the place. If your prediction is not verified, what will gainsayers think and say? I wish you had spoken with more caution.”

Of course, the remarks of this good brother fell heavily upon the ear and heart of Father Harding; and the ensuing week was to him a season of deep trial, if not of despondency. On the next Lord's Day he went to his congregation with a heavy heart, determined, however, to be more circumspect in his utterances; but before he concluded his sermon, light again broke in upon his mind, and he expressed himself with more confidence than before, that a revival was at the door. The amen of his discourse was scarcely spoken, when the startling and cheering cry of “What must I do to be saved?” was heard in the midst of the congregation. This cry, heard on earth, was also heard in heaven; for it was shortly succeeded by deliverance. The overhanging cloud of mercy had opened, and a mighty shower of salvation was descending upon the people. Some survive who still remember that pentecostal meeting, when backsliders were struck with a penitential sense of their spiritual declension, and persons previously indifferent to religious matters were deeply and thoroughly convinced of their sins. It was verily a day of Jehovah's power.

The good work spread like a fire from one settlement to another, and a large number of the surrounding community were brought under its overpowering and sanctifying influences. Even many whose hearts were not changed for the time were solemnized, and others that had previously scoffed and opposed admitted that it was the Lord's doing, and it was marvellous in their eyes. Meetings were held almost every day for several weeks and even months. Zion travailed, and sons and daughters were born, and added to the family of Christ. During this day of spiritual brightness and salvation, Father Harding had little repose; for day and night he was constantly engaged in telling the story of Calvary, and the people had ears to hear.



When not engaged in public, he visited from house to house, talking to family circles of Jesus and the resurrection. In his evangelical excursions from place to place, he held converse with almost all he met with regard to their soul's welfare. He with tears in his eyes entreated, expostulated, and thus strove to win souls to Christ. These warm, earnest and full-hearted addresses to individuals were often effective; for his words of truth were clothed with power. In this way many were brought to the cross. The servant of the Most High was emphatically "instant in season and out of season." No opportunity of doing good to the souls of men was neglected. In the case before us, ministerial zeal and faithfulness produced the same results that they produced in the days of the Apostles and in all succeeding ages.

Father Harding, in his latter years, often spoke of an extraordinary season he enjoyed during this revival, in preaching from these words, "For, lo, the winter is past,—the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come; and the voice of the turtle is heard in our land."

The Fathers had to contend with no small amount of hostility from those who were strangers to the spiritual exercises of soul which usually accompany conversion. The motives of the preachers were maligned,—their sayings and doings misrepresented,—and they were subjected to every species of calumny and detraction. None of the Fathers, perhaps, were more bitterly assailed by the opposition to which we refer, than was Father Harding. There are many stories still extant in Yarmouth, illustrative of the spirit of his traducers; but as they may be regarded, by some of our readers at least, as somewhat too traditional to be now placed upon historical record, we will here quote a long paragraph from a *printed* publication, which was sent forth to the world by the calumniators of the Fathers, fifty-eight years ago.

It is taken from an abstract of the proceedings of the *Society for the Propagation of the Gospel in Foreign Parts* in 1800.

"The Bishop of Nova Scotia, and all the missionaries of the Province, agree in their representations of the prevalence of an enthusiastic and dangerous spirit among a sect in that Province, called New Lights, whose religion seems to be a strange jumble of New England Independence and Behmenism. Formerly they were Pedobaptists, but, by a recent illumination, they have adopted the Anabaptist scheme, by which their number has been much increased and their zeal inflamed. They have been more particularly troublesome

in the parts about Annapolis, Granville, Wilmot, and Aylesford. Both Methodist and New-light teachers have, in their struggles for pre-eminence, excited among the people a *pious frenzy*. The former, for several weeks before and after Easter, held their meetings four times on Sundays at Annapolis, and had a lecture every evening, which frequently continued till three in the morning. During these exercises, ignorant men and women, and even children under twelve years of age, were employed to pray and exhort; calling aloud, 'Lord Jesus, come down and shake these dry bones.' Groanings, screamings, roarings, tremblings, and faintings immediately ensue, with a falling down and rolling upon the floor, both sexes together. The New Lights, however, far exceed the Methodists, both in the extravagance of their conduct and in the absurdity of their sentiments; for, to the aforementioned instances, they add dreams, visions, revelations, prophecies, and trances. *A rage for dipping*, or total immersion, prevails over all the Western Counties of the Province, and is frequently performed in a very indelicate manner, before vast collections of people. Several hundreds have been already re-baptized, and this plunging they deem to be absolutely necessary to the conversion of a sinner. On the Saturday preceding these solemnities, the teacher is seated above the congregation, with a number of select brethren on lower benches, appointed to assist him. Before this tribunal the people are brought forward (*often by compulsion*), to relate their experiences; and if they consent to be dipped, they are commonly pronounced to be converted. People come together to these meetings from the distance of seventy miles, leaving their families often in distressed circumstances, and their plantations exposed to ruin. All order and decorum are despised by them. Fierce dissensions prevail among the most intimate; family government is dissolved; children are neglected and become disobedient; and, notwithstanding the many wonderful conversions proclaimed abroad, there are very few instances to be found of any real reformation. It is true that they differ in their opinions, and what they disown when closely pressed in one company, they boldly assert in another. They are, however, rigid Predestinarians,—hold that all mankind were present, and actually sinned, with our primitive parents. After conversion they are not answerable for any sins which they commit, since it is the flesh and not the spirit, which offends. Those who die in infancy they consign over to damnation. Many of them deny the resurrection, a future judgment, heaven and hell; though the elect are to be happy, and the reprobates miserable

after death. Their discipline is democratic. The right of ordination, dismission, &c., lies entirely with the brethren. Their teachers chiefly consist of very ignorant mechanics and common labourers, who are too lazy to work. Their political principles are equally dangerous with their religious. It is believed that the conductors of these people are engaged in the general plan of *a total revolution in religion and civil government*. And it is a certain fact, that 'The Rights of Man,' 'The Age of Reason,' 'Volney on the Ruin of Empires,' 'A False Representation of the French Revolution,' with scandalous invectives against all the crowned heads in Europe, and against the British Administration in particular, have been secretly handed about by professed New-lights. This has occasioned the Bishop of Nova Scotia and the missionaries a great deal of uneasiness and trouble; but they have exerted themselves to the utmost to keep their respective congregations free from the contagion."

We charitably hope that the Fathers were not *wilfully* misrepresented and defamed in the foregoing report. It is likely that the writer wrote what he was told respecting the Baptists, and gave publicity to slanders which he believed to be true. In fact, such malignant charges were, at the time, in the mouths of the ungodly in every part of Nova Scotia and New Brunswick.

While Father Harding was thus aspersed, he continued to labour with great success. His access to the community in which he lived became less difficult, and all creeds and classes, by degrees, were constrained to admit that he was a sincere and devoted servant of Christ.

During the twenty years following the revival of 1806, perhaps there was scarcely ever a time when there were not indications of a revival spirit in some of the numerous settlements of the County. Springs in the desert were almost perpetually gushing up to refresh the people and gladden the heart of the preacher. If a cloud of spiritual declension overshadowed some localities in which Father Harding laboured, in others a work of saving mercy among the people was apparent. Thus lights and shadows chequered the sphere of his evangelical activities.

In the Autumn of 1827, the Rev. Thomas Ansley was constrained to visit Yarmouth on an errand of evangelization. For weeks he was strongly impelled in his spirit to leave his own people in the County of Annapolis, and preach Jesus to Father Harding's Church and congregation. At the juncture to which we refer, he received



a special invitation from Deacon Zachariah Chipman, to supply Father Harding's place, who was absent on a mission elsewhere. These circumstances were indications of God's will, which Mr. Ansley did not fail to recognize; and when he reached Yarmouth he seemed to hear the Saviour say,—“Lift up your eyes, and look on the fields; for they are white already to harvest.”

The sovereign agency of the Holy Spirit accompanied the word preached, and a blessed religious revival was the result, in the midst of which Father Harding returned, and was rejoiced to see the effects of the gospel upon the hearts of his church and congregation. Mr. Ansley did not fail to propound his views of communion, in reference to which there was a contrariety of sentiment among those who were under the influence of the prevalent revival. The discussion of this “vexed question,” for the most part however, was conducted in the spirit of moderation and love; and its agitation appears not to have militated against the work of grace which was then prosperously progressing. While many readily admitted that Mr. Ansley's views of the matter were in accordance with apostolic principle and practice, others could not see the distinction between *Christian fellowship* and *Church communion*. Another class, who admitted that restricted communion was in conformity with New Testament injunction and usage, with palpable inconsistency, deemed it *inexpedient* to adopt it, because, as they alleged, it was a “non-essential ordinance,” and would tend to separation.

Meanwhile, Father Harding, who had long felt that in externals there was a separating wall between him and his Baptist brethren in the ministry, was desirous of uniting with the Association. In respect to his anomalous position among the fellow-labourers of his youth, he was by no means satisfied; and yet he could not contemplate without pain, the idea of Church dis-connexion from brethren with whom he had long been in Christian fellowship and whom he ardently loved. While conviction pointed in one direction, affection would have led him in another. It was indeed a struggle between duty and expediency. He had expressed in conference, several months prior to Mr. Ansley's visit to Yarmouth, his desire to connect himself with the Baptist Association; and now that the close-communion principle was submitted to his Church by a visiting brother in the ministry, he expressed his views of the matter in terms more decided and strong than on any previous occasion.

While this question continued to be a theme of controversy within the Church and without, the revival still prevailed, prejudices gave

way, and more scriptural views of Christian ordinances than had previously obtained, were embraced by many. On the 19th of December the close-communion principle was adopted by the Church. There were numbers (baptized and unbaptized,) who withdrew from their brethren in consequence of this arrangement. They stigmatized it as a system of bigotry and austere exclusion, and joined themselves to other denominations, who, whatever may have been their *theory*, were *practically* as rigid in communion as are the Baptists belonging to our Associations. This re-organization of Father Harding's Church imparted a fresh impulse to the revival, and the good work, with accelerated power, spread through the surrounding community. While some who had been baptized in the apostolical manner withdrew from Father Harding's Church, and united with others, a number who had formerly belonged to some of the Pedo-baptist denominations, impelled by the spirit of truth, became Baptists, and were afterwards pillars in Zion for many years. Among these Christians, who at that time changed their views of New Testament ordinances, were the late Deacons Robbins and Crosby, of Chebogue. These worthy brethren were strongly denominational in their feelings; and their piety and fidelity to the cause of Christ greatly endeared them to the Church and to all genuine friends of religion who were acquainted with their Christian graces. In fact, most of those who joined the Church during the revival of which we are speaking, continued "steadfast in word and in doctrine," and adorned the profession which they had made.

In June, 1829, the Nova Scotia Baptist Association, for the first time, held its annual session with the Church in Yarmouth. It was with no ordinary feeling of Christian cordiality that Father Harding and his people bade their brethren from a distance welcome. The gospel fellowship of nearly forty years' standing was renewed and strengthened; and the aged heralds of the cross extended the warm hand of brotherly encouragement to the young men who, with trembling hearts, were just entering upon the duties and responsibilities of the Christian ministry.

This associational meeting was a bright epoch, so to speak, in the history of Father Harding and his Church. The impression made upon the people of Yarmouth generally, was favourable, and tended to strengthen Baptist interests in the opinion of that community. The thrilling sermons and exhortations, the fervent prayers, and the tact manifested in the transaction of business, had a happy effect upon the spectators, convincing them that

there was a great amount of both piety and talent in the denomination.

The members of the Church under the pastorate of Father Harding, at the time of its re-organization in 1827, were scattered over the whole township, in which there are now no less than eight Baptist Churches. He was then nearly sixty years of age, and though still vigorous for one at his time of life, it was apparent that this extensive field of labour was too large to be wholly occupied by a single individual. It was therefore desirable that the services of a suitable fellow-labourer should be procured. In 1830, the REV. WILLIAM BURTON visited Yarmouth by request. He was then young, and his heart glowing with evangelical love to his fellow-men. Like the Fathers at the commencement of their ministry, he had enjoyed but meagre educational advantages; but his natural powers of intellect were active and vigorous, and his pulpit talents were of no common order. The Church was delighted with his piety and gifts, and was unanimous in calling him to become the coadjutor of their aged pastor. On the 3rd of October of the same year, he removed to Yarmouth, and with much harmony and fellowship, during nearly twenty-three years of great spiritual prosperity, he continued the fellow-labourer of Father Harding.

During this period several other Baptist Churches were organized in the township of Yarmouth, which may be regarded as healthy off-shoots from the First Church. For the first seven years of Mr. Burton's connexion with that Church, there were gradual additions to its list of members; but in 1837 there was a powerful revival, during which upwards of eighty were baptized. The Association that year was held in Yarmouth; and at its close, the REV. WELINGTON JACKSON, of Westport, and the REV. ANTHONY V. DIMOCK, of Ragged Islands, remained, the former to supply the place of Father Harding while he spent a few weeks at Westport, and the latter to supply the place of Mr. Burton, who went to visit his friends at Onslow.

These two brethren, who were young in years and in the ministry, had hearts that were inflamed with love for the souls of sinners. They had been fellow-students at the Horton Academy; and while at that institution, they had become personally attached to each other, and united in the bonds of Christian affection. Now that providential circumstances had brought them to co-operate in the same sphere of evangelical activity, they laboured in delightful and effective concert with each other. Moreover, God, in a wonderful



manner, was with them. Their words were used as arrows by the Holy Spirit to penetrate effectually the hearts of many. This eventful day of God's saving power continued from July till October, and its effects were felt in almost every section of the township. The baptismal seasons of this revival are said to have been particularly interesting, and blessed to many in convincing them of the reality of vital godliness. In some instances, young converts were so impressed with the beauty of this ordinance, that at the water's edge they related the dealings of God's Spirit with their souls, and upon a profession of their faith, they were received for baptism, and were figuratively "buried with Christ forthwith."

On the 15th of April of this year, (1837) the 2nd Yarmouth Church had been organized by Elders Harding and Burton; and at the time of the revival of which we are speaking, they were conjointly pastors of the newly organized Church. The labours of Elders Jackson and Dimock were therefore, of course, divided between the two Churches; and the work of grace prevailed in both these branches of Zion simultaneously, large additions being made to both. When the pastors of these Churches returned, they rejoiced in spirit at what God had wrought among their people during their absence; and they had the privilege for several succeeding weeks of inducting the new-made converts into the privileges and enjoyments of God's militant family.

Accessions to the Church continued from year to year till 1841, when from June of that year till June 1842, no less than thirty-eight members were added by baptism.

In August, 1842, while Elder Burton was in Halifax, and Father Harding on a visit at Liverpool, the REV. JAMES PARKER, then youthful in the Christian ministry, came to Yarmouth with a message from God to the people. As the result of his preaching, in October a very powerful and extensive revival commenced. Those who were participators in this extraordinary work of Divine grace, still speak of it as a marvellous manifestation of God's power in the salvation of the perishing. Mr. Parker remained in Yarmouth about sixteen weeks; and as the result of his labours during this period, one hundred and thirty members were added to the Church. This work still continued after he left; and, during the ensuing winter, Father Harding and Mr. Burton were joyful in their successful labours. In the Minutes of the Association in 1843, it will be seen that in the previous year one hundred and fifty had been added to the 1st Yarmouth Church by baptism.

In 1846, Father Harding visited Halifax; and everywhere during his absence, his venerable appearance was hailed with manifestations of unwonted respect, and his services in the pulpit were highly acceptable. While there, his likeness was taken and painted by Mr. Valentine, a distinguished artist, and this admirable picture, with others of the Baptist Fathers, graces the Hall of Acadia College.

The following paragraph was published in one of the secular newspapers of Yarmouth at the time, under the caption of THE REV. HARRIS HARDING.

“The last ‘Christian Messenger’ contains a letter of this venerable ‘preacher of righteousness’ in reference to his present tour from home. The tone of his letter is like that of the angels’ anthem at the nativity,—‘Peace on earth, good will toward men.’ It is a well known fact that his general intercourse with society is as pleasing as the voice of pity or the oblation of charity in the home of the destitute. The cotemporaries of his youth have passed away;—and although more than four-score winters have tended to impress upon his countenance the usual marks of old age, he still enjoys a buoyancy of spirit, and a tone of cheerful piety which gives to his conversation peculiar interest and effect.”

In the years 1848 and 1849, there were occasional tokens of good which tended to encourage the hearts of the pastors and people of the 1st Yarmouth Church, and during these years upwards of thirty members were received by baptism.

At this period the 1st Yarmouth Church extended over a wide-spread and populous community. Father Harding had reached his eighty-ninth year, and although Mr. Burton was active and untiring in the faithful discharge of his pastoral duties, it was felt that more ministerial help was needed, especially in the town. The late Rev. RICHARD W. CUNNINGHAM, whose talents and truly apostolic spirit eminently fitted him for the special services required, and who was then pastor of the Baptist Church in Lower Granville, accordingly was sent for. He acceded to the wishes of the brethren in Yarmouth, and commenced his labours with them on the first of September. The novelty of a strange preacher, the splendour of his pulpit powers, and the earnestness of his appeals to the consciences of his hearers, not only tended to increase the congregations he addressed, but also to make solemn and deep impressions upon both saints and sinners. It was soon apparent that the “set time to favour Zion” had come. It was on the third Sabbath evening after Mr. Cunningham had commenced his labours in Yarmouth, that he

appointed an inquiry meeting to be held next day at two o'clock, in the vestry. Only one inquirer however came; but that one was a very hopeful case. It was a young and prosperous merchant of good character who had become decided to consecrate himself unreservedly to God. At the first opportunity, he and four others were baptized and received into the Church. The baptismal scene was one of extraordinary interest, and Mr. Cunningham addressed with much warmth and pungency the dense crowd of spectators. The administration of a New Testament ordinance on this occasion, seriously affected many of the by-standers.

On Saturday evening, October 12th, there was a memorable Conference meeting in the vestry, at which ten candidates for baptism were approved and received. A number of the boys and girls belonging to the Sabbath School were present, and were manifestly much impressed with what they heard and saw. The meeting was at length dismissed, and both ministers (Elders Burton and Cunningham) went to their homes; but most of the congregation still remained to sing and pray. Suddenly a mighty spiritual influence came down upon many in the assembly. A number of young persons were simultaneously convicted and, prostrated before God, were calling aloud for mercy. As usual on such days of God's saving grace, there was considerable excitement. Some of the youths found deliverance and left the house with peace in their hearts, and alleluias on their tongues. It was apparent that the cloud of Divine mercy was now descending in a mighty shower of grace and salvation. It was truly a pentecostal scene. The next day, (and a beautiful sunshiny Sabbath it was), was fraught with glorious results. The baptism was one of the most interesting character, the preaching was powerful and effective, and when the Sabbath School was convened in the afternoon, a number of the pupils who had just experienced the sweets of pardoning mercy, with their changed hearts burning with love, addressed their young companions, and besought them to seek an interest in the Saviour. This was a joyful hour to the teachers. They were more convinced than ever that God hears and answers the prayers of faith that are offered by His people. They may have sowed in tears, but now they were reaping with joy. From that time the assemblages to hear the word were more crowded than ever. Nearly every night there were fresh instances of conversion, some of which were of an extraordinary and thrilling nature. Two or three times in the week there were inquiry meetings; every Saturday there was a Conference meeting; and every Sabbath there



was a baptism. Elders Burton and Cunningham on several occasions went into the water together, alternately baptizing the converts.

Father Harding, too, enfeebled as he was by the infirmities incident to extreme old age, was not an inactive spectator of these splendid exhibitions of grace and salvation. Though his outward man was toil-worn, weak, and trembling; the strength of his soul was unimpaired, and his faith and love were as vigorous and warm as ever. In this wonderful revival he effectively assisted his younger brethren in the stirring services of the sanctuary, preaching Jesus with his characteristic fervency and earnestness. On one occasion he gave the right hand of fellowship to a number of the newly-baptized converts, among whom was a little boy eighty years younger than himself.

On Sunday, the 27th of October, the assemblage was so great that the large meeting-house could scarcely contain half the congregation. A spacious new building, in an unfinished state, about thirty rods distant, was taken possession of by consent of the owner. Beneath its roof there was ample accommodation for several hundreds of people, to whom Mr. Cunningham preached, while Mr. Burton addressed the anxious crowd in the meeting-house.

On the ensuing Sabbath, a number more, chiefly in the bloom of youth, were baptized. On that day too, the Church communed; and nearly every pew on the ground floor was filled with those who sat down to partake, figuratively, of the "broken body and shed blood" of their crucified Redeemer. There were probably a hundred newly-baptized converts, who for the first time commemorated their Lord's death.

This extraordinary revival continued with unabated interest and power for several weeks—indeed months. For more than one hundred nights in succession, there were religious services in the meeting-house; and it was unmistakably manifest that God was blessing those unusual services. During this period the REV. JOHN CHASE of Wolfville, the REV. CHARLES RANDALL of Weymouth, and the REV. PEREZ MURRAY of Westport, visited Yarmouth, and rendered valuable assistance.

Mr. Cunningham, who had been labouring night and day for ten or eleven weeks in this scene of unwonted religious activity, and who had been chiefly instrumental in promoting it, was at length struck down with a severe attack of chronic asthma, which disabled him from longer continuing to labour in the field, and he returned home.

During the following year (1851), causes of disagreement arose in the Church, and threatened the disconnection of a considerable portion of the body. Meanwhile, Mr. Burton seemed intent upon seeking another field of ministerial labour, and accordingly tendered his resignation. To many who, during twenty years, had been profiting by his ministry, and who felt strongly united to him by personal and religious attachments, the idea of his leaving Yarmouth was a most painful and trying consideration. His resignation, however, tended to heal differences and unite brethren who had been partially estranged from each other; and all the Church, with apparently one voice, importuned him to withdraw his resignation and consent to remain. In compliance with these entreaties, he was prevailed upon to resume his labours.

At this time, Father Harding was ninety years of age, and the Church consisted of more than seven hundred members. Under these circumstances, it was felt that more pastoral labour was needed than Mr. Burton could well perform. Again a fellow-labourer became a desideratum, and the REV. JOHN DAVIS, in September, 1852, became the assistant of the pre-existing pastors of the Church.

Notwithstanding all the measures which had been taken to retain him, Mr. Burton was still resolved to leave Yarmouth; and on the 2nd of April, 1853, he was dismissed from the Church, and removed to the City of St. John. A powerful sense of duty must have impelled him to take such a decisive step. For twenty-two and a half years he had preached the Gospel in that interesting region, endeared to him by many tender and sacred associations.

Mr. Davis, meanwhile, had entered upon the duties of the ministry in Yarmouth, and his qualifications for the pulpit were highly appreciated by the congregations that he was in the habit of addressing; and therefore the removal of Mr. Burton was less felt than it otherwise might have been.

In the Spring of 1853, the First Yarmouth Church was divided into three bands, two additional Churches being organized, which were composed of members dismissed from the parent Church. One was located at Chegoggin, and called the West Yarmouth Church,—the other at Chebogue, called the South Yarmouth Church. This ecclesiastical arrangement greatly narrowed the sphere of Mr. Davis's pastoral labours, which thenceforth were almost exclusively confined to the town. During his pastorate, there were a few additions by baptism; but, upon the whole, it was a period of trial and discouragement.

Although Father Harding, sinking as he was under the weight of years, still continued to occupy the pulpit, and, with streaming eyes, to talk of the love of Jesus, it was painfully apparent that his work on earth was almost done. His brethren and his family entreated him to "rest from his labours"; but in vain. While he had sufficient strength left to climb into his carriage, he would drive from his home and visit his "dear people," as he ever affectionately called them; and on the Sabbath he would totter up the long aisle of the meeting-house, and clamber up the pulpit steps, with the desire in his heart as fervent as ever, to speak of the aboundings of God's grace to sinners. What though age had impaired his bodily vigour, it threw no cloud over the vision of his faith. Earthly prospects, in this shadowy twilight of his mortal existence, may have been shrouded in gloom; but as the darkness deepened, the hopes and promises of the gospel, like stars shining out of an evening sky, grew brighter and brighter. The purchased inheritance—the prepared mansions—the white robes—and the palms of victory were bright in his view. As he gazed on these promised glories in the exercise of faith, he may have listened, half expecting to catch the sound of the perpetual alleluias—the everlasting song—of the redeemed in heaven.

His dissolution, however, was at hand. He was prostrate on a dying bed. Day by day, his pulse beat more feebly—his vital energies became less active—and his friends wept as they looked upon him in his closing hours of mortal life. At length the summons came—the silver cord was loosed—he ceased to breathe, and his spirit was with God. "Precious in the sight of the Lord is the death of His saints;" and well might a wicked prophet desire to "die the death of the righteous." His *life* had made a deep impression on the surrounding community, and so did his *death*. They were both practically illustrative of the truths he had taught for many years. The former was significant of *holiness*—the latter of *triumph*.

This event occurred on the 7th of March, 1854. The whole Protestant portion of the County of Yarmouth was deeply affected, as the tidings of his death were rapidly circulated. He was personally known to all, and all had listened to the evangelical admonitions which fell from his lips. Remote in some isolated locality or newly tenanted was the habitation in the large township of Yarmouth, which he had not entered to pray and talk of a Saviour's love. No wonder, then, that multitudes were mourners at his burial. All sectarian and denominational distinctions were forgotten, as they



assembled to consign the remains of the venerated "Preacher of righteousness" to the narrow house appointed to all living. It was not an *exclusive* funeral. The ministers and people of all religious denominations were there to take a part in the funeral rites. If a Calvinistic Baptist preached the sermon, his Episcopal brother in the ministry read a suitable portion of scripture, and all the clergymen present, either in prayer, or in reading a hymn, or in addressing the dense congregation, performed a part in the obsequies of the departed. In all this, there was no ostentatious display of temporary respect. They all loved and respected Father Harding, and with full-hearted sincerity, expressed their esteem for the saint, and their high appreciation of the Christian minister. More than sixty years before, he had come to Yarmouth, to tell its inhabitants the story of Calvary; but he was hated, traduced, persecuted, and his message despised for a time. Years, however, passed away, and God had greatly blessed his labours. He died with all the aspects of religious prosperity around him, respected and mourned by a whole township. Verily, God exalteth the horn of the righteous.

The pulpit talents of Father Harding, intellectually considered, were never brilliant; but they were generally effective and useful. If his sermons were seldom profound, they were always richly studded with apposite biblical quotations. He had never studied theology as a theoretic system; but he had embraced the prominent doctrines of the Bible with his whole heart; and to him they were streams of salvation whose origin was in the everlasting love of God. Few of his discourses were pre-arranged—and none of them were written. He went into the pulpit without memorandum or note. In fact, in the strictest sense, he was an extemporaneous preacher. Nevertheless, it was not without preparation that he ascended into the sacred desk on the Sabbath. He had been pondering upon his own helplessness in secret, where, bowed in humility before God, he had implored spiritual help from above. He deemed it of far more importance that the *heart* should be burning with love, than that the *head* should be stored with matter. He was ever deeply impressed with the humbling fact, that independently of gracious influences, he could say nothing which would profit his hearers.

If, in addressing a congregation, he never dazzled with the splendour of his eloquence, he often touched their sympathies, and moved their hearts as he descanted upon the Saviour's love. All who listened knew that the preacher was in earnest. At times there was a melting pathos in his utterance, which was overpowering. While

there was little method in his discourses, they were generally delivered with fervour, and interspersed with anecdotes, illustrative of the topics he was discussing. He loved to dwell upon interesting incidents in his own religious history, or in the spiritual experience of some other. In speaking particularly to his brethren, he invariably addressed them in the most endearing terms of Christian affection; and in his appeals to the ungodly, while pointing out the danger and heinousness of sin, there was nothing repulsive or offensively austere in his manner. To all classes and conditions of men he spoke in the language and spirit of love.

Had his best and most effective sermon been committed to paper by a stenographer, it would probably have been but lightly esteemed; but the most refined scholar, if a man of genuine piety, would have listened to its delivery with both pleasure and profit. There was that indeed in the *manner* of Father Harding, which imparted a charm and a power to his pulpit efforts. No matter what was the text, the love of God to sinners and the all-sufficiency of Christ to save them, were the great facts which he was ever intent upon presenting to his hearers.

But it was not in the pulpit that Father Harding was regarded in the most interesting light. However efficient there, it was in domestic circles, as he "visited from house to house," personally exhorting with impressive earnestness and praying wherever he went, that his efforts to do good were most successful. Multitudes in childhood were thus savingly led to embrace the religion of Christ. As regards religious zeal and activity, every day was devoted to God; and in this respect, his long life was one continuous Sabbath. During the whole seventy years of his ministry, he never suffered his mind to become so far secularized as to interfere with the faithful discharge of the duties which devolved upon him as a Christian minister.

If there were difficulties and dissensions in the Church, and brethren were arrayed against each other, he never became a *partizan*, but endeavoured to reconcile in the spirit of love. He was, perhaps, somewhat too lax in discipline; and if he did not with promptitude bring transgressors before the Church, to account for their departure from the path of rectitude, he followed them in private with admonitions of love and exhortations to repentance; and when exclusion became unavoidable, he could scarcely be prevailed upon to perform the duty, which in this respect devolved upon him as "overseer of the flock."

Whenever a Church member came to him, complaining of the personal wrong of a brother, and, after having stated his grievance, would ask—

“Now, Father Harding, what course would you advise me to take?”—

“Love him,” would Father Harding reply.

“But he has used me so badly that I have lost all esteem for him.”

“Nevertheless, it is your duty to love him.”

“How, Father Harding, can I love one who has treated me so unkindly?”

“Our blessed Lord loved you and me when we were in rebellion against him,” would Father Harding reply with streaming eyes, “and if we have the spirit of Christ, we, too, shall love our enemies.”

In this way, he often succeeded in reconciling brethren.

Although Father Harding's support, as well as that of his family, was chiefly derived from the “free-will offerings” of his people, he never wholly liked the idea of a *stipulated* sum in remuneration for his services. He seemed averse to a subscription paper as a pledge for his sustenance. “I do not wish to be a hireling,” he would say. “If I am not faithful in the service of Christ, I deserve nothing; but if, through grace, I am useful in His cause, He will take care of me.”

He was born in Cornwallis, N. S., on the 10th of October, 1761. When he was very young, his father removed to the State of Connecticut, where Harris spent several of his youthful years. He, however, returned to Cornwallis; and when a young man, during that series of religious revivals which originated in the preaching of Henry Alline, he was converted to God. Almost immediately after experiencing the sweets of pardoning mercy, he commenced preaching the doctrines of the cross, travelling from settlement to settlement, and his labours were generally blessed whithersoever he went. In Cornwallis, Horton, Falmouth, Newport, Colchester, Cumberland, Annapolis, and Liverpool, the very aged saints still remember the fervor and success of his youthful ministry.

Prior to his removal to Yarmouth in 1797, he married Mehitable Harrington, of Liverpool, who was a faithful and loving Christian wife during the remainder of his days, and by whom he had several sons and daughters, most of whom survive him.



Father Harding's remains are interred only a few yards from the west side of the meeting-house in Yarmouth. Over his grave stands an elegant marble monument, about twelve feet in height. It is thus inscribed on one side:—

“In memory of the Rev. Harris Harding, born October 10th, 1761, died March 7th, 1854. For nearly seventy years, sixty of which were spent in this neighbourhood, he proclaimed the Gospel which he loved, with unwearied diligence and extraordinary success.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”

On another side of the monument is the following inscription:—

“Mr. Harding first visited Yarmouth in 1790. In 1797, he came hither to labour statedly in the Gospel. In 1827, he and his Church, the members of which resided in all parts of this County, united with the Nova Scotia Baptist Association. At his death, he was the senior pastor of the first and second Baptist Churches.”

#### JOSEPH CRANDALL.

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Joseph Crandall was the son of Webber and Mary Crandall (originally Mary Vaughan) of Friertown, Rhode Island. His parents emigrated to Nova Scotia the year before the American Revolution, and settled in Chester. He was then in his infancy. His mother died when he was thirteen years of age; and not many years after, his father died also, leaving him a lonely orphan in a cold-hearted world. But God was merciful to him, and in His providence made all needful provision for his support. It would appear that his mother was a pious woman; for when she was about to depart this life, she summoned her son to her bedside, took him by the hand, and said, “Joseph, the Lord has a great work for you to do when I am dead and gone.” Had she spoken by the spirit of prophecy, she could not have spoken more truthfully. These words, uttered with all the pathos of a dying mother's love, made an impression that never left him. His convictions of sin and of the need of salvation were greatly strengthened by the ministrations of Handley Chipman and Joseph Dimock, who visited Chester to proclaim the Gospel

message. Years, however, passed before he obtained peace in believing. These were long years of anxious concern about his soul. While thus troubled in spirit, business called him to Onslow; and on the Sabbath he attended a meeting conducted by Harris Harding and Joseph Dimock. In that meeting the power of God was signally manifest, and suddenly this young man had such a discovery of the glorious majesty of Jehovah, as to fill him with the utmost dismay. His sins rose up before him, and he saw himself justly condemned to endless misery, and could behold no way of escape. Anguish and horror inexpressible filled his soul, and he expected soon to sink in eternal woe. But unexpectedly to himself, the way of salvation by the cross was opened to his view. He saw that it just suited his case as a lost condemned sinner; and he embraced it with his whole heart. It was a glorious moment in his history. So overpowered was he by what he saw and felt, that he could not refrain from telling all around him of the preciousness and fulness of a Saviour's love.

In a series of letters addressed to the "Visitor" by Mr. Crandall in 1853, he thus speaks of this wondrous change.—"My mind was completely absorbed in the solemn and marvellous scene. It appeared to me that the whole human race were exposed to endless ruin, and were altogether at the disposal of that holy Being whose glory had so overwhelmed my soul. I saw mercy so connected with the justice of God, that they were both one; that what God had done in the person of Christ was alone sufficient to save all that would come to God for mercy through Jesus Christ, and I felt as though the whole creation ought to know what I felt and saw; for indeed it appeared of more importance to me than the whole world. I continued speaking for more than an hour. I could not hold my peace, for it was like the bursting forth of an overflowing fountain. A world of sinners came up before me, like a vast field to which I could see no end. When the scene had passed from me, I looked around me, and the two ministers, Joseph Dimock and Harris Harding, were weeping, and many more wept for joy."

His call to the ministry, like his conversion, occasioned a painful struggle in his mind. Shortly after he had tasted the sweetness of the Saviour's love, he became impressed with the idea that he ought to devote his life to the Christian ministry. But how could he think of doing so? He had no education,—no means of obtaining it; and how could he venture to embark in so great a work without

it? Conscious insufficiency in himself held him back, while the holy impulses of the love of Christ in his soul impelled him forward. While labouring under severe trials in reference to his call to the ministry, he became convinced, from reading the Scriptures, that he ought to be baptized; and accordingly he was buried with Christ in baptism by Elder Joseph Dimock. Shortly after this event, he was induced to accompany Harris Harding on a preaching mission to Liverpool, not himself intending, probably, to preach. It so happened that he attended several meetings before the Sabbath. Here again I quote his own language. He says,—“On the Lord’s Day we met at the meeting-house; Elder Payzant preached in the morning, and Harris Harding in the afternoon. At the close of Mr. Harding’s sermon, he called upon me to pray. I had not expected to be called upon, and felt much cast down in my mind. It seemed as though a dark cloud of spiritual gloom surrounded the whole meeting; but as soon as I commenced praying the scene changed—the light of heaven shone into my soul. How long I was engaged in prayer I know not; but when I opened my eyes and looked around, I saw the two ministers weeping in the pulpit, and the whole congregation seemed overpowered with an awful sense of eternity. From this time the work of the Lord commenced. The two ministers said I had a special call to preach, and the next day insisted on my ascending the pulpit. But oh, how I trembled! My great fear was that I was not called of God to the great work of the ministry; but when I began to speak my fears all left me.” This was his first attempt to preach a sermon, and the result satisfied ministers and people that he was a chosen vessel to bear to a perishing world the glad tidings of salvation. The call of this young man to so important a work distinctly proclaims the sovereignty of God in the dispensations of His grace. As in the case of the primitive preachers of Christianity, the learned, the wise, and the noble were passed by, and the unlearned fishermen of Galilee, and those of humble birth and attainments, were chosen to be instrumental in founding the infant Church, and extending the glory of the Redeemer’s name. So in regard to the youthful Crandall and his coadjutors in the work of the Lord. Without the aid of scholastic attainments, and without riches or rank, they were chosen by God to do a mighty work—thus proving that God, as the sovereign disposer of all, “hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world and things which



are despised hath God chosen; yea and things which are not, to bring to nought things that are, that no flesh should glory in His presence."

Let it not be supposed however that those heralds of the cross were satisfied with their intellectual attainments, or despised learning. They applied themselves with much assiduity to the acquisition of sound knowledge, and sought by every means in their power to "approve themselves workmen that need not to be ashamed;" and as they advanced in the ministry, it became obvious to all that they were scribes well instructed in the things of the kingdom of God.

Having completed his visit in Liverpool he returned to Chester. Some of his old associates were surprised to hear that he had commenced preaching; but as the minister of the Church was absent, the deacons invited him to preach. He complied with the request, gainsayers were confounded, and the Christian people bade him God speed. From Chester he travelled thirty miles through a dense wilderness to Windsor, and held meetings in Windsor, Newport, Falmouth, Horton and Cornwallis. In all these places he had seals to his ministry. In the summer following he visited Onslow and Amherst, and in these places also God made him instrumental in the conversion of souls. He spent the following winter in Sackville, N. B., and in the district of the Petitcodiac, preaching the word with power. Saints rejoiced, and sinners were converted to God. In the Spring he re-visited Cornwallis, spent a few months labouring successfully with Elder Manning, and then returned to Salisbury, N. B. Here he became united in marriage to the eldest daughter of Mr. Young Sherman. As there was no Church to provide for his temporal support, he procured a tract of land in the wilderness, and engaged in manual labour. This subjected him to severe mental conflicts. In speaking of his trials at that time in the letters referred to, he says,—“I thought there was a probability I had deceived myself; and if so, I had deceived others. Under these overwhelming fears I came to the conclusion that I would preach no more. I went out to work on a new farm, and determined I would be like other men. I used to meet with the people on the Lord's day, and when urged to open the meeting, I could not deny. I continued in this way about eighteen months; but one Sabbath morning as I entered the meeting in a place called Pollet River, about three miles from my house, the cloud of darkness that had so long rested in my mind disappeared, and the Lord so blessed my speaking that a number of

people cried aloud for mercy, and the meeting continued a number of days. O! it was wonderful to see the groups of people at the hour of midnight returning home from the meeting with torch-lights, making the wilderness echo with the praises of God. Surely these were happy days. This work spread in all the regions round. The doctrines preached were man's total depravity by the fall of Adam, salvation wholly and alone through the Lord Jesus Christ, regeneration by the Holy Spirit, and sanctification progressive, producing obedience to the Lord's commands. Many believers followed Christ in baptism."

The Lord so blessed the ministry of Mr. Crandall at this time, that the friends called him to ordination, and a council was convened at Sackville in the year 1800, composed of Elders Edward Manning, Theodore H. Harding, Joseph Dimock, and others. A Church was formed, and Mr. Crandall was ordained its pastor.

He travelled extensively in this revival, visiting Salisbury, Moncton, Coverdale, Hillsborough and Sackville, and proceeded on to Parrsborough and Cornwallis, preaching the Gospel frequently in log houses, thus verifying the Saviour's utterance, "The poor have the Gospel preached to them." Multitudes gladly received the word, and were baptized.

About this time he was filled with an anxious desire to visit the people on the River Saint John. It was the dead of winter, and how to go he could not tell; but he could find no rest. Finally, in company with a young man going in that direction, he put on snowshoes, and hastened forward with God's message. Not being accustomed to this mode of journeying, he endured much fatigue; but he travelled on, preaching in all the villages. He visited Norton and Bellisle, and in the latter place many were brought to know the truth. From Bellisle he passed on to Canning, where he made the acquaintance of Elijah Estabrooks. In this district he saw the work of God revive. Then he passed up the river, preaching in different places. On his way he met a Mr. Cole from Kingsclear, who was in pursuit of him to engage him to preach a funeral sermon. He preached—the word was attended with the Spirit's power, and many were converted to God.

Mr. Crandall in his letters makes special reference to this visit, and says:—"A pious sister asked for baptism, and I answered that she would be immersed at ten o'clock, A. M., the next day. Accordingly, before the hour arrived, people came from all directions for many miles around, and the ice having been opened, the candidate

related a clear Christian experience, and I baptized her. When we came out of the water, two more told what God had done for their souls; and we could not leave the water until fourteen happy converts had been immersed in conformity to the Saviour's example. Surely this was the Lord's work. Four or five hundred people were present, and it was a great day of God's power. The work of the Lord spread in every direction."

He remained on the river above Fredericton for some time, preaching the Gospel and immersing believers, as far up as Woodstock.

On his return he called again at Canning, and was immediately met by crowds of people, many of whom had been searching the Bible on the subject of baptism, during his absence. In the room where they were assembled, the Lord made Himself manifest in great power. Many of these people had been united in a Congregational Church, but they now saw it to be their duty to be baptized. Their leader, Elijah Estabrooks, led the way, and the aged, middle aged, and young, declared what the Lord had done for their souls, and were immersed by Mr. Crandall in the name of the Father, of the Son, and of the Holy Ghost. There was a mighty outpouring of the Spirit upon the people. Mr. Crandall notes it in the following style,—“At the second conference many related their experience. An aged man arose from his seat; it was Squire Esty, an old New England Congregationalist rooted and grounded in the old Puritan practice of infant sprinkling. He was a man much beloved. He said to me, ‘I see you are going to break up our Church.’ I said to him, ‘Sir, if your Church is built on Christ, the gates of hell cannot prevail against it.’ He replied, ‘Do you not call us a Church of Christ?’ I said, ‘I consider you a company of pious Christians, but not walking in the order of the Gospel as Christ has commanded.’ He took up his hat and walked out, saying his parents had given him up to the Lord in infancy, and from that he would not depart. As he was going out, I said, ‘Squire, I have one word to say to you—the Scribes and Pharisees rejected the counsel of God against themselves, not being baptized.’ The next morning being Lord's day, we met at the water at nine o'clock, A. M. A great host assembled to see the effects of the new religion; and to my great surprise, the old gentleman who had said he would never depart from his infant sprinkling, was the first to yield obedience to the commands of Christ. Such a day of the Lord's saving power was rarely witnessed on earth. Nearly thirty candidates were baptized, and the meeting did not break up until the going down of the sun. It was truly



solemn and delightful to hear the praises of the Lord sung by great numbers of happy converts in boats returning home from the delightful scene. The work of that day I can never forget. The clear setting sun, the large expanse of unruffled water, the serenity of the atmosphere, the delightful notes of the feathered songsters, and the solemn sound of hymns sung by many happy voices, presented to me an emblem of the paradise of God. It seemed as though heaven had come down to earth, and that I was on the brink of the eternal world."

The next day he crossed the river and baptized a number more, and then proceeded on his way, preaching the gospel and baptizing believers, as the Saviour had commanded. At Long Island, his preaching was much blessed, and many were baptized. On his return he visited St. John, and was joyfully received by the Christians there.

During these early years of Father Crandall's ministry, notwithstanding the newness of the country, the badness of the roads, and many other inconveniences, he was impelled forward in his evangelical labours by the holy impulses of love Divine. Frequently he went forth *weeping*, bearing precious seed; but he returned again with rejoicing, bringing his sheaves with him. In all these lower Provinces the fruits of his evangelical ministry are abundant. He still lives in the success of his ministry. That success testifies to his devotedness to his Master's work, and to his reliance, not upon human wisdom, but upon the prowess of an arm Divine.

No man believed more firmly than Joseph Crandall that the salvation of the sinner was not by human might or power, but by the Spirit of the Almighty. This sentiment, inwrought deeply in his own individual experience, made him a man of earnest prayer, and brought him into close and intimate converse with the Deity. Like Jacob he wrestled with God, and like him he received the blessing. The enlarged success of such a ministry, imbued with such a spirit, speaks most loudly to all ministers and Churches, calling upon them to bestir themselves to the exercise of faith and prayer and labour in the Master's work.

His doctrinal views were of the Calvinistic type; hence in his ministry he gave much prominence to the doctrine of the universal depravity of man through the first transgression—God's choice of his people in Christ before the world was—the co-equality of the Lord Jesus, and of the Holy Spirit with the Eternal Father—the vicarious and perfect sacrifice presented on the Cross by Jesus, the

sinner's substitute, in accordance with the conditions of the immutable covenant of grace—regeneration by the sovereign grace of God—justification by the imputed righteousness of Christ—sanctification progressive under the guidance of the eternal spirit, and producing holiness of heart and life—the certain perseverance of all the saints of God to eternal glory—the resurrection of the dead and eternal judgment. He, however, held these sentiments as being in perfect harmony with the full and free proclamation of the gospel to every creature, and with the obligations resting upon all who hear the Gospel, to repent of their sins and embrace its rich and ample provisions. Firmly did he advocate the right of private judgment, calling upon all to examine for themselves the Holy Scriptures of the Old and New Testament, as constituting the only rule of faith and practice, and as the book that will judge us at the last day. In the advocacy of these sentiments, both in public and in private, he was bold, zealous and persevering; but he at the same time cherished towards the pious of every name who differed from him, Christian love and good will.

To what appeared to him as the truth and as the path of duty he adhered with unwavering fidelity. Many incidents in his life illustrate this trait in his character, but let the following suffice. In middle life he was induced by the earnest solicitations of his numerous friends in the County of Westmorland, to accept a seat in the Provincial Legislature, as a member for that County, and was returned by a large majority. At that time the Government of the country was entirely in the hands of the high Tory party,—those who believed most firmly in the doctrine of “vested rights,” and in the right of the “select few” to govern the many. To dissent from the Church-and-State notions of that day was, in the judgment of some, treason against the laws of the land. When Mr. Crandall appeared in the Legislature, he found himself surrounded by men of this type; but he had resolved upon a straightforward, manly course. Hence whenever a question came up implicating the rights of the people, Mr. Crandall stood up as the bold and uncompromising advocate of equal rights. This very soon subjected him to a severe trial. He, of course, had no idea, when he entered political life, of abandoning the ministry, and hence he continued to preach the Gospel as usual. When in Fredericton, he preached regularly for the Baptist Church in that place, and they were much edified by his ministrations. This fact was known to the Government, and as Mr. Crandall had taken a stand in the House in favour of popular rights, to the

great annoyance of the men in high places, they determined by a marvellous expedient to get rid of him. Hence in their sovereignty they decreed\* that no avowed preacher of the gospel should have a seat in the Legislature. Mr. Crandall and his many friends felt that the decree was arbitrary and unjust, but they had no alternative but to submit. Then came the question of duty. Should he pursue the labours of political life, share in its emoluments and honours, and abandon the Christian ministry? or would he abandon the former and cleave to the latter? This question he was not long in deciding. Like Moses, he esteemed the reproach of Christ greater riches than all earthly treasures. The matter came up for discussion, and he was given to understand that if he preached in Fredericton as usual on the Sabbath, he would be dismissed from the Legislature early in the week. Sabbath morning came, and he was found in his place in the sacred desk, declaring with more than usual energy and power the unsearchable riches of Christ, and exclaiming with an Apostle,—“God forbid that I should glory save in the cross of the Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.” As was expected, early in the week an order passed the Government, forbidding him to occupy his seat as a representative of the people. Accordingly he left, feeling that it was better to obey God than man. Such, however, was his influence in the County of Westmorland, that for many years after this event, no man could

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\* The following Act was passed by the Legislature of New Brunswick, 11th March, 1818:—

*An Act to exclude certain descriptions of persons from serving as Representatives in the General Assembly. 58th George III., Chapter 24.*

Whereas, It is expedient that persons who are engaged as spiritual guides and teachers in the profession of religious faith and worship, should abstain as much as possible from secular affairs;—

*Be it therefore enacted, etc.*—1. From and after the passing of this Act, no person shall be capable of being elected a member to serve in Assembly, or of sitting and voting therein, who shall be a minister of the Church of England, or of the Church of Scotland, or a Minister, Priest, Ecclesiastic, or Teacher, under any other form or profession of religious faith or worship whatever.

2. This Act shall not be in force until His Majesty's Royal approbation be thereunto had and declared.

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NOTE.—This Act was confirmed, finally enacted, and ratified by an Order of the King in Council, dated the 6th of February, 1821, and was published and declared in the Province on the 12th of June, 1821. It has never been repealed.



succeed in a contested election in that County unless he had Mr. Crandall's interest on his side. This extensive influence was invariably in favour of civil and religious liberty, and the maintenance of equal privileges. For many years before his death he took no active part in politics; yet his sentiments were very generally known, and probably to him more than to any single individual, this Province stands indebted for the diffusion of correct sentiments regarding the matter of civil and religious liberty.

As might be expected, his influence in the denomination was very extensive. He took part in the formation of the first Baptist Association organized in these lower Provinces. This event occurred in Lower Granville, Nova Scotia, on the 24th of June, 1800. Mr. Crandall was then in the vigour of his youth, and preached on the occasion with great power. Strong as he was in faith at that time, he probably had not the remotest idea that he should live to see that infant Association extending its membership and ministry over the three Provinces, and ultimately becoming sufficiently large to form five Associations, and the smallest of the number four times as large as the one then organized. But so it was; and to this remarkable increase, he, with the Divine blessing, contributed in an abundant measure.

Fifty years from the date of the first Association, Fathers Crandall and E. Manning met at an Association held at Nictaux; and these veterans of the Cross both preached in their turn to the assembled multitude. The effect of their ministrations was overpowering. Many felt that they were hearing them both for the last time; and so it proved to be. At the close of the session, they took their leave of each other, expecting not to meet again until they should meet at the great association above. The sight was deeply affecting. They wept, embraced each other, and rejoiced together in the prospect of speedy re-union in the skies. They had entered the field of conflict about the same time, had fought many a hard battle with the principalities and powers of evil, and had witnessed on all hands the mighty triumphs of that Gospel which had been committed to their trust; and now that they contemplated the moment as drawing nigh when they should exchange the helmet and the sword and the breastplate for laurels of victory at God's right hand, and for crowns of glory studded with many precious gems,—is it any matter of marvel that they should be deeply moved in the retrospect of the past, and the opening prospect of the future?

At all our denominational gatherings, Father Crandall filled a distinguished place, being frequently chosen, especially in younger

life, to preside, and always expected, when present, to preach. When the New Brunswick Baptist Education Society was formed, he was elected its President. This was in 1836, and by the unanimous wish of his brethren, he continued to fill this important office until removed by death.

His pastoral relations were extended, and somewhat peculiar. Having been so extensively blessed in the Counties of Westmorland and Albert, he seemed to feel that he was called to exercise a special oversight over all the Churches in that extensive district. Hence he was at one time the pastor at Salisbury, then at Sackville, then at Moncton, then at Hillsborough, then at Coverdale, and then back again at Salisbury. If he had confined his pastoral labours more to one given point, and satisfied himself with simply visiting the Churches in the other sections and enquiring after their welfare, it probably would have been better for him and for the cause in which he was engaged. The tendency was, though not so designed by him, to unsettle younger pastors, and to induce in the people the love of change. The fact is that steady pastoral guidance, in connection with an individual Church, was not his *forte*. His mission was more in the direction of evangelization, and of an extended proclamation of the gospel of peace; and hence his love for itinerancy, and his success in winning souls to Christ.

As a preacher, he was very effective. His appearance in the pulpit was calm, dignified, and impressive; his voice commanding, and his intonations at times peculiarly touching. His topic was generally Christ, and Him crucified. To whatever branch of the great system of truth he turned his attention, he generally found his way to the Cross, as the great central point in the Christian economy. To him, Christ was the Alpha and Omega of salvation; hence he loved to proclaim Him in His Divine original, in His complex character as the God-man, in the infinitude of His love, in the purity of His obedience, in the agonies of His death and passion, in the all-sufficiency of His atonement, in the power of His resurrection, in the glory of His ascension, and in the prevalency of His intercession before the Throne above. As he expatiated upon these sublime and soul-stirring features in the great Mystery of godliness, his lips not unfrequently seemed as if touched with a live coal from God's burning altar. The effect of his ministry, under such circumstances, was thrilling and impressive beyond the power of language to express. It was this unction from the Holy One doubtless, that gave him such power over human hearts.

It is worthy of remark, that while Father Crandall was thus honoured by his brethren, and blessed by God in the salvation of souls and in the extension of Zion, he was habitually impressed with a sense of his own unworthiness to enjoy such distinguished favour. He felt that in himself all was imperfect, and that his proper place was that of an humble suppliant at the foot of the Cross.

By his first wife, Mr. Crandall had three sons and three daughters. His son David was long a successful preacher of the Gospel.

His first wife having been removed from him by death, Father Crandall married Miss Martha Hopper, of Sackville, by whom he had five sons and three daughters.

On the 20th of February, 1858, he died, quietly, peacefully and triumphantly. Notwithstanding he was in his eighty-seventh year, he nevertheless died with his armour on. His was the death of a truly Christian hero. Only six weeks before he died, he preached the Gospel to the people, supported by two of his deacons, and took his leave of his affectionate and weeping Church; and during his last illness, though his sufferings were at times severe, yet he staggered not at the promise through unbelief, but was strong in faith, giving glory to God. Sensible to the very last, he met the King of terrors with perfect composure, and feeling that death was doing its work, he closed his eyes and his mouth, and died without a struggle.

Thus old and full of years, his sun went down without a cloud, leaving a dazzling splendour in its train. He had indeed fought the good fight, finished his course and kept the faith, and for him the crown of righteousness was in reserve. Of all the messages which his protracted ministry and his entire history addresses to man, none speaks in louder or more touching tones than that calm and peaceful death. It tells us how a Christian warrior can die with glory in his view.

#### JAMES INNIS.

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Rev. Charles Tupper, D. D., in his "Autobiographical Sketch," says, "I proceeded to Norton, and held meetings there. On the 17th of August, 1817, I visited the late Elder James Innis. He was evidently on the confines of eternity. It was cheering to see with what serenity and joyfulness he was passing over the swellings of Jordan,—desirous to depart and be with Christ; and yet calmly and resignedly waiting for his release from present sufferings. On my



being introduced to him as one who had recently entered on the work of the gospel ministry, he expressed much consolation at the thought that while he was called to close his ministerial labours, others were being sent into the field. At our parting he uttered a fervent prayer and strong hope that God would abundantly bless my efforts for the salvation of my fellow-men, and that the cause of Christ might greatly prosper in our land.

“Elder Innis had not enjoyed the advantages of literary culture, and he was not considered a polished workman. He was, however, regarded as a faithful and useful labourer in the Lord’s vineyard. It was related to me that at the commencement of his public labours, some persons of another denomination opposed him in the presence of the assembled congregation, alleging that he was an illiterate man, incapable of expounding the scriptures, &c. He waited patiently in silence till they ceased speaking, and then asked them if they had not any thing more to say against him. On being answered in the negative, he replied, ‘O! I could have said a great deal more against myself.’ Having thus quietly taken the wind out of the sails of his opposers, he proceeded with the exercises without further interruption.

“Elder D. Harris, who passed through Norton a few days after me, attended the funeral of the good man, in whom was verified the statement of Solomon, ‘The righteous hath hope in his death.’”

Mr. Innis had been a British soldier, and came to this country after the American Revolution. He was among the first ministers, if not the first, who preached the Gospel in St. Martins, and his ministry was blessed to the conversion of souls.

In Benedict’s “History of the Baptists in America,” published in 1813, a circumstance in the life of this good man is mentioned which illustrates the state of things in this country at the beginning of the century. He says:—

“In New Brunswick, although there is a general toleration for dissenters, yet there is an old law which prohibits all dissenters, except Presbyterians, from doing many things, and among the rest from performing the ceremony of marriage and preaching without the Governor’s license. \* \* \* \* Some time ago an old Baptist minister by the name of Innis presumed to marry a couple who lived forty miles from where any Episcopal clergyman resided. For this act he was complained of, and thrown into prison, where he lay, I believe, more than a year; but he is now out on bail, and the brethren, I am informed, are about to petition for a repeal of the

law. The fine for this transgression is not less than fifty and not more than a hundred pounds."

It is pleasing to know that the oppressive law referred to was repealed some forty years ago, in consequence of an agitation on the part mainly of the Baptist and Methodist bodies, who united in a determined effort to secure equal rights for all.

### ELIJAH ESTABROOKS.

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A biographical sketch of this excellent man, one of the early associates of the Fathers, is contained in the "Baptist Missionary Magazine" of April, 1829, which, it is presumed, was written by its editor, Rev. Charles Tupper. From this it appears that Mr. Estabrooks was born in Haverhill, Mass., in the month of May, 1756.

His parents belonged to the Church of England, and educated him conformably to the sentiments of that denomination. When he was about seven years of age, they moved to Halifax, N. S., taking their family with them. They thence removed to Horton, and subsequently, about 1768, to St. John, N. B. After a residence of some years in that city, they settled in Waterboro, on the River St. John. This was in the spring of 1777.

The attention of Mr. Estabrooks was first seriously called to the subject of his soul's salvation in June, 1778. He was led to a discovery of his ruined state as a guilty and polluted sinner, by hearing the Rev. Mr. Freeman, who was passing through the country, preach from John 8: 36,—“If the Son therefore shall make you free, ye shall be free indeed.” The impression made on his mind was deep and permanent. In the month of August following, he obtained a hope in Christ,—a good hope through grace, as his subsequent deportment evinced.

About this time, Mr. Henry Alline visited Waterboro, and formed a Church on Congregational, or as they were usually termed, “New-light” principles. In September of the same year, Mr. Estabrooks became a member of this society.

He was much esteemed for his exemplary piety, and it soon became manifest that he possessed gifts for public usefulness. After a few years, he commenced preaching, and laboured with general acceptance.

About the commencement of the year 1800, while Mr. Estabrooks

was preaching on Rev. 3: 20, and endeavouring to uphold the views which he then entertained, his mind was seriously exercised with doubts as to the correctness of some of his sentiments. He was sensible they had been adopted without a due examination of the scriptures. He proceeded therefore to a prayerful and attentive investigation. This terminated in a full conviction that salvation is wholly of grace, proceeding from the eternal purpose of Jehovah. On pursuing a similar inquiry relative to the ordinances of the Gospel, he came to the conclusion that the immersion of a professed believer in Christ was the only scriptural baptism. Having embraced these sentiments, he did not hesitate to make a public avowal of them; and in the month of May, 1800, he was baptized in the River St. John, by Elder Joseph Crandall.

Several persons followed his example, and a small Baptist Church was constituted in Waterboro. Mr. Estabrooks laboured with them in word and doctrine, and his exertions were attended with success. Under these circumstances a council was called, and he was ordained their pastor, according to the usages of the Baptist denomination, on the 15th of September, 1800.

He proceeded in his "work of faith and labour of love" with much diligence, activity and success. He enjoyed the peculiar satisfaction of seeing the borders of Zion enlarging under his ministry, by the accession of numerous converts, who joyfully followed their Redeemer, and dwelt together in unity. The consistency of his life gave weight to his instructions and admonitions, and, under the Divine blessing, rendered them highly useful.

In 1812, Elder Estabrooks was privileged to experience the fulfilment of that scripture, "In due season we shall reap, if we faint not." Having faithfully toiled through a period of darkness and discouragement, he now saw, with inexpressible delight, his labours attended with remarkable success. Large crowds of solemn and attentive hearers flocked to hear the good news, and listened to the messages of mercy with the deepest interest. The word was rendered effectual in the conversion of many, and the Church was greatly enlarged. In the month of November, their venerable pastor had the satisfaction of leading forward in the ordinance of baptism fifty-three disciples, besides others before and after.

He continued to labour in the Gospel for many years, both in Waterboro and the adjoining settlements, with much zeal and usefulness, and without remuneration from his people. He supported himself and his family by his own industry.



Mr. Estabrooks was held in universal esteem by persons of all denominations and all descriptions. The following anecdote is illustrative of this fact. A certain man, of an eccentric turn of mind, was diverting the company in a steamboat on the River St. John, with strictures on hypocrisy and severe censures against professors of religion. Having proceeded far in condemning them without exception, as hypocrites, he suddenly paused, and exclaimed, "I know one good man!—that is Elijah Estabrooks. When that man dies, he will go to heaven."

Not long before the close of his life, Mr. Estabrooks was remarkably exercised with fervent desires for the advancement of the cause of Christ in Waterboro and its vicinity. His beloved flock, with whom he had long laboured, was in a languid state; and many of the youth in that place were evidently on the broad road to destruction. He could not endure the thought of leaving the people of his charge in such a condition. He therefore besought the Lord, by earnest and persevering prayer, that he might see another revival of religion before his death. His prayers were graciously answered, to the joy of his heart. In the summer of 1824, quite an extensive reformation took place, and he had many fresh seals to his ministry. Numbers were baptized and added to the Church, among whom Mr. Estabrooks had the heartfelt satisfaction of seeing the most, if not all, of his children.

These displays of Divine power and grace so filled the mind of this venerable preacher with gratitude and joy, that he was sometimes quite at a loss for language to express the pleasing sensations that he experienced. He rejoiced, indeed, "with joy unspeakable and full of glory."

His last sickness commenced about the close of this revival. It was endured to the very close with remarkable fortitude, patience and resignation. That Gospel which he had preached to others with such eminent success, now proved a source of strong and unfailing consolation to his own soul. He could say, in reference to the gracious work which he had been spared to witness, as good old Simeon said, "Now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation."

In the early part of September, 1825, this faithful, beloved and eminently useful minister of the Gospel calmly and triumphantly committed his departing spirit into the hands of his Saviour.

## ENOCH TOWNER.

The name of Enoch Towner is not so widely known as the names of his compeers, partly for the reason that his labours were principally confined to particular sections of the country. From the best information at command, it appears that none of the Fathers had made any religious impression upon the people of the County of Digby, till it was visited by Mr. Towner, in 1797.

This sainted man of God, who had but recently been brought under the saving influence of evangelical principles, during a revival in Lower Granville, through the instrumentality of Fathers James Manning and Joseph Dimock, felt a necessity laid upon him to preach the Gospel; and his first itinerating excursion was made into the County of Digby. Elder Towner had been a soldier in the revolutionary war, serving in the capacity of a sergeant. Physically, he was an athletic, handsome man, and mentally, his powers, which had not been improved by educational advantages, were of no common order. He had scarcely, however, experienced the blessings of salvation in his own soul, when he was impelled by an unconquerable desire to proclaim the doctrine of human redemption to others. Thus exercised in spirit, he wandered through the County of Digby, preaching Jesus. He was then unordained, and perhaps unlicensed by the Church. Nevertheless, as he had been dedicated and set apart to the ministry by the imposition of a mightier hand than that of man, and with higher credentials than the visible Church can give, his labours were not in vain.

He did not, like most of the Fathers, commence his ministry in the freshness of his youth; for he was far advanced in life when he was led to the Saviour.

In 1797, when he first visited the County of Digby, there was probably not a Baptist in it, and few persons indeed that had heartily embraced an evangelical view of the Christian religion. At that time there was not a dissenting meeting-house in the County, and the population was small and scattered. Under these inauspicious and discouraging circumstances, he went there a stranger. His labours were principally among Episcopalians, and his meetings were held in private dwellings. Many were solemnly impressed while they listened to the word preached, and souls were converted. Elder Towner, of course, was exposed, as were the other Fathers, to every species of obloquy and defamation from the enemies of the truth.

The doctrines he preached were maliciously misrepresented—his motives maligned—and his character calumniated. His converts too were foully stigmatized, and all manner of slanderous reports were circulated to their prejudice. Converts, nevertheless, were multiplied; and whithersoever he went, journeying from settlement to settlement, the work of the Lord prospered.

In 1799, those who had been led to the cross by his instrumentality, longed for New Testament ordinances and church organization. Elder Towner was not yet ordained, and the converts were scattered over a large extent of country. In this exigency, it was determined that some of the leading brethren should visit Lower Granville, and there obtain advice and assistance from Father James Manning, who resided there, and was the pastor of a flourishing Baptist Church.

Accordingly seven brethren, (John Roop of Digby, Benjamin Sabeau, David Shook, and Willoughby Sabeau of Sissiboo, and Peter Harris, Morris Peters, and Martin Blackford of Digby Neck), proceeded to Granville, and were there formally organized into a Baptist Church, as were the disciples in apostolic times at Antioch. In that year, there was a meeting of the Fathers in Lower Granville, to consider the propriety of forming the Churches into an Association. At that meeting, Enoch Towner was ordained as the pastor of the Sissiboo Church, consisting of the seven brethren already named.

On the church book, kept by Elder Towner, it is recorded that on the 29th of October of that year, he married Lewis Titus to Olive Blakely. The next record of his performing the marriage ceremony was on the 14th of June, 1800. The parties united were Jacob Cornwall and Sarah Titus. This last named marriage gave Father Towner no small amount of trouble, from which he was legally extricated at a considerable pecuniary expense.

The Episcopal clergyman at Digby, conceiving that he had a prescriptive right to marry all the *Protestants*, at least, in the County, instigated the Bishop of Nova Scotia to prosecute Father Towner for daring to perform the rite of matrimony. While the Attorney General, *ex-officio*, was counsel for the prosecution, the late Hon. Simon Bradstreet Robie was employed in behalf of the defendant. Father Burton, who was then a Baptist minister in Halifax, interested himself in behalf of his rural brother, and was greatly instrumental in effecting a favourable result of the vexatious matter. The parties, however, were cited before the court in Halifax,—counsel on both sides were heard,—witnesses were examined,—and a decision adverse to the prosecution was



given. Thus this assumed clerical monopoly of marriage was judicially invalidated.

For seven successive years, Elder Towner laboured with the Sissiboo Church (the only Baptist Church then in the County); and during that period, the Spirit of God gave efficiency to his labours. Multitudes were converted, and became "living stones" in the spiritual temple of God. His circuit extended over the whole Township, which is almost fifty miles in length. If he held a conference meeting in Sissiboo (now called Weymouth), Deacon Roop was sure to be seen wending his way thither from Digby, a distance of twenty miles. Brethren, too, from Westport, Long Island, and Digby Neck, were equally punctual; and notwithstanding the sea was sometimes rough, the winds adverse and boisterous, and their boats small, at the peril of their lives they often crossed St. Mary's Bay, to fill their places in the house of God.

During this period, Father Towner would perhaps on the Sabbath preach in the vicinity of Digby,—the next day, it might be, he would address a meeting at Gulliver's Hole,—the next at Sandy Cove,—and thus, in different localities during every day in the week, preach Jesus to the destitute; and on the ensuing Sabbath, forty miles from Digby, would hold religious services at Westport.

In 1806, Elder Towner visited Argyle, Yarmouth County, where his labours were succeeded by a mighty revival. He, under the circumstances, deemed it to be his duty to remove thither with his family, and there take the pastoral charge of the newly organized Church, which had been called into existence through his instrumentality. This removal left the County of Digby destitute of all ministerial labour in connexion with Baptist interests.

The Rev. Peter Crandall, who, for several years had been successfully itinerating in various parts of the Provinces, visited the Sissiboo Church. The brethren hailed his coming with joy, and the preaching was accompanied with Divine power. While the revival was in progress, Father James Manning and Elder Towner visited Sissiboo, rejoicing with Elder Crandall, and assisting him in the work of the Lord. All parts of the County where Baptists were located, were affected by it.

While this bright day of grace and power was shedding its sunshine upon that section of the land, the Churches at Westport and on Digby Neck were organized. In 1816, Elder Towner, who had resided in Argyle ten years, again became pastor of the Sissiboo Church. He remained there until 1825, when he moved to Westport,

where he died in June, 1828. His remains were conveyed back to Weymouth, to be interred near the meeting-house whose walls had often echoed to his voice as he told the story of Calvary. A neat monumental tomb-stone, bearing an appropriate inscription, marks the spot where his dust reposes. This memento was reared by his brethren, who loved him in life, and wept over his grave when he died.

### JAMES MUNRO.

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An interesting memoir of this beloved servant of the Lord appeared in successive issues of the "Christian Messenger" in 1838, from the pen of the late Rev. Joseph Dimock, his intimate friend and fellow-worker in the service of the Master. The writer says that James Munro was born in Morayshire, Scotland, October 20th, 1783. As he grew in years, he learned from his father the art of ship-building. His parents were godly persons, and their religious instructions and pious example exerted a most healthful influence upon the mind of their son. When quite young he became deeply impressed with his sinfulness and often cried to God for pardoning mercy.

He came to Chester, N. S., September 20, 1803,—being then twenty years of age. He was regarded by his new acquaintances as a Scotch youth well trained; his mind in fact seemed elevated above the common order.

His biographer says, "After some time, he became much alarmed from a view of himself as a sinner by nature and practice. A gracious work of God was in progress at the time in Chester and Lunenburg. Mr. Munro was at work at his trade; but so great was his distress that he could take no comfort. He lost all wish for so-called youthful pleasures: time was receding—eternity was rolling on—and his soul was not saved. He had often felt an inward complacency in looking at his moral life as superior to others; but now he was deeply humbled and covered with shame before God. In this state of mind he left Indian Point and came to see some Christian friends in Chester. He often subsequently pointed to a certain spot where he bowed his knees, in the time of his greatest dejection of soul and most fearful apprehension of the future judgment, as the place where he obtained a manifestation of the Divine favour,—where the burden of his sins was removed from his mind, and where his soul was filled with peace in believing. Christ now became precious to his soul,

and in Him he felt that he possessed all that was needful to make him happy for time and for eternity. This took place in 1806.

After his conversion to the Saviour, he soon became anxious on the subject of baptism; but still thought himself able to combat any of the Baptists on that matter, until he attended a baptism where the administrator, among other remarks, quoted the passage of scripture, 'Full well ye make the commandments of God of none effect by your tradition.' These words fell with such weight on his mind, together with the solemnity which attended the administration of the ordinance, that he was often heard to say afterwards, 'I went down to the water a Presbyterian, but came away a Baptist.' Soon after this he went to the United States; and was baptized by Rev. Mr. Williams, of New York City, and joined his Church. He shortly afterwards returned to Nova Scotia; and at Chester he was married, June 6th, 1808, to Miss Hannah Fitch, grand-daughter of Rev. John Secomb, of that place, by whom he had two children, a son and a daughter.

His mind had been deeply impressed with the thought that it was his duty to preach the Gospel to a lost world; and at length while living in Halifax and working diligently at his trade, he was requested by Rev. John Burton, to unite with William Elder and John Masters in keeping up the meetings in his Church during his absence on a contemplated visit to the United States. But Mr. Munro was not fully satisfied of his call to the ministry until June 1814, when, at an Association in Chester, he publicly declared his resolution to give himself to the great work. After having preached with acceptance for several years, he was publicly set apart to the work of an evangelist at Nictaux, June 28th, 1816.

In a letter to his wife, dated Rawdon, May 29th, 1819, he says:—

MY DEAR WIFE,—I am now sensible that I shall have to preach the Gospel while I live. I am more and more confirmed in my judgment in this. Indeed it was not a hasty movement with me. I never began to speak until I could not any longer be silent. God knows this is true; though many times I would have been glad to be silent, yet I dare not. The thought of the judgment day, and how I should account to God for my disobedience, pressed with great weight on my mind. I expect I shall have to try to preach the Gospel while I live, notwithstanding the great fatigue of body and the many anxieties of mind it causes me. Of all others, the separation from my dear family seems the most insufferable. To be separated from the companion of my youth and my dear children is more than I can sometimes bear with composure; but the pressing wants of the people, in regard to spiritual instruction, urge me to the performance of ministerial labour; and I cannot resist. Last Lord's Day I



baptized J. J. and wife in North River; and yesterday J. H. in Rawdon. It was a great comfort to me to find that the Lord had made me the means of opening the eyes of the latter to see his need, and afterward of pointing him to the Saviour. This encourages me to go on. Though many trials are in the way, yet if I may be instrumental in advancing the Lord's Kingdom in any degree, it will be an ample compensation. Last Lord's Day was a solemn day. Many people assembled. I hope the seed sown will be seen in a future day. I have only to say, I hope you will consider whose I am and whom I serve. Farewell, my dear wife. Pray for me, and for the children, and for the prosperity of Zion. "They shall prosper that love her." Believe me to be

Your affectionate husband,

JAS. MUNRO.

This letter, as will be seen, breathes the spirit of true self-sacrifice for Christ and for the salvation of precious souls. However dear home, wife, children, the progress of Christ's kingdom was still dearer; and the King of Zion, cost what it might, must be obeyed.

In 1819, Mr. Munro accepted the pastorate of the Baptist Church at Onslow, N. S. Here Henry Alline and several of the Fathers of the denomination had laboured at different periods with considerable success; and here Rev. John Payzant had formed a Church of seven members upon the mixed communion plan. But this had soon lost its visibility, and under the ministry of Rev. Nathan Cleaveland a Baptist Church had been organized in 1809.

After Mr. Munro took charge, he had some trouble for a time with unworthy members; but they were removed, and the Church went forward in harmony. He was just the man for the position. The Church was in the midst of an intelligent Presbyterian community; and Mr. Munro, having been educated in that faith, knew exactly how to deal with the Presbyterian mind. Converts were added slowly, but steadily. The preaching of the new pastor was addressed not so much to the feelings as to the understanding and conscience; and the plain gospel teachings of the pulpit were applied to the hearers by the potent influence of an honest and pure life. The result was a gradual increase of intelligent members, who were prepared to sustain their loved pastor in the prosecution of the great work he had in charge. So that, notwithstanding Mr. Munro's pastorate was never attended with any very remarkable revival manifestations, it was regarded upon the whole as highly successful. In fact it could not be otherwise; for his ministry was a most lucid unfolding of the doctrines and precepts of the Gospel of Christ, applied to the conscience with much spiritual point and power.

He had great decision of character. At an Association in 1828,

Father Munro presided; and a brother who had become alienated, attempted in a very determined spirit to force his troubles into the Association. But the Moderator rose up in the dignity of his position, and commanded the excited man to sit down, and the latter, to his great mortification, had to obey.

At an Association held at Bridgetown in 1833, Elder Munro was present. At the opening service some one was expected to preach. Mr. M. being asked to do so, at first hesitated, but finally yielded. He commenced by saying, "My brethren have kindly expressed a wish that I should preach; but I hesitated to comply, because I felt that I was not prepared. May God forgive me for ever feeling myself unprepared, at a moment's warning, to preach His gospel!" He proceeded and preached a most excellent and forcible sermon. While graphically portraying the deep depravity of the human heart, he exclaimed in a style powerfully impressive, "I would rather that all the devils in hell should be let loose upon me than my own conscience."

In addition to his pastoral work, he performed several missionary excursions, which were productive of much good. During one of these missionary tours he organized a Baptist Church in Economy. In his journal, bearing date October 2, 1828, he says, "On Lord's day, September 21st, I baptized four persons, after which I preached to a large and solemn assembly. As the individuals who had yielded obedience to one of the special commands of Christ were desirous to fulfil the other also, it appeared proper to form them into a Church. Accordingly a Baptist Church was constituted upon the principles of the Association, consisting of the seven whom I had baptized, with three persons resident in Five Islands who had been previously immersed, and one who had a certificate from the Church in Cornwallis,—in all eleven members. The Lord's Supper was then administered. The exercises of the day were deeply solemn, and the season was truly delightful. The prospects in that place are truly encouraging."

In the summer and autumn of 1833, Elder Munro made an extensive missionary tour. Commencing at Yarmouth, and coming up to Sissiboo (now Weymouth), he attended the ordination of the late Rev. Charles Randall, and by the urgent request of the council, preached on the occasion. The author was present, and distinctly remembers that the sermon was peculiarly appropriate and impressive. Mr. Munro then proceeded on his journey to Briar Island, Long Island, and Digby Neck, where he preached the word with power.

Having finished his mission there, he left for Sissiboo in a small sail boat, containing three men and four women, under the guidance of Brother Joseph Bancroft. But while on their way, the wind blew, the sea became very rough, and suddenly the mast and sail of their frail bark went overboard. It was then found they could not make Sissiboo, so they ran for Clare. When they drew near the shore, the surf beat with such violence that they were in imminent peril. But some Frenchmen kindly came to their relief, and so they "all got safe to land."

It was understood that these missionary efforts were not to interfere with the union between the pastor and his flock, the Church submitting cheerfully to the absence of its pastor for a portion of the time, that the destitute might share in the good influence of his gifts and graces.

In June, 1838, he took leave of his beloved people and went, as their representative, to the Association in Chester. On his arrival he conversed freely with his brethren on the nature of Christian faith. He said, "Many persons talk a great deal about faith, and I too have talked and preached about it. But I question whether I myself live by faith." He also said he had a great desire to preach before the breaking up of the Association. Arrangements were made for him to do so, but on that very day he was seized with an illness which terminated fatally.

The last time he addressed the public was on the Lord's day preceding. The writer remembers with what spiritual unction he delivered his last message. "I love," said he, "the pure gospel. I always love to hear the gospel preached as a glorious whole in its adaptation to the purposes for which it was intended." Then, as if conscious that he was speaking for the last time, he added with marked emphasis, "Poor sinners, I want to tell you that there is suitable provision for you; the gospel table is spread and amply furnished; and I would say, 'Come, for all things are ready.'"

On returning to his lodgings he gradually grew worse. His family physician, Dr. Lynds, who had accompanied him, administered the usual remedies; but as these did not produce the desired result, Dr. Kearney was called in to consult. All, however, was unavailing. His attendants saw that his days were numbered, and informed him that such was their apprehension. He received the statement with composure, and said, "Thirty-three years ago I landed in Chester, a stranger in a strange land. Here the Lord showed me that I was a sinner; and here He revealed Himself to me as my Saviour. About



two years later I was baptized, and I have been trying to preach the gospel for more than thirty years. I believe what I have preached is the truth, and I can now rest upon it; and I know and feel that He, who hath taken care of me through so many years, will not forsake me at the last."

As he was passing through the dark valley, he said, "I am calm—I am resigned to the Divine will." He added, "Tell my wife to trust in the name of the Lord. He has been a faithful friend to me, and He will never forsake those that trust in Him."

His remains were interred on the 4th of July in the burying-ground at Chester; and an appropriate sermon was preached on the occasion by his faithful friend and brother in the Lord, Rev. Joseph Dimock, from the passage, "Mark the perfect man and behold the upright, for the end of that man is peace." On the Lord's day succeeding, Father Dimock preached from the same passage in Onslow to his bereaved family and Church.

Thus fell this faithful warrior in the great scriptural battle-field, with his armour on, and in heart exclaiming, "Thanks be unto God, who giveth us the victory, through our Lord and Saviour Jesus Christ."

At this period, the writer presided over the Baptist Church at Nictaux, and on Sunday, July 22nd, improved the death of Father Munro, in the presence of a large congregation, from the passage, "Know ye not that there is a prince and a great man fallen this day in Israel?"

After the sermon the Church unanimously passed the following resolution: viz.

"*Resolved*, That although this Church does not deem it necessary on ordinary occasions to express by a formal vote their sorrow at the removal of the faithful from the earth, yet they believe that there are times when such a token of sympathy and estimation of character is not only allowable but highly proper. That they consider the recent death of the late Rev. James Munro of Onslow to be one of those events which call for such an expression of their feelings; inasmuch as his vigour of intellect, his scriptural views of Divine truth, his deep piety, his ministerial faithfulness and his ardent zeal for the advancement of Christ's kingdom, as well as his firmness and decision of character, rendered him a highly valuable member of the Association, a blessing to the denomination at large in this Province, and an ornament to the community in which he resided. And whereas a sermon appropriate to the melancholy occasion has this

day been preached by our pastor, the Church feel themselves called upon, in this solemn manner, to evince their sympathy for the bereaved family of their beloved and departed brother, for his mourning Church, and the community so long favoured with his religious and moral example as well as with his stated ministerial labours."

Nictaux, July, 1838.

### PETER CRANDALL.

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This useful minister of Christ was born in Rhode Island (then a British colony) in 1770.

When about five years of age, he removed with his father to Chester, N. S.

In early life he received religious impressions which finally resulted in his conversion, after which he was baptized by Rev. James Innis.

Constrained by love to Christ and the souls of men, he commenced preaching the gospel in the year 1800, and became a successful evangelist. He travelled extensively, and almost everywhere he went, the Lord blessed his labours.

In 1809, he visited the County of Digby, in which, for almost thirty years, he lived and preached the gospel.

The Church at Sissiboo, which had been raised up by the instrumentality of Elder Towner, was visited by Mr. Crandall. His message of salvation was attended by the Spirit's power, and a blessed religious revival, extending into various sections of the Township of Digby, was the result. About seventy converts were baptized at Westport and at Long Island. This revival was also mighty on Digby Neck, where a Church was organized the same year, of which the subject of this sketch became pastor.

Not long after this period, Elder Crandall (then a widower) was united in marriage to Miss Nancy Titus, a pious lady. His clerical labours were henceforth chiefly confined to Digby Neck, where multitudes were converted and added to the Church.

Not long after Elder Crandall became a resident of Digby Neck, he felt a strong desire to preach in the Town of Digby; and he was indeed the first Baptist minister that ever proclaimed the gospel there. He did so, however, in the face of opposition and violence. It was with much difficulty that he could procure a place in which to hold a meeting. Mrs. McDormand, a widow, friendly to religion, at length opened her dwelling-house, and invited him to preach

beneath her humble roof. But the meeting was disturbed by a riotous mob, who stoned the house and threatened the preacher with violence. In the midst of the lawless uproar, Andrew Snodgrass, Esq., a worthy magistrate, dispersed the rioters; and Mr. Crandall finished his religious service without further molestation.

Surviving brethren, who were then members of the Church, love to speak of revivals that transpired in 1812 and in 1818, when many were converted, baptized and added to the Church. In fact, during the twenty-nine years of Elder Crandall's pastorate of the Church, there were many seasons of God's refreshing and delivering power among the people. He had four preaching stations: viz., at Gulliver's Hole, Trout Cove, Sandy Cove, and Little River. These stations were miles apart. Sometimes a revival was confined to one of these localities, and at other times it was general, extending through all the settlements on Digby Neck.

A delightful revival occurred at Trout Cove in the year 1832. It was first discernible at a prayer-meeting on the Sabbath, while Elder Crandall was away, preaching at Little River. When the brethren met for prayer at Trout Cove, in the absence of the pastor, Deacon Jacob Cornwall, who had been a pillar in the Church from its organization, usually took the lead in devotional worship. On the Sabbath referred to, when the congregation met in the little school-house, the deacon, in one respect, found himself alone; for none of his praying brethren were present. In such an emergency he was sorely tried. The people were assembled, and among them all there was none, save himself, to raise his voice at a throne of grace. He was constitutionally diffident, and his gifts seemed exceedingly small in his own eyes. The congregation, however, were there; and to dismiss them without worship was not to be thought of. If ever the deacon was humbled and overpowered by a subduing sense of his own weakness and unworthiness it was then. He was as nothing in his own esteem. He knelt, however,—his voice was lifted in prayer—faith was given—the spirit of supplication was imparted—his soul was enlarged—and he caught a ravishing glimpse of the hills whence cometh the help of God's people. When he rose from his knees, the whole congregation was solemnized, and many, especially the young, were in tears. This was the first indication of an interesting revival, which added fifteen to the Church, out of a very small community.

In 1836, the Church of which Mr. Crandall was pastor had so increased, and the members were so scattered, that division was



considered advisable. Accordingly, in that year, the members who were resident at Sandy Cove and Little River took their dismissal, and were organized into the Second Digby Neck Church. At this period of Elder Crandall's useful life, his retrospection of his labours must have been a source of joy and gratitude to God. Twenty-seven years before, he had come to that part of the country, where there were few genuine disciples of Jesus Christ; and now he was the Diocesan of two flourishing Churches, and might, in addressing the Lord, use the language of the patriarch Jacob:—"I am not worthy of the least of all the mercies, and of all the truth, which 'Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

In the following year, he received a startling intimation that a fatal disease was preying upon his physical organization. It was too plain to himself, as well as to others, that his earthly work was nearly done. For years he had been slightly affected with a disease, which at length was producing intense pain and consequent weakness. At this trying period, while his whole system at times was writhing in agony, his soul was staid upon God. Though the shadow of death, like an invisible spirit, hovered around his bed, faith illuminated the scene, and disarmed "the last enemy" of its sting. The king of terrors was there; but he was calmly viewed by the expiring man of God. He talked freely to all visitors who stood by his bedside. God's everlasting love to sinners still employed his tongue. Viewing the grave, of which he was shortly to become a mouldering tenant, he spoke, in the spirit of joy and triumph, of the resurrection. If the valley of death be a dark passage, to him it was brightened by the promises of God.

"In all my life," said the dying saint, "I can see the leadings of Divine Providence. At eight years of age God was with me, convincing me that I was a sinner—at twenty-two He revealed His Son in my heart, the hope of glory—at thirty His hand was upon me to preach the gospel; He has been with me in my sickness—He is filling my soul with His love now. O, blessed be His name! and as it respects the future, I have no doubt."

Such expressions as these he continued to make, in feeble and broken whispers, until April 2nd, 1838, when he ceased to breathe.

JOHN CRAIG.

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Elder John Craig was a native of the City of Dublin, in Ireland, where, in his early days, he first received his religious impressions; shortly after which he left the land of his nativity and emigrated to America, followed by the goodness and mercy of God. At a general outpouring of the spirit from on high, in the State of Maryland, then a British Province, he obtained the blessed assurance of his sins forgiven, and his peace sealed with God. He often spoke of the happy seasons he enjoyed among the Methodists in that country, where he became forward in striving to promote the cause of Christ.

Shortly after his happy conversion to God, the revolutionary disturbance commenced between England and America, which threw the place into a state of excitement; and when the British troops came to America, so loyal was he to the British Government, that he volunteered in His Majesty's service, and continued to serve until the end of the war. He often stated that, although mingled with the wicked and profane whilst among the soldiers, yet he often found great consolation in making his supplications to God.

After the peace was concluded between England and America, his loyalty to the British Government induced him to leave the United States and seek a residence in the wilds of Nova Scotia, where he arrived about the year 1784. Shortly after, sensible of his call to the ministry, he entered the vineyard of the Lord. Commencing at Horton and Cornwallis, and travelling with a friend of his, he at length came down the south shores of the Province, to Shelburne and Ragged Islands, which were at that time in a state of obscurity in respect to spiritual religion. After some short time he married at the latter place and settled in the Town of Shelburne, where he lived a few years, and then returned to Ragged Islands. There were then but a few settlers scattered along the shores,—little or no improvement in the way of agriculture,—and no roads leading from one settlement to the other. Thus the people, having emigrated from other countries where they had been accustomed to religious worship, now found themselves deprived of one of their dearest privileges; and like the children of Israel, sometimes sat down and wept when they remembered Zion. Thankful to hear of a preacher coming to settle amongst them, they strove to encourage him by contributing to his temporal wants as far as their limited circumstances would permit. Mr. Craig settled on a piece of uncultivated

land, where he laboured through the week for the support of his family, in aid of the subscriptions he received from the people, which were but small; and on the Sabbath days he preached to the people, sometimes in one settlement and sometimes in another. After some few years it pleased the Lord to bless his labours in the conversion of a few precious souls. Encouraged by seeing such a work commence, he wrote for the Rev. John Burton of Halifax, to pay him a visit. He did so and baptized the converts. Some few years after, they were visited again by Mr. Burton, who then baptized a number more, ordained Mr. Craig as a Baptist preacher, organized a small Church, and left them in his charge. Thus a Church arose out of the wilderness under Mr. Craig's labours at the Ragged Islands, and the Lord blessed his ministry. He continued preaching there until about the year 1832, when, persuaded by some of his family who were settled in the United States, he removed to Connecticut, where he lived two years.

He then returned to his former residence in Nova Scotia. But now age and infirmity had disabled him from preaching and confined him to his house, where he patiently waited for his change to come. Although enfeebled by age, his inward man appeared to be renewed day by day. He patiently endured until the 13th of December, 1737, when, in the 88th year of his age, it pleased his Heavenly Father to remove him from the trials of this world to the blessed abodes of eternal felicity. The last words he was heard to say, were

“ Reach down, reach down Thine arm of grace,  
 And cause me to ascend  
 Where congregations ne'er break up,  
 And Sabbaths never end.”

#### DAVID NUTTER.

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This good brother was another of the early associates of the Fathers in ministerial service. From his “Reminiscences” published in the “Christian Visitor” in 1855 and 1856, the author gathers the following facts.

His original home was Kidderminster, England, where Richard Baxter wrote and preached with such marvellous success. It is said that, when that great and good man commenced his gospel labours in Kidderminster, there was not a praying family in the place; when he closed them there was not a prayerless family in the town. Mr.



Nutter was trained in the Church of England; and was taught, as he tells us, to believe that, when he was “baptized” in infancy, he was made “a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” Upon this he rested quietly, supposing that all was well. As he grew to manhood, he rushed into all the gay pleasures and sinful amusements of the day. This course of life he continued, until one day he was induced, as a matter of curiosity, to attend a Baptist meeting, in a room about twelve by fourteen feet in size,—the only place open for Baptists at that time in that large and flourishing town. About forty persons were crowded into that little room. But instead of being amused as he had anticipated,—to his consternation, as the devotions went forward, his thoughts were turned to God—the soul—eternity. When the text was read,—“Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool,” the words penetrated his heart. As the preacher proceeded to unfold his subject, young Nutter was astonished, confounded and condemned. From this state of mind he obtained no relief until he found it in the precious words of the Apostle, “The blood of Jesus Christ His Son cleanseth from all sin.” From that time his peace flowed as a river. In the year 1813, he was baptized by Rev. Thomas Griffin.

The Church with which Mr. Nutter united soon discovered that he had gifts for the ministry, and called upon him to exercise them, first in conducting small meetings held in the surrounding villages, and ultimately before the Church. The pastor and Church were so fully satisfied with these early preaching efforts, that they gave him a formal license to go forth as a preacher of the Gospel of Christ.

From this time he was engaged regularly, on Lord’s day, in what is known in England as village preaching, attending to his secular business through the week. His ministry was much blessed,—souls were converted,—and in one of the villages a Church was organized, and a brick place of worship erected as the result of his labours.

In 1816 his pastor, Mr. Griffin, received an urgent invitation from some of his old friends to come to St. John, N. B. He decided to accept, and proposed that some of his young brethren should accompany him. Two young men acceded to the proposition: viz., David Nutter and Thomas Lockey. On their arrival in this country, Mr. Griffin became pastor of the Germain Street Baptist Church, St. John. But the two young men, who had brought their wives with them, had to provide a home for themselves. After some days of uncertainty and anxiety, Mr. Nutter and his wife had an opportunity

to go up the River with a gentleman, with whom they engaged themselves as servants, until something better should offer. This state of servitude, however, was of short duration; for so soon as Mr Nutter had an opportunity of using his gifts publicly, he was called upon to devote himself to ministerial work. This he did, and preached his first sermon on this side of the Atlantic, at Hampton Ferry. His ministry was so acceptable to the people of Hampton and Norton, that he was induced to take up his abode among them. Their former minister was Mr. Innis, who had died the same day that Mr. Nutter left England.

The labours of the young minister extended to Springfield, where they were blessed in the salvation of souls, and a Baptist Church was organized. Filled with the desire of doing good, Mr. Nutter was accustomed to visit settlements on both sides of the St. John River and elsewhere, to scatter the seed of gospel truth, which has brought forth much fruit.

After labouring nearly three years in New Brunswick and accomplishing much good, Mr. Nutter made his first visit to Nova Scotia; and he there, for the first time, saw Fathers Ansley, Chipman, Manning, Harding, and others of this class. He was most cordially received by them all, and invited to become a fellow-labourer in gospel work. The writer was at this time a lad; but he remembers hearing the young man Nutter preach in conjunction with Father Manning at Billtown, and was singularly impressed with the readiness and rapidity of his utterance. He was exceedingly gifted in this regard. This visit was of great service to his Master, and was attended with most important results. After preaching in Cornwallis, Horton and other places, he was induced to spend some time in Windsor and Newport. In the latter place he was deeply interested in forming an acquaintance with James Munro, George Dimock and others of like character. He spent one Sabbath in Rawdon, where his preaching made a deep impression, and then passed on to Truro and Onslow, where multitudes attended upon his ministry and received the word with joy.

On his return to Windsor, in compliance with the urgent solicitation of his friends, he decided to make that place his home, so soon as Spring should open. In accordance with this arrangement, he returned to New Brunswick, took leave of his numerous friends, gathered up his small stock of furniture, and by the late Captain William Vaughan of St. Martins, was taken with his wife in a schooner bound to Windsor. This worthy captain treated them

with great kindness, and landed them safely at their place of destination.

As yet Mr. Nutter was not ordained, but arrangements were made for his ordination at the Association to be held in June, 1819, in the City of St. John. The period arrived,—the ministers of the two Provinces were in attendance,—together with valued messengers from the State of Maine; and after the usual examination, the young man Nutter was duly set apart, by the imposition of the hands of the Fathers, to the work of the ministry.

At this Association, a request came from the Church at St. Martins, for a deputation to visit them for the purpose of putting things in order. Elders Joseph Dimock and David Nutter and Deacon Floyd were deputed to go, and accordingly went. They arrived in time for a meeting on Saturday, which was attended with so much of the Spirit's grace and power, that all dissensions were scattered to the winds, and harmony restored to the distracted Church. On Sunday the preachers came to their work in the fulness of the Gospel, and there was a great turning to the Lord. This was the first powerful revival of religion that Mr. Nutter had ever seen, but he entered into the spirit of it fully. He says, "Such weeping and sobbing, such solemnity and feeling I had never witnessed before." The whole place was moved by the mighty action of the sovereign Spirit upon the hearts and consciences of saints and sinners.

The ministers had intended to leave immediately after the Sabbath; but the people constrained them to remain and hold meetings over Monday, and, as they expected to leave on Tuesday morning, several of the converts were baptized "that same night."

The next morning, as the wind was fair, the deputation started in a schooner for Windsor. But as they passed out of the mouth of the channel, Deacon Vaughan said to them, "We shall have a meeting appointed for you at 7 o'clock to-night, for the Lord will bring you back." Strange to say, when the vessel had got about half way across, the wind changed suddenly and blew violently, so that they had to put about and return to St. Martins for shelter. The people from the hills saw the vessel coming, recognized her, and went from house to house proclaiming the good news that the ministers were returning. Then the meeting predicted by Deacon Vaughan was held; and Elders Dimock and Nutter were there to preach the word with power. Feeling that the Lord had hedged up their way, they remained for some days in St. Martins, the gracious



work continued, and many were gathered into the fold of the good Shepherd.

Having finished their work in St. Martins, they were allowed to return to Windsor in safety. Soon after this, Elder Nutter commenced baptizing converts in his new home. He extended his labours to Falmouth, Hantsport, and other places. A small Church was organized in Windsor, and those converted in the adjacent places joined the Windsor Church. They had already so far progressed with the erection of a house for the worship of God, as to be able to use it for religious service.

From this time forward, so long as Mr. Nutter remained in the Provinces, he was principally engaged in missionary labour, and in visiting the Churches. Under the auspices of the Missionary Board, he went on a tour to the eastern sections of Nova Scotia, and preached in Truro, Pictou, Antigonish, and Manchester, with encouraging success. Thence he passed on to Guysborough and Canso; preaching and baptizing converts. At Crow Harbour, Clam Harbour and adjacent places, he delivered the message of life to many who had never heard it before, and they were aroused from the slumber of sin to call upon God for mercy. He met with fierce opposition in many places, and had to contend with serious difficulties in this rugged and destitute country. But the pleasure of the Lord prospered in his hands, and he regard this as a sufficient offset for all trials. On one occasion, a wife and two daughters, both of whom were over twenty years of age, were converted and baptized. The husband, a Romanist, was absent from home at the time, and when he heard of it, he swore he would have revenge upon them. His family heard that he was coming, and left the house. He seized his gun, and crossed the harbour, vowing that he would shoot Mr. Nutter. The latter saw him coming, and, contrary to the advice of his friends, went out to meet him. As the man drew near he raised his gun, not to shoot but to strike. Mr. Nutter spoke kindly to him, and urged him to sit down and talk over his grievances. He finally consented, and in a short time he was so far subdued as to confess his wrong and to invite Mr. Nutter to his house. The minister consented to go, upon the condition that he would allow him to preach. The man said he might do so. Meetings accordingly were held in his house, and he became a better husband and father than ever before.

In one of the places where many had experienced the grace of God, Mr. Nutter gave out at the close of the morning meeting, that

he would baptize the candidates that afternoon. A man arose in a great rage, and called out, "Sir, I forbid you to baptize on my land." The minister replied, "Sir, I do not baptize on the land, but in the water." And he proceeded to administer the ordinance to a goodly number of joyful converts, without further opposition.

This was a season of wondrous power. There were vessels of different kinds in the harbour, from England, the West Indies and the United States. The sailors came to the meetings in large numbers to see and to hear what was going on: the Spirit applied the word to their hearts: they wept, and inquired what they should do to be saved. Mr. Nutter says, "Six months after that, when 300 miles distant, I baptized two men who were awakened that day."

It was during this missionary excursion, that two brothers named John and Hezekiah Hull experienced the grace of God; both of whom afterwards became Baptist preachers. Mr. Nutter also before his return, organized a Baptist Church at Canso and another at Guysborough.

The Spring following, Mr. Nutter made another visit to that country. At Antigonish he baptized a number, and organized them into a Church. He called at Tracadie, a place settled by coloured people. They were rescued from slavery in the war of 1812, and lands were given to them here. Mr. Nutter found them in comfortable homes, and they soon became deeply interested in his mission. He says, "The Spirit came upon them like rain upon the mown grass, and showers that water the earth." Many converts to the truth were made, and a Baptist Church organized, which continues to this day, and now numbers upwards of 90 members.

Having finished his work at Tracadie, the zealous missionary urged his way onward amid manifold obstacles, to other sections, preaching the word as he went, in dwelling houses, school-houses, barns, in the bush, in the field, and in the highways.

He followed the people by boat to the islands and coves, and to their fishing nets, and proclaimed to them the Crucified One. A majority of his hearers, on some occasions, were Papists, who at first looked upon him with anger; but by his admirable tact he soon gained their serious attention. Speaking of one service, he says,— "I stood upon a fish-flake one hour-and-a-half in a burning sun, and talked as freely to them on sin, repentance, Christ and the judgment to come, as I could to any other people." He had all sorts of places for a preaching stand. The floor, a chair, a block of wood, a rock,

a cart, a stump, &c. In this way he became all things to all men, that he might win some to Christ.

During these missionary excursions, Mr. Nutter travelled hundreds of miles,—on the coast from Cape Negro to Cape Canso, and thence by the Gulf of St. Lawrence and its numerous bays and inlets with their various interior settlements,—preaching the gospel to many who never heard it before, and to multitudes besides, who received it as the power of God to save their souls. Several Churches were planted, which have grown to be large and flourishing interests; and much preparatory work was done in all that vast region of country, for the multiplication of Churches and for the progress of the kingdom of Christ.

On Elder Nutter's return home to Windsor, his apparel was so worn, and his whole appearance so changed, that some of his intimate friends did not at first recognize him.

After remaining some time at home, Mr. Nutter heard the "Macedonian cry" from settlements west of Liverpool, where much spiritual destitution prevailed; and he was ready to go and supply the need as best he could. He reached Liverpool, and after he had preached once or twice, the people were so much interested that they prevailed upon him to remain and preach in the Congregational Church (Rev. Mr. Payzant, pastor) for two Sabbaths. Large congregations attended, and a deep religious interest was awakened. Meetings were held through the week at different places, and much good was done. Very liberal contributions were made for the preacher on the Sabbath, by which, to his great joy, he was enabled to meet pressing financial obligations.

From Liverpool he passed on to Ragged Island, where his fervent ministrations soon awakened a wide-spread religious interest; and as he held meetings at Sable River and along the coast, as well as at the Island, the work of grace spread rapidly. "Many gladly received the word and were baptized." After he had been there a few days, a messenger came from the Baptist friends in Liverpool to request his return to that place. He complied, went back, and renewed his labours there. The work went forward with gracious results, and several joyful baptisms took place. As the revival was still in progress at Ragged Island (now Lockeport), he returned and resumed his work there. Many professed their new-born faith; and before Mr. Nutter left, he organized them into a Baptist Church. In his absence false teachers had come in for the purpose of leading them astray; but they remained steadfast in the faith.



On his return to Liverpool, Mr. Nutter was rejoiced to find that the gracious revival had extended to the Methodist and Congregational Churches, and that a number of persons had professed conversion. He was called upon to baptize many of the converts, and ultimately to form them into a Baptist Church at Herring Cove. He also extended his mission to Port Medway and there the Spirit was poured out upon his ministrations. The people heard, believed, were baptized, and formed into a Baptist Church.

Elder Nutter was absent on this tour about four months, and regarded it as one of the most important he ever made. He had promised Father Joseph Dimock that he would visit Chester, and in due time fulfilled his promise. The very evening he arrived a meeting was called, and although much wearied with his journey, he preached the Gospel with such fervor that, in the middle of the sermon, several young people were constrained to cry for mercy, and the whole congregation was deeply moved. This was the beginning of a mighty work of grace in Chester, which went forward until the people flocked to the Saviour and to His Church, "like doves to their windows."

In the midst of this great outpouring of the Spirit, Mr. William Elder came to Chester as a licentiate from Father Burton's Church. He was a man of ability, had resolved to devote himself to the ministry, and desired ordination. A meeting was therefore called, the candidate duly examined, and it was decided to proceed to the ordination the next day. An immense audience collected. Mr. Nutter was the preacher, and spoke *three hours and forty minutes*. The stillness of death reigned in the solemn assembly, and no one complained that the discourse was too long. During this visit to Chester, Mr. Nutter occasionally visited Lunenburg and rendered good service.

At the Association held in Clements, June, 1828, Elder Nutter was appointed messenger to corresponding Associations in the State of Maine; and while fulfilling this mission, his preaching so astonished and entranced the ministers and Churches there, that they made an appeal to him, which resulted in his removal to that country. In November, 1823, he entered upon his work as pastor of the Baptist Church in Livermore, Me. There, as in the Provinces, he found the field "white unto the harvest;" and he had only to thrust in the gospel sickle and gather in the ripened sheaves. The revival continued through the Winter and many were sealed to life eternal. The good work extended to a place called Turner, where numbers

experienced the liberty of the sons of God. Infidels, Universalists, and others, fiercely opposed "the flaming preacher from Nova Scotia," as they called him: but the doctrine of sovereign grace gloriously triumphed.

Mr. Nutter was so constituted in his spiritual nature, that like the old Fathers, he must go to the regions beyond in search of souls. Hence, while pastor at Livermore, his ministry extended to many of the towns in Maine and Massachusetts, as far as Cambridgeport, Old Cambridge, East and West Cambridge, Woburn, Newton, Watertown, Brighton, Brookline, Boston, Charlestown, etc.; and blessed refreshings were enjoyed. The fame of Elder Nutter's preaching power spread over the country widely, so that he was sent for to visit New York and Philadelphia. Having done so, he was urged to remain as pastor in one of the Philadelphia Churches; but he preferred ranging the broad fields. While he remained pastor at Livermore, he preached and baptized more or less in the towns of Canton, Buckfield, Poland, Oxford, Harrison, Dixfield, Byron, Fayette, Wayne and Leeds. In addition to all this he preached in New Gloucester, Minot, Durham, Danville, Lewiston, Auburn, Litchfield, Gardiner, Hollowell, Augusta, Readfield, Winthrop, Chesterville, Jay, Waterville, Bloomfield, New Sharon, Farmington, Walton, Rumford, Woodstock, Greenwood, Hartford, Sumner, Bridgetown, and many other places.

After eleven years' pastoral service in Livermore, he requested his dismissal, that he might be at liberty to go wherever the Master called. Not long after this he accepted a pastorate in Brunswick, and subsequently became pastor of the Church in Sedgwick, which the celebrated Daniel Merrill had constituted when he changed from the Pedo-baptist to the Baptist faith, and which at first was made up of such members of his Presbyterian Church as had changed sides with him. In this place Mr. Nutter was favoured with revival influences by which the Church was greatly enlarged.

While Mr. Nutter was engaged in his great work in Maine, he came over as messenger to our Associations in the Provinces on two or three occasions, and had great delight in meeting his old friends. He also found time to visit his dear old England, to see the wonders of that great country, and to mingle once more in the society of his kinsmen according to the flesh.

In 1855, he engaged as agent of the American Bible Union in New Brunswick and Nova Scotia; and while here accepted the pastorate of the Baptist Church in Portland, St. John. He had been

absent from the Provinces most of the time for some thirty-two years; but his Provincial friends had not forgotten him. They therefore gave him a cordial greeting. He continued with the Portland people about three years, and then returned to Maine, where he finished his course and went to his rest,—January 15th, 1873. While in St. John, he wrote his reminiscences for the “Christian Visitor,” which were read all over the Provinces with the deepest interest.

David Nutter was a man of no ordinary stamp. He was a fine specimen of English character: decided in his convictions, honest, plain, outspoken. He would speak what to him was truth, though the heavens should fall. His memory was most tenacious, and the Bible was his text-book on all occasions. His sermons were full of appropriate scriptural quotations, confirmatory or illustrative of the subject in hand. These were interwoven with an ingenuity and a tact purely his own, which filled the devout listener with admiration. This characteristic, added to his comprehensive grasp of the whole range of Gospel truth, together with a command of language and a readiness of utterance of a very high order, rendered him a most popular as well as useful preacher, especially in his palmy days.

After his return to Maine he lost the first Mrs. Nutter, and married an excellent Christian woman who shed light and comfort upon his declining years, and smoothed for him his death-pillow. She still survives, and holds the name and excellencies of her departed husband in fondest remembrance.

#### ISRAEL POTTER.

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For integrity of character, purity of life, and devotion to the cause of truth and righteousness, Israel Potter was a man highly respected in the denomination. The author first formed his acquaintance in the summer of 1829, and was very favourably impressed with the tenor and spirit of his conversation. In 1822, the Church at Clements, Annapolis Co., requested the Association to ordain him. But in answer to their request, instead of proceeding to ordain, the Association recommended the Church to call a council from sister Churches; and, if the council deemed advisable, then to set him apart to the work of the ministry. This was accordingly done; for in the Minutes of 1823, his name appears in the list of ordained ministers. At this time he had a large family; and as he depended mainly upon the cultivation of an excellent farm and its surroundings



for their support, he seldom found time to take missionary excursions, or even to attend the public gatherings of the denomination. But he ministered with conscientious fidelity to the spiritual interests of his Church, and his "labour was not in vain in the Lord."

In accordance with Paul's instruction to Timothy, as a bishop, he was "given to hospitality," and, with his excellent wife, practised this virtue in an eminent degree. Their house was a home where God's servants invariably found a cordial welcome, and upon which largely rested the blessing of God. They lived to see their numerous progeny, sons and daughters, entering upon the theatre of life for themselves, imbued with the love and hope of the Gospel, and filling important positions in the Church of God. They, in their turn, became fathers and mothers of those who early in life yielded to the claims of redeeming love. The Potter name, therefore, occupies a large space in the records of the Church.

After twenty-five years' service in the ministry of the word, Elder Potter departed to his rest above, aged eighty-four years. Some years before his death, he had the pleasure of associating with himself in pastoral work his son, ISRAEL POTTER, Jr.

The latter had been early converted to God, subsequently called to the ministry, and when his father died, was placed in full charge of the Church. Like him, he depended largely upon his own manual labour for the support of a large family. This is always a serious drawback to ministerial progress and pastoral success. But in spite of this hindrance, he rendered valuable service to the cause of his Master in Clements. His devotion to the interests of Zion, associated with a blameless life, gave force to his public administrations. Though his ministerial life was spent in the place of his birth and education, he was nevertheless greatly honoured by the people. He was ordained in September 1837, and died June 1860, when seventy-one years of age, lamented by all who had the pleasure of his acquaintance.

#### LATHROP HAMMOND.

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The name of this esteemed servant of the Lord appeared first in the Minutes of the Nova Scotia and New Brunswick Baptist Association, in 1810, when the following record was made:—

"Met at six o'clock, and attended to the ordination of Brother L.

Hammond. Introductory prayer by Brother T. S. Harding, and a sermon preached by him also. The charge was given by Elder D. Merrill. When the hands of the Elders were laid upon the head of the candidate, Brother Joseph Crandall poured out his soul in prayer to God. The right hand of fellowship was given by Brother Edward Manning. The concluding prayer was made by Elder Hale."

After thirty-eight years of successful service in the Christian ministry, this good man went home to receive his reward. The following biographical notice of his life and ministry is extracted from the "Christian Visitor," of September 14, 1849.

The subject of this brief sketch,—Elder Lathrop Hammond,—was born in the Province of Nova Scotia, April 10th, 1765, and removed to this Province with his parents,—Archelaus and Jernsha Hammond,—in the year 1780. He was the subject of religious impressions at an early period of his life, occasioned through the instrumentality of the pious instructions of his mother; one circumstance in particular he often alluded to as having made an indelible impression,—when quite a lad he came near drowning, and was extricated from the water and restored when almost lifeless.

Elder Hammond was united in marriage with Miss Bathsheba S. Joslin, on the 21st February, 1803.

He was baptized by Elder Elijah Estabrooks in 1807, and united with the Church at Prince William, in the County of York. He was soon afterwards ordained a deacon, and received a license from the Church to preach, and continued to exercise his gift with acceptance till the year 1810, when by request of the Church he was ordained and became pastor of the Church at Prince William. This connection continued for a period of twenty-six years. Mr. Hammond was zealous and indefatigable in his ministerial labours. During this period there were but few ministers of the gospel of any denomination in the part of the Province where he resided; and although he was not furnished with any adequate support from his people, and was obliged to labour with his hands to meet the wants of a rising family, still, in addition to his labours with his own Church, he frequently visited other settlements, preaching the gospel, visiting the sick, attending funerals, &c.

The Church at Prince William was frequently revived, and additions were made through the instrumentality of Mr. Hammond's labours. The most extensive revival that occurred was shortly after his ordination. This extended to other settlements which he occasionally visited.

In March, 1832, Mr. Hammond visited the Tobique settlements, in the County of Carleton, and spent about six weeks in preaching the gospel and imparting religious instruction from house to house in that destitute section of the Province. The Lord blessed his labours, a number of persons professed faith in Christ and were baptized in obedience to the Saviour's command. During the September following, he revisited the Tobique, and organized a Church consisting of fifteen members. He continued to visit the settlement occasionally during the seven following years; when, in 1839, he removed thither with his family, having resigned the pastoral charge of the Prince William Church in 1836, where he was succeeded by Elder Thomas W. Saunders.

Mr. Hammond continued his labours with a good degree of success at the Tobique till his death. He also frequently visited the Grand Falls and other settlements; and notwithstanding his advanced age, he continued to proclaim the gospel from place to place with power and energy. His labours were specially owned of God in 1845, while preaching the gospel in the Presqu'Isle settlement, where several persons professed religion, followed the Saviour's example in the ordinance of baptism, and were organized into a Church.

In July, 1848, Mr. Hammond paid a visit to his brother in New York. On his way, he delivered a solemn and interesting discourse in the Germain Street Church in the City of St. John. His mental faculties appeared at this time as clear and strong as at any former period of his life,—his very correct and extensive scriptural quotations throughout his discourse being considered remarkable by those who heard him. On his return from New York he attended the annual meeting of the Convention at Fredericton, and took part in the deliberations of that body. He arrived home on the 23rd day of September, and preached the next day, Sunday, in the Church at the Tobique, and on each succeeding Lord's day till the 12th of November, when he preached a funeral sermon. He then went to a back settlement about two miles distant and preached what proved to be his last sermon. He returned home the next day about four o'clock, p. m., in his usual state of health, and seemed to possess a considerable flow of spirits; he sang several verses of a favourite hymn, and took tea with his family; but about seven o'clock in the evening he complained of a pain in his side, which increased so that medical aid was secured. Having given out on the previous Lord's day several appointments for preaching, his mind was much exercised on the subject during his short illness, and he charged the brethren who visited



him to fulfil the appointments should he not be able to do so. His speech beginning to fail, it was evident to those present that his end was near. His son asked him if he thought he was dying; he replied that the Apostle thanked God that he died daily, which were the last words that he uttered. He retained his reason to the last, and on Friday morning, November 17th, 1848, he sweetly slept in Jesus. He left a wife and nine children, with many others whom his public administrations, his more private religious conversation and exercises, and many Christian virtues had endeared to him, to mourn his departure.

The remains of Mr. Hammond were taken to the Church, and a sermon preached on the occasion by Elder Gideon Estabrooks, from 2d Tim. 4: 7.

#### SAMUEL McCULLY.

The ordination of this worthy man took place, as before stated, at the Baptist Association of Nova Scotia and New Brunswick, held in Sackville, June 1820. He was for some years associate pastor of the Church in Amherst, with Rev. Charles Tupper; but he never depended upon his ministry for pecuniary support, and therefore his evangelical labours were seldom extended beyond the County of Cumberland. He took no very prominent part in denominational work, no doubt for the reason that his time had to be occupied in his secular pursuits. The writer remembers that Elder McCully was present at an Association held at Nictaux in 1831, and his preaching was "in demonstration of the Spirit and in power," so much so as to make a deep impression upon the assembled multitude.

Scotch in his descent, Elder McCully partook largely of the best elements of the Scotch character,—independent in thought, and to the requirements of conscience as true as the needle to the pole. He studied the Bible for himself, and based his theology upon its inspired teachings. His conceptions were clear, his understanding enlightened, and his range of thought broad, deep and searching. Hence his expositions of truth were highly satisfactory to intelligent minds. His pen was sometimes used in defence of his views of truth, in a style which could but challenge the respect of his antagonist.

Elder McCully died, after a very brief illness, at his residence in Amherst, August 12th, 1849, aged 76 years,—twenty-nine of which

were spent in the gospel ministry. As he drew near the closing scene, a friend asked him if he was resigned. He replied, "Never more so," and added, "I am only waiting for the prison doors to be opened to set the captive free." He preached a week before his death, from the passage, "Yea happy is that people whose God is the Lord." As he lived, so he died,—resting upon the *tried stone*, the *sure Foundation*!

Elder McCully was the father of the late Hon. Judge McCully, of Halifax, N. S.

### DAVID HARRIS.

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This departed servant of God was the son of the late Mr. Lebbeus Harris, of Cornwallis, N. S. He was early taught, by his truly pious mother, some of his first lessons in religious truth, and these instructions awakened solemn reflections upon eternal things. But he lived until he was twenty-three years of age before he entertained hope of a saving conversion to God. At that period of his life he was induced to attend a Baptist Association held in Bridgetown, N. S. At that meeting the power of the Spirit was gloriously made manifest in the preaching of the word and in the prayers of the saints. Saving impressions were made upon many minds, and Mr. Harris was one of the happy number. Having experienced redeeming love himself, he was intensely desirous that others might drink of the same immeasurable fountain, and he began warning sinners of their danger, and inviting them to the cross of Christ as their only refuge. Very soon after this happy change, he was baptized by the Rev. T. S. Harding, and admitted a member of the Church in Horton. Previous to his conversion, Mr. Harris had settled in the township of Aylesford, and had entered upon the pursuits of the world with every prospect of success; but having experienced the transforming influence of Divine grace, he was impelled to consecrate his life to the salvation of men.

At that early stage of our denominational history in these Provinces, those who entered the ministry had to do so under manifold discouragements. The means of education were exceedingly limited; there was no Missionary Society to take them by the hand; and but very few of the Churches had any just conceptions of their obligations to sustain the ministry. Hence those who ventured forward

in the work had to do so "without purse or scrip," relying for support upon Him who hears the young ravens when they cry.

During the protracted ministry of Elder Harris, his labours were abundant. He filled the pastoral office in connection with several of our influential Churches at different times. He was stationed at Lower Granville and at Horton, N. S., at Fredericton, Sackville and St. John, N. B., and in all those places he witnessed the fruits of his ministry. His strength lay in breaking up new ground, cultivating new fields, and in sowing the seed of the gospel broadcast over the country. Hence he travelled very extensively over these Provinces, preached the word of life in many destitute settlements, gathered a number of infant Churches in different localities, and was eminently blessed in the conversion of souls to God.

Elder Harris was distinguished by an unwavering attachment to the great truths of the Bible. In his pulpit efforts he generally dwelt upon these cardinal points, and although he was not prepared to embellish them with the graces of a refined rhetoric, or the charms of human eloquence, yet having experienced their power deep down in his own heart, he was enabled so to present them, as to comfort many of the Lord's people, and to persuade sinners to be reconciled to God. His was the eloquence of the heart more than of the tongue, and this was strikingly manifest in his prayers. He generally seemed at home in the performance of this delightful duty, and at times was exceedingly impressive. It was frequently said of him, "He is mighty in prayer."

Elder Harris continued in the ministry of the word for a period of forty-four years. He was a very healthy man, and was daily attending to his business up to the very hour of the attack which deprived him of speech, and which terminated fatally on the following day,—April 15, 1853. An appropriate sermon was preached on the occasion of the funeral, in the Canard meeting-house, by Rev. T. S. Harding.

David Harris was twice married, and was the father of twelve children, one of whom was the late Rev. E. N. Harris.

### EDMUND REIS.

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This zealous and earnest preacher, whom the author remembers seeing in the days of boyhood, was a Frenchman by birth, and during the last war between England and France, he was a midshipman in



the French service. His ship was taken by the English, and sent as a prize to Halifax, N. S. Here the young midshipman was especially noticed by the Duke of Kent, who was residing at Halifax at that time.

After a time, Mr. Reis took a tour through the country as far west as Yarmouth. A great revival was in progress in that town, and meetings were being held day and night. All this was exceedingly strange to the Frenchman. He had been educated in the Roman Catholic faith in his own country, but had never seen or read the Bible. He regarded what was going on in Yarmouth as mere religious frenzy; and for the purpose of deriding these meetings, he resolved to have a ball in a house just opposite to the place where they were held. He had attended some of the revival meetings, and had become disturbed in conscience; but he thought, by rushing into the excitement of worldly amusement, to stifle his convictions, and relieve his mind of all gloomy apprehensions. The night of the ball came, and Reis opened the festivities in person; but in the midst of this scene of mirth, his convictions returned with redoubled force, and he fell prostrate upon the floor. It was a moment of intense soul agony, and he cried aloud for mercy. Thus the house of dancing, to the amazement and confusion of all present, suddenly became a house of prayer. The result was the conversion of his soul to Christ, his subsequent baptism and connection with the Baptist Church.

He very soon went forth preaching the faith that he once sought to destroy. He visited different places in Nova Scotia, and was universally received by the Christians of the day as a messenger sent from God. He was bold, earnest and faithful, and always ready to defend what he conceived to be the truth, no matter who opposed.

As an illustration of this, on one of his evangelistic excursions he visited Mount Handley, Wilmot, where there was a union Chapel occupied alternately by Baptists and Methodists. A great religious excitement existed at the time, under the labours of a Methodist minister by the name of Sutcliff. The people were strangely affected, physically as well as mentally,—swooning, falling, and utter bodily prostration being of frequent occurrence. Mr. Reis was accustomed to attend these extraordinary meetings, and as Mr. Sutcliff advocated Arminianism very zealously, Mr. Reis felt himself called upon to maintain the Calvinistic view. This brought on an exciting conflict. On one occasion, when Mr. Sutcliff was the preacher and Mr. Reis a listener, the former was expatiating very fully on the doctrine of falling from grace, and was endeavouring to prove that all the

Patriarchs who had sinned, had thus fallen. The Frenchman could keep silence no longer, but exclaimed aloud, "For God's sake, spare Moses."

Subsequently, about 1814, he was called to the pastorate of the German Street Baptist Church, St. John; and while there, his controversial powers were again put to the test.

He was challenged to meet a Methodist minister by the name of Knowlan, in public debate, on the subject of baptism. He accepted the challenge. The controversy took place in what was then known as the Coffee House, at the corner of Prince William and King Streets. The Mayor of the city was called to the chair. Mr. Reis's antagonist appeared with a large pile of books to aid him; the little Frenchman came to the contest with the Bible alone in his hand. On seeing the number of books brought to confute him, he remarked to his opponent, "You, sir, have come with your coat of mail, Goliath like, to defy the armies of the living God; I have come, like David, with the sling and the stone only, and with these I promise, in the name of the Lord, to slay you before I leave." Mr. Reis claimed that the New Testament alone was to be the standard in this discussion; his opponent objected, but the chairman decided that the contest ought to proceed upon this principle. This being conceded, Mr. Reis found no difficulty in conducting his argument to a triumphant issue. "The people were astonished at his doctrine, for his word was with power." After a long discussion in the presence of the assembled crowd, the chairman decided that Mr. Reis had the best of the argument, and his antagonist retired in confusion. This controversy led to inquiry, and to the furtherance of Baptist sentiments.

After some years of successful service in St. John, Mr. Reis went to New Orleans for the special purpose of evangelizing the French population of that city; but not succeeding as well as he had anticipated, he removed to Baltimore, where he became pastor of the First Baptist Church of that city. To this people he ministered for many years.

When in Baltimore in 1845, the writer expected to have the pleasure of seeing him; but he had retired from the pastorate of the Church into the country, where he subsequently exchanged time for eternity.

WILLIAM CHIPMAN.

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Born in the same township of Cornwallis, N. S., and connected with the same Church, some of my earliest recollections are associated with the name of William Chipman, as the friend and counsellor of my widowed mother. If wills were to be made or deeds written, or if trouble came to the family, Mr. Chipman as a matter of course had to be sent for, to tender his advice or to perform such service in his line as the interests of the household demanded. Then he was so upright, so kind and so affectionate, that all the members of the family regarded him as a sincere and faithful friend.

I remember when a small boy it afforded me much pleasure to see him and his interesting family, as they appeared on Sunday in the old Canard meeting-house, devoutly attending upon the worship of God. Having early been chosen a deacon of the Church, he was accustomed to take his seat with his brother officials in what was known as the deacons' seat. When Father Manning closed his sermon (generally an hour long), Deacon William, as a rule, either offered prayer or gave his testimony in words of exhortation, to which, though a stranger to grace, I always listened with much interest. Now that this good man is among the glorified, I feel much pleasure in placing upon record my estimate of the value of his life and ministry to the Church and to the world.

William Chipman was the second son of William Allen Chipman, Esq., who in his day occupied a prominent and influential position in society. The latter was a man of more than ordinary natural ability, and Providence had blessed him with a wife of sterling qualities of both head and heart, whose gentle and loving manner exercised a most healthful influence over the impetuous temperament of her excellent husband. He prized her above rubies; but not too highly, for she was among the best of womankind. With such a wife, and imbued with a spirit of enlarged hospitality, Mr. Chipman made his house a home at which visitors were always cordially welcomed.

One of the most prominent qualities of Mr. Chipman's mind was a most tenacious memory. More than once I heard him say, that when he was conducting an extensive mercantile business, he could go into his store in the morning, supply his numerous customers with all the varieties of goods called for, and without making a mark or writing a single line, could go into his office in the evening



and make a perfectly correct record of all the transactions of the day.

When William Allen Chipman came upon the stage of active life in Nova Scotia, all places of public trust and power, were mainly in the hands of Episcopalians. He probably was one of the first outside of that communion to be honoured with a magistrate's commission; and in that day, to be called *Squire* was regarded as a mark of distinguished honour. He was also repeatedly chosen by the people of King's County, N. S., to represent them in the Legislative Assembly of the Province. In that influential position he was the uncompromising friend and advocate of *equal rights for all*.

Mr. Chipman gave to his son William the best education which the schools of that day afforded. Ecclesiastical exclusiveness shut the door of King's College against him; but some of the common schools of the County at that time were conducted by well trained teachers, so that William received what was regarded as a first-class business education, such as would qualify him for associating with his father in mercantile pursuits.

It was during the period of his school days that William was powerfully awakened to consider the dread realities of eternity. In my early Christian and ministerial life, I was accustomed to listen with thrilling interest to the relation of his remarkable religious experience, and how he was rescued by the sovereign grace of God from the very verge of ruin. In the "Christian Messenger" of August 23, 1865, I find a truthful sketch of this impressive experience, by Rev. S. T. Rand, which I here transcribe in full.

#### A SKETCH.

##### SCENE FIRST.

"Somewhere about three-quarters of a century ago, a singular scene was transacted in a small country store in Lower Cornwallis. Several young fellows were engaged in playing cards. One of them—his name was William,—well skilled in the art of shuffling and placing the pieces of pasteboard, was not enjoying the game though apparently all absorbed in it. Strange feelings of late had stolen over him, and certain fearful words were flitting like demons before his imagination—DEATH, JUDGMENT and ETERNITY,—causing his soul to shudder and shrink, and his knees to tremble. So terrible became his emotions at length, that he could endure no longer. He rose up from his seat in the midst of the game, retired to the back

part of the store, fell upon his knees and begged for mercy, promising that if God would forgive him this once, he would never play at cards again. But he would not for the world have betrayed his weakness to his companions in sin. So, with marvellous inconsistency, he prayed for liberty to finish out that game; and with a spirit somewhat composed, returned to the table and played it out. He found next day that his religious convictions were deepened, and his resolution to break off all his evil courses strengthened,—so marvellous is the loving kindness of God. He will hear the cry of incipient penitence and faith, though mingled with ignorance and unbelief. ‘For His mercy endureth forever.’

But another test awaited William, and that upon which, probably, his whole future career turned. He was passionately fond of dancing. Young, active, fine in form and features, respectably connected and possibly somewhat more polished than some of his companions, they were wont to look up to him as their leader. There was to be a dance that evening, down in the neighborhood of what is now called Canning. William had been invited and was expected to go. It would be strange and dull without him. His absence would be an unaccountable thing. All day his heart dwelt upon the scene. Strange, wild, conflicting emotions agitated his soul. Should he yield to the temptation and go, something within told him that all would be over with him, and his soul would be eternally lost. Should he refuse, what reason would he give? or how lift up his head again before the face of man? What could he do? While these wild emotions were sweeping over him, in his distress he called upon the Lord; ‘and his cry came in before Him, even into His holy temple.’ An unseen hand was laid upon him. This could calm the tempest, and say ‘Peace! be still.’ He had been all day asking the Lord to give him strength to resist the temptation to join the company as they came along. And now came the moment for action as well as prayer. Looking out at the window, he saw them on the road. Seizing the key of the store, he locked the door on the inside and retired to the room above, where he usually slept. Watching the party as they came on, he prayed and struggled with the temptation more earnestly. He felt certain that they would mistrust where he was,—that they would bang away at the door, and call him. But they did not. Seeing the door shut and the key out, they probably supposed that he had gone on, and so moved quietly along. Then came a slight re-action—some few misgivings. He gazed after them with eyes and heart until the winding road or intervening hills had

shut them out from his view. It was a terrible struggle, but he had triumphed.

## SCENE SECOND.

A few days after the above occurrence, a young man was seen wending his way on horseback, through Western Cornwallis, on through Aylesford and Wilmot, and down towards Lower Granville. He was small in stature, his eyes of a dark hazel hue, and his hair literally as black and as glossy as a raven's. He was alone,—sad, sorrowful and desponding. Since that never-to-be-forgotten day, when by Divine grace he had decided to break off from his sins and his worldly companions, his earnestness to obtain everlasting life had been intensified. With a heavy burden on his back, and an open book in his hand, in which ever and anon he read,—and wept as he read,—he was running hither and thither for help,—for alas, he knew not where to go. But word had reached Cornwallis of a reformation in Granville, where the Rev. James Manning was preaching with power; and poor William thought that were he only in Granville, he too might be converted. So he told his father how he felt, and begged permission to go to Lower Granville. His father was not at that time a professor of religion, and could not exactly comprehend the feelings of the lad; but as there was some business in Annapolis Royal that he could attend to, he finally consented. And so, hoping, fearing, praying, William moved on. In due time he reached the place, and found that the Lord was among the people of a truth. Day after day he attended the meetings. Sinners trembled, saints rejoiced, and the broken-hearted and heavy-laden found rest and peace. But there was nothing for him. The scenes around him seemed only to deepen the darkness in which his soul was plunged. He remained a few days, and could stand it no longer. The last ray of hope had fled. It was now a matter of no moment who knew his condition. The laugh of the worldling, the sympathy of the Christian, the yell of the demon, and the tear of the angel, were alike of no moment to him. Into the presence of a holy God, an offended God, an angry God, he must go; and he had no refuge and no hope. There was nothing before him but fiery indignation and everlasting woe. He bade the people of God farewell,—he never expected to meet them again. They would be in heaven, and he was glad; but as for himself, he was lost! He noticed that some of them smiled as they gave him their hands. They had seen such cases before, had been in these deep waters themselves, and had no doubts as to the result. He was evidently in



good hands, under an able Teacher, and they could safely leave him with such guidance. But to him these smiles were cruel. They seemed a mockery of his anguish. He left Granville and started for home. That night he dared not sleep. It seemed to him that should he close his eyes, he would awaken in hell. 'The sorrows of death compassed him; the pains of hell had got hold upon him. He found trouble and sorrow.' Towards morning, exhausted nature gave way. He sank into a slumber, from which he awoke refreshed, calm, peaceful, and happy. He could not account for the change in his feelings,—so strange, so new, so heavenly. His Christian friends noticing his altered appearance, congratulated him upon having found the pearl of great price. He could not but hope they were right. Surely, thought he, this must be the new birth which I have been seeking. For several hours this state of mind continued. But towards night he became alarmed. There is, he remembered, such a thing as self-deception. The human heart is deceitful above all things and desperately wicked. All his peace vanished, but his former convictions, fears, terrors, dread of the Divine displeasure returned not. This increased his alarm. His trouble now, though different, was greater than ever. He concluded he was given over to a reprobate mind, and abandoned of God. Finally he determined to make one more effort, to utter one last cry for mercy. So he retired to a solitary place, to try and utter the prayer of the publican. But alas, even that was denied him. He could not utter a word. His brain reeled—his consciousness fled—he dropped senseless to the ground. How long he lay, he had no means of knowing; but he finally awoke as from a deep sleep—and lo! all was changed! There was a 'new creation.' 'Old things had passed away, and all things had become new!' The way of salvation by the cross of Christ was all clear and plain. Hope filled his soul,—and joy,—and peace—unutterable, and full of glory. The Sun of Righteousness had arisen over the darkness of his soul, never to go down again. He reached home, and with another heart commenced family prayer in his father's house, and earnestly laboured for the salvation of his former companions and friends.

## SCENE THIRD.

On the seventeenth day of July last, there was a great gathering at the 'Valley meeting-house' in Western Cornwallis. An aged minister of more than four-score years, the late REV. WILLIAM CHIPMAN, was conveyed to his last resting place. He had 'fought the good fight; he had finished his course, he had kept the faith,'

and gone to his reward. Probably no one who knew him entertained a doubt that it was well with him. In the month of March last, the writer of this sketch called to see the aged brother, having heard that he was sick and to all human appearance rapidly sinking to the tomb. I found him sitting up, comparatively free from pain, and able to converse freely. I did not ask him to detail to me the events of his conversion, but to give me the particulars of a remarkable incident in his Christian experience which I heard him relate many years ago. Providentially he misunderstood my request, and gave me the preceding details. He was very much moved during the relation. His utterance was frequently choked with tears. He added that seven years ago he had received a renewal of his hope, and intimated that there were no clouds around him, but sunshine and peace and joy. I sang the beautiful hymn commencing,—

‘ Abide with me: fast falls the eventide;’

which he seemed to enjoy much, as just suited to his state. I then offered prayer, and departed greatly refreshed. I visited him once afterwards, but he was too ill to converse much, but manifested the greatest resignation, quoting our Lord’s words: ‘ Father, if it be possible, let this cup pass from me; nevertheless not my will but Thine be done.’ ”

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The change thus wrought in the young man’s heart by the Spirit’s renewing power brought him at once into conformity to the commands and example of his divine Lord and Master. With great joy he exclaimed, “ Come all ye that fear God, and I will tell you what He has done for my soul.” His baptism by Father Manning and union with the Church under his care followed as a matter of course, and occasioned great joyousness in the hearts of the Lord’s people of that day. William Chipman was one of the seven that constituted the first purely Baptist Church of Cornwallis. He was present at the Association of Churches held in Lower Granville in June, 1800.

Having formed commercial connections with his father, and placed himself in a position in which he had a fair prospect of success in life, he married Miss Mary McGowan Dickie, daughter of Matthew Dickie, Esq., in February, 1803. She was a young lady of prepossessing appearance and of cultivated intelligence. In process of time she became the mother of one daughter and eight sons.

Her eldest son was well trained for the medical profession, and having completed his course of study, graduated with honours, and

became somewhat celebrated as Dr. Joseph Chipman of Pictou, N. S. After practising for a few years successfully, he was suddenly and unexpectedly removed by death, to the great grief of his many friends. He was riding some distance one extremely cold winter's day, to see his patients; and when his horse came to a place where he was accustomed to stop, Dr. Chipman was found dead in his sleigh. The severity of the weather was the supposed cause of this fatal issue.

The seventh son was named Isaac, and from earliest childhood was regarded as a boy of unusual promise, destined to fill some important position in society. His subsequent history fully justified the most sanguine anticipations of his parents and friends. His name, as Professor Isaac Chipman, is embalmed in the hearts of thousands as one of Nova Scotia's most distinguished sons, and as one who made himself a martyr to the cause of education, especially in connection with his own denomination. Never, while memory holds its seat, can I forget the self-sacrifice, the whole-hearted devotion, and the intense energy, with which he fulfilled the duties devolving upon him as Professor in Acadia College, up to that fatal moment when the surging billows of the Basin of Minas passed over him, and his redeemed spirit ascended to the unseen and the eternal.

His brother, Henry Chipman, was greatly prospered in commercial pursuits, and became distinguished in political life.

The beautiful and accomplished Rebecca, the only daughter of William Chipman by his first wife, experienced religion in youthful life, was baptized by Father Manning and became a member of his Church. She subsequently married John Ross, Esq., an intelligent Scotchman, engaged in business at Lawrencetown, N. S.

In those bygone days to which reference has been made, the men of Nova Scotia were expected to spend at least one week in every year in learning military exercises. At the age of sixteen I had, with others, to shoulder my musket and appear on what was called the Parade Ground, to be drilled in the manœuvres of the battlefield. The men were divided into companies, and were placed by the commanding officer under the direction of subordinate officers duly appointed to take them in charge. William Chipman I distinctly remember as captain of one of these companies. As he was small of stature, the boys used to call him "little Captain Billy." But though not so large physically as some of his fellow officers, he seemed to my young mind, in skill and tact in the performance of his duty, to be head and shoulders above them all. I seem to see him as I write, dressed in full regimentals of fine blue broadcloth handsomely



trimmed, with sword at his side, and mounted on a spirited horse, giving the word of command in true military fashion. Captain Chipman performed his duty in a manner that fired his men with an enthusiasm which made them almost imagine they were really engaged in conflict with an enemy. Had he chosen the military profession and been called to active service, as were his brother Nova Scotians, Generals Inglis and Williams, his name, I doubt not, would have gone down to posterity with theirs, covered with the glory of valiant deeds performed in defence of his country's honour.

But William Chipman was destined to fight under the orders of another Leader,—the great Captain of the hosts of God. In His service he voluntarily enlisted under the influence of sovereign grace, when in the spring time of youth; and never did he lay his celestial armour by, until called to place the weapons of his spiritual warfare at the feet of his adorable Captain, when called up to the heaven of heavens, to wear the laurels of eternal victory before the throne of God and of the Lamb. Blessed warfare!—illustrious victory!—glorious reward!

Mr. Chipman's first wife died in May, 1826, and at her funeral I was present with the multitude that assembled to express sympathy with the bereaved and to show respect for departed merit.

A year later, Mr. Chipman married for his second wife Eliza Ann Chipman, daughter of Deacon Holmes Chipman. She was much younger, but her mind was matured beyond her years, and she made him a most excellent wife. She was a woman of deep-toned piety, and evidently desired to be useful in the cause of Christ.

Not long after his second marriage, Mr. Chipman's thoughts were so effectually turned to the Christian ministry, that he resolved to devote the rest of his life to its sacred duties and grave responsibilities. With this in view, he brought his large secular business as speedily as possible within comparatively narrow limits, made appropriate arrangements in regard to his first family, left his beautiful residence near his father's home, and removed to the western section of Cornwallis, then known as Pleasant Valley, now Berwick. There he and his youthful companion placed themselves upon the altar of Christian sacrifice, and resolved, in the strength of their Redeemer, to do what they could for the promotion of His glory and for the salvation of precious souls.

It was about this time that the writer was constrained by love Divine to devote himself to the same exalted service; and well do I remember with what manifest pleasure Brother Chipman encouraged

me to go forward in this arduous path. We frequently journeyed together, by the will of God, to unfold to our fellow-sinners the matchless wonders of redeeming love. What sweet communion and joyous fellowship we had in those early years of our ministerial life! Our hearts seemed knit together like the hearts of David and Jonathan. As we went forward in our work, we became located each in his appointed field of labour; but we greatly rejoiced in each other's prosperity. It so happened that, though much younger, I was ordained before him, and, by the direction of the ordaining Elders, had the unspeakable pleasure of giving him, in behalf of the Baptist brotherhood, the right hand of fellowship in the responsibilities and immunities of the gospel ministry. This event occurred on the 19th of March, 1829.

The Lord Jehovah sealed the ordination of William Chipman to the pastorate of the Second Cornwallis Church by a gracious outpouring of His spirit upon the people of his charge. That very year twenty-five converts were added to the Church by baptism. Never was a Christian pastor more thoroughly devoted to the temporal and spiritual interests of his people. If not so eloquent in the pulpit as some of his compeers, he was quite equal to the best of them in his adaptation to pastoral labour. He had tears for the sorrowful, help for the needy, warnings for the worldly-minded, words of consolation for the bereaved, and a portion for each and for all in due season. He was affectionately beloved by his people, and in return he loved them with a pure heart fervently.

By his second wife he had twelve children, six of whom were sons. Both father and mother took the deepest interest in giving to all of them the very best education their means would command. Their son John was trained for the law, and occupies an influential place in the legal profession at Kentville. Their son Alfred was educated at Acadia College, with the ministry in view, and is now the esteemed pastor of the Baptist Church at Hopewell, N. B. Some members of the family have gone rejoicing to the spirit world, and others remain to fill useful positions in social and Church life. The wife and mother departed this life October 23rd, 1853. She was a high-minded woman, a most affectionate wife, a loving, faithful mother, a devout Christian and a sincere lover of all good. Highly was she esteemed in love by all who knew her, for her works' sake. Though some twenty years younger than her husband, she was called away before his work was finished, leaving him to spend his last years in comparative solitude. But God was his present help in time of trouble.

The holy angels pitched their tents about him, and ministered unto him as he lingered on the brink of the river of Death, and as he passed over to the promised land.

Elder Chipman occupied a very prominent position in all our denominational movements. For long years he served as Clerk of the old Nova Scotia Association. When our educational institutions were inaugurated, he was appointed one of the Directors of the Nova Scotia Baptist Education Society, and served as a member of the Executive Committee for many years. The interests of Acadia College were interwoven with the very texture of his life. Home and Foreign Missions and the cause of Temperance shared in the warmest sympathies of his benevolent heart, and his best thoughts and efforts were given to these agencies of temporal and spiritual good. His hospitality was commensurate with the necessities of all who visited his cheerful home, and he never seemed so happy as when ministering to the wants of others.

His doctrinal views and preaching were of the puritanical type,—far removed from all Arminian taint,—and finding a solid basis for human hope in the blood of Christ alone. Neither John Calvin nor John Knox, on earth or in heaven, would find fault with Elder Chipman's system of divinity. The Spirit that descended upon him in such mighty power and fulness when he was in rebellion against his Maker, to mould him into submission to the Divine will and to make him a new creature in Christ Jesus, continued with him to guide him into all truth. He never dreamed of shaping his preaching so as to tickle the ears of his hearers or please their fancy. His motto was, "God forbid that I should glory, save in the cross of the Lord Jesus Christ." From the time that he entered the Christian course until he finished it, his faith in the eternal verities never wavered—his hope in the everlasting covenant of grace never trembled—his feet, once planted in the King's highway of holiness, never faltered or turned aside. His prospects for a blissful immortality never grew dim; but resting upon the Rock of Ages, he pressed onward with firm and steady step towards the celestial goal.

As he lived, in the faith of God's elect, so he died, saying as he passed through the dark valley, "If this be death, welcome the summons! Blessed sleep!" On the 14th of July, 1865, this dear brother closed his eyes on all earthly things, at the age of eighty-three years and seven months. On Monday, the 17th, an immense concourse of people assembled from far and near, and Rev. Dr. Cramp addressed them from the 23rd and 24th verses of the 73rd



Psalm: "Nevertheless I am continually with Thee: Thou hast holden me with Thy right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory." After the sermon the chosen friends of the departed carried the remains slowly and tenderly to their final resting-place, where they were deposited in certain hope of a resurrection to life eternal. Holy life!—peaceful death!—triumphant resurrection!

### GEORGE DIMOCK.

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The following particulars are extracted from a memoir furnished by Dr. Cramp to the "Christian Messenger" for January 10th and 17th, 1866.

"Rev. George Dimock was descended from pious ancestors, who in 1760, emigrated to Nova Scotia from Connecticut, to escape the impositions to which they were there exposed, on account of their conscientious dissent from the "standing order" of that colony. He was born July 17th, 1777, and was ten years younger than his brother, the well known and justly honoured Joseph Dimock. In his thirteenth year he was "born again,"—born into the heavenly kingdom.

In 1799, he was baptized at Horton, by the late venerable T. S. Harding. He then became a consistent member of the Baptist Church formed at Newport in August of that year, and consisting of nine persons. His father, Daniel Dimock, was another of these members, and was ordained pastor of the little Church in October, 1799, while he himself was appointed deacon.

It was not until 1818, when more than forty years of age, that Mr. Dimock began to preach. In 1820 he became pastor of the Church at Newport, being ordained in August of that year. He continued to sustain the pastoral relation thus formed until 1860. He laboured on, quietly but perseveringly, during the forty years of his pastorate. The Lord blessed his labours. His immediate charge grew under his hand. He lived to see Baptist Churches spring up in various places in Hants County, which in the year of his death counted up more than nine hundred members. The nine in Newport, formed into a Church in 1799, had increased more than a hundred-fold. On Saturday, September 30, 1865, he entered into the "rest that remaineth for the people of God." If Mr. Dimock was not what is called a great man, he was an eminently good man,—

great in his goodness,—and greatly honoured for his goodness “in his own country,”—the land of his nativity,—of his whole life, natural and religious both, and of his prolonged and useful ministry. And there, too, he ‘sleeps in Jesus,’ his spirit joined to the fellowship of the ‘just men made perfect,’ and waiting in calm and joyful expectation of the coming resurrection.”

In the earlier years of Elder Dimock’s ministry he performed several missionary excursions to the eastern sections of Nova Scotia and Cape Breton, which were attended with a rich blessing to souls for time and eternity. But as he did not enter the ministry until he was upwards of forty years of age, and had the pastoral care of a growing Church, his ministerial work was principally limited to his own special sphere of labour.

The writer’s first acquaintance with Elder Dimock was in the summer of 1828. By the request of the late Richard McLearn, the writer made his first visit from home to supply the pulpit in Rawdon. On his way he called to see Mr. Dimock, and his interview with this excellent man is still fresh on memory’s page. The manifest affection and sympathy for the young man who, with trembling step, was just venturing to tell the story of the cross, made an abiding impression. The tone of his conversation and prayer was such as greatly to invigorate faith and confirm hope. His piety, like a sunbeam, shed its lustre upon all the relations of the domestic circle, and made his visitor feel that this good man’s residence “was none other than the house of God, and the very gate of heaven.”

In fact the Christianity of George Dimock was of the primitive type. In doctrine divine, in faith unwavering, in hope patient, in tribulation resigned, in prosperity thankful, in spirit fervent, in life blameless, and in death desiring “to be absent from the body and present with the Lord.”

#### NATHAN CLEVELAND.

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This evangelical minister was a very early associate of the Fathers. He was born in Horton, N. S., in the year 1777. As he grew to manhood he became the subject of redeeming mercy, and felt constrained by love to Christ and to the souls of men, to proclaim salvation in the name of Jesus, to those who were living “without God and without hope in the world.”

After itinerating for some time through different sections of the Province, he settled as pastor of the Church at Onslow in 1809. In that connection he continued up to 1818, and there was an encouraging increase under his ministry. About this time he removed to Hopewell, N. B., where he continued his ministry with the people for some ten years, with commendable zeal and with considerable success. Then feeling the infirmities of age pressing heavily upon him, he retired from active labour in the ministry, and became a resident of Alma, in the same County.

The writer, by going considerable out of his way, once had the pleasure of visiting this good man and his aged partner in their home at Alma. He was glad to find them comfortable in their worldly circumstances, and both of them "strong in faith, giving glory to God." They were both then more than four score years of age. Their intellect was comparatively unclouded and the prospect for heaven bright as a summer morning. The venerable man gave his views of Christian doctrine, dwelling with great delight upon salvation alone by the sovereign and electing love of God. It was delightful to hear him expatiate, with so much clearness and fulness, upon those sublime themes, which had constituted the substratum of his preaching, and were as the solid rock upon which he rested in full view of the "swellings of Jordan." He was then just waiting to be called to his heavenly home; but the death angel came not until he was ninety-two years of age, when he peacefully and joyfully departed this life, June 31, 1869. Like Enoch, "He walked with God, and was not, for God took him."





## CHAPTER IX.

### BIOGRAPHICAL SKETCHES.

HON. J. W. JOHNSTON, JUDGE IN EQUITY.

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**D**R. LEWIS JOHNSTON, the grandfather of the subject of this sketch, was born in Scotland, and considered himself entitled (though he never pressed his claim in law) to the now long dormant title of Marquis of Annandale. He married Laleah Peyton, a lady of Huguenot descent, at St. Christopher, and settled in Savannah, Georgia, where he owned an estate called Annandale.

Previous to the rebellion, Dr. Johnston filled the office of President of the Council, and Treasurer of the Colony of Georgia. On the breaking out of the revolutionary war, his sons all entered the British army and fought on the side of the King. His eldest son, William Martin Johnston, the father of Judge Johnston, held the rank of captain in a regiment of New York volunteers.

At the close of the war, Dr. Johnston returned to Scotland, where Captain Johnston, who had lost all his property in consequence of the cause he espoused, studied medicine and graduated in the University of Edinburgh. He had previously married Elizabeth Lichtenstein, the only daughter of Captain John Lichtenstein, of the noble and ancient Austrian family of that name.

Captain Johnston subsequently removed to Kingston, Jamaica, where his son James, afterwards the Judge, was born on the 29th of August, 1792. At an early age the latter was sent to Scotland for his education, and placed under the care of the late Rev. Dr. Duncan of Ruthwell.

A temporary visit to Nova Scotia decided his family permanently to settle in that Province, where Mr. Johnston studied law, and was admitted to the bar in 1815. He commenced the practice of that

profession in the country village of Kentville, but shortly afterward removed to Halifax, having been offered a partnership with the late Hon. Simon Bradstreet Robie, then among the first practitioners in the Province. Mr. Johnston rose rapidly in his profession, and soon attained the highest rank, which he continued unchallenged to hold until his elevation to the Bench of the Supreme Court in the year 1863.

He was possessed of immense application and untiring energy; and had peculiar tact and skill in cross-examination, and in extracting from the most reluctant and perverse witness the minutest facts within his knowledge. It was fitly remarked by the Rev. Dr. Crawley, who preached the funeral sermon on the death of Judge Johnston, that, "Among the intellectual features that marked his legal career, were a strong and comprehensive grasp, a memory that seemed ever obedient to his will, together with a rapidity of perception that gave wonderful readiness at repartee, seizing like lightning on the mistakes or unwise or weak arguments of an opponent, and turning them to the disadvantage of the opposite side and to the marked advantage of his own. This mental superiority, aided as it was by untiring perseverance and industry, was alone sufficient to win the highest honours of the Bar."

In questions partaking both of law and equity, and where the battle was to be fought against wrong and oppression, he was especially powerful: rising to the occasion, his bursts of impassioned eloquence would sweep as with the force of a tornado, bearing down all before them. It is to be regretted that few of Mr. Johnston's forensic efforts have been preserved; but those who listened to his fervid appeals—in such cases as the action of *Carten against the Archbishop of Halifax* (who had ejected him from his pew in the chapel), or the libel suit of *Morse against Nugent* (editor of a political newspaper), with many others that might be named—will never forget the effect then produced.

Mr. Johnston did not enter the political arena for many years after his call to the Bar; but devoted himself wholly and assiduously to the practice of his profession.

In the year — he was appointed Solicitor General of the Province (at that time a non-political office), and in the year 1838, at the earnest solicitation of Sir Colin Campbell, the then Governor of Nova Scotia, he consented to enter the Legislative Council, and embarked upon the troubled sea of political life. Here his talents at once raised him to distinction, and he became the acknowledged leader of the Conservative party.

Mr. Johnston took a prominent part in the struggles attending the introduction of responsible government into the Province of Nova Scotia; and while acknowledging the effeteness of the old regime, and freely recognizing the right of the people, through their representatives, to control public affairs, he yet desired that changes so radical as those sought in the political constitution, should be made with caution and effieiently guarded, in order that the rights of all might be respected, and liberty be in no danger of degenerating into license, or of being converted into an engine of oppression.

Mr. Johnston was appointed Attorney General in the year 1843, upon the elevation of S. G. W. Archibald to the Chancery Court as Master of the Rolls. On the dissolution of the House of Assembly in that year, he resigned his seat in the Legislative Council and entered the popular branch, in order that he might be in a position the better to conduct the Government and be prepared to defend Lord Falkland, the Governor of the Province, from the personal attacks of prominent Liberal members of his Cabinet, who had quarrelled with him and were prepared to lead up the opposition.

His constituency was the important County of Annapolis, which he continued uninterruptedly to represent until his elevation to the Bench in 1863.

Mr. Johnston successfully advocated the introduction of denominational Colleges, and their partial endowment by the State, and procured a recognition of the rights of dissenters to a share of the public moneys devoted for the purposes of education in its higher branches,—a boon that had heretofore been enjoyed exclusively by King's College, an institution of the Church of England. He was selected as one of the delegates to meet Lord Durham, the High Commissioner for settling the difficulties in Canada, and to confer with him on the contemplated changes in colonial government.

A large part of Mr. Johnston's political life was spent in opposition, a position for which his forensic and declamatory talents and his powers of invective, eminently qualified him. He, however, on several occasions led the Government, with rare political tact and ability, and his party not only followed him with unfaltering fidelity and unbounded confidence as their political chief, but had for him a respect and a devoted personal attachment accorded to few public men, but engendered by his commanding talents, his many noble qualities, his unselfish regard for others, and his unswerving integrity.

Among the many acts on the statute book that bear testimony to



his sagacity and forecast, we may particularly mention the Simultaneous Polling Bill, in which provision is made for holding elections in every County throughout the Province on one and the same day,—the beneficial results of which measure can be best appreciated by those who remember the elections of former times, when the poll was continued open in each County from six to ten days, according to its size, and was removed from place to place, attended by a swarm of lazy camp-followers, entailing a ruinous expense on the candidate, and promoting habits of idleness, drunkenness, and other immoralities.

To Mr. Johnston belongs the honour of being the first statesman who, in the halls of Legislature, advocated the union or confederation of these North American Colonies. In the year 1854, on the floors of the House of Assembly, in a speech which, for breadth of conception, deep research, fervent patriotism and glowing eloquence, has rarely been equalled, and which by many has been considered his greatest effort, Mr. Johnston moved, “That the union of the British North American Provinces on just principles, while calculated to perpetuate their connection with the Parent State, would promote their advancement and prosperity, increase their strength and influence, and elevate their position.” And though, before the union was consummated, he had retired from public life and was therefore in no way responsible for the details of the scheme, yet his advocacy of the measure on its broad basis tended in no slight degree to create and educate public opinion, and smoothed the way for those who eventually succeeded in effecting that important change in the constitution, which he was the first to advocate.

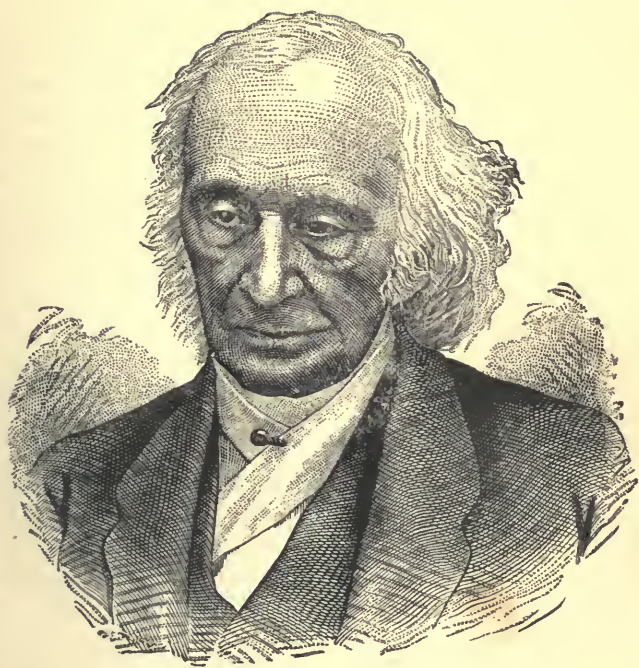
In the Spring of 1856, Mr. Johnston succeeded in carrying through the Assembly a vote of want of confidence, which resulted in the formation of a Conservative Government, of which he was the Leader and Attorney General. One of his first acts was to resign the office of legal adviser of the General Mining Association,—a post which he had held for many years,—in order that untrammelled he might bend all his energies to settling the unfortunate differences between the Government and the Association. The result of these differences had been to debar the people of the Province from engaging in mining operations, and to continue to the Association a practical monopoly of the coal trade. In accordance with a resolution passed by the House of Assembly, Mr. Johnston having associated with himself A. G. Archibald, Esq., (the present Governor of the Province,—then a leading member of the opposition), left for England.

in the month of June 1857, charged to adjust the conflicting interests of the Association and the Province. The delicate duties of this mission were performed with great tact and judgment; and after a good deal of negotiation a compromise was effected, and an agreement entered into by which the General Mining Association ceded to the Government their rights over all the unworked mines. Thus was a great public grievance of long standing amicably settled, and the remaining various and extensive mines of the Province, with all their hidden wealth, were transferred to the Government as the guardians and trustees of the people. As the vast mineral resources of the Province are being rapidly and successfully developed, each year but enhances the debt of gratitude that the people of Nova Scotia owe to the memory of the man, who grappled with and settled the vexed question that had for long years agitated the Province, and paralyzed the energies of her sons.

In the year 1863, after a laborious and active professional life, and a somewhat turbulent political career, Mr. Johnston accepted a seat on the Bench, as Judge in Equity and Judge of the Supreme Court. The duties of his office—rendered more onerous by the continued illness of Judge Bliss, incapacitating him for official labour—were discharged with assiduity and the strictest integrity. His decisions were received by the Bar as clear, logical, and exhaustive expositions of the law; while the unbounded confidence reposed by all classes—even the most bitter and uncompromising opponents of his public policy—in his rectitude and high-toned moral principles forbade any shade of suspicion that his judgment was ever warped or his judicial vision obscured by political friendships or animosities.

In the year 1872, Judge Johnston, who had for some time been suffering from a bronchial affection, which he deemed aggravated by the severity and changeableness of the Nova Scotian winter, resolved to try the effect of a milder climate in ameliorating or removing the disease. Accordingly, in the month of August of that year, he left Nova Scotia for the south of France. But the beneficial results anticipated from the change unfortunately did not follow.

On the death of the Hon. Joseph Howe, in the summer of 1873, Mr. Johnston was offered the Governorship of the Province. This office he at first accepted, and consequently prepared to leave England and return to Nova Scotia. The news of his acceptance of the high honour proffered him was received with acclamation by all classes. The satisfaction of his numerous friends was unbounded; while even those who had politically opposed him forgot the



Henry Jones

W. J. L. H. Jones





contentions of years, and added their congratulations on his well-earned appointment to the highest office in the gift of the Dominion Government.

But it might not be. Fast failing strength and health warned him that his life's work was done, and that earthly renown and distinction were for him no more. Ere his preparations to leave were completed, Mr. Johnston, to the deep regret of the people of the Province, resigned the office he had been so well fitted to adorn.

He still indulged the hope that another winter spent abroad would so far resuscitate him as to permit of his return to Nova Scotia; but this too was denied him. From the hour of his resignation, he began gradually to sink and fade away; and on the 21st day of November, 1873, at the ripe age of eighty-one years—full of honours, and with his mental faculties unimpaired—he quietly closed his eyes to the things of time, at Cheltenham, England, whither he had retired for the winter.

Early in life Mr. Johnston connected himself with the Baptist body of Nova Scotia, and to the end continued a member of that communion. For years his time, energies and talents were unweariedly devoted to promoting the interests of that body, socially, politically and educationally; and as one of the first steps towards their elevation, he sought to furnish them with the means of procuring a liberal education.

The Baptist Academy at Horton owes its existence largely to his personal labours and exertions in the cause; and at a later period, he took a prominent part in founding and to a great extent endowing Acadia College. Of this institution he continued a governor, by repeated re-election, from its first inception to his death. In fine, the advanced position at present attained by the Baptists of Nova Scotia is in a great measure to be attributed to his untiring exertions on their behalf. Indeed, so intimately had his life been connected and blended, not with the Baptists alone, but with the progress of his adopted country, for over half a century, that no historian can faithfully write the history of either the one or the other for that period, and leave untouched the biography of Judge Johnston.

In his intercourse with all with whom he came in contact, he was urbane and courteous, and his manners were ever those of a polished Christian gentleman.

In relation to Mr. Johnston's Christian life, the following extract from the sermon of the Rev. Dr. Crawley, above referred to, must suffice, and will not be uninteresting to our readers.

“A deep attachment to the gospel, as revealing the way of salvation and the Kingdom of the Redeemer, early possessed his mind and moulded his character, producing a spirit of marked obedience to the authority of Christ. All his fine natural characteristics became consecrated to His service, and were doubtless brightened by a new spiritual power.

For a considerable period he found time, amid his severely engrossing engagements, to superintend a Sabbath School. He was rarely absent from the meetings appointed by the Church for prayer; in these he never declined taking his part; and in all his intercourse with Christians, as well as in the meetings of the Church for counsel or mutual instruction, no one gave stronger evidence of a meek and Christian spirit, and of solemn reverence for God and for His word.

It was often a touching sight to see this man of consummate ability, a prince and a great man by natural endowment and social position, so unaffectedly and modestly putting himself on equal level with the lowliest of the flock, and counting that to be his joy and honour. Of a piece with this was his demeanour in his own house, where the plainest of our ministers often partook of his abundant hospitality.

It is cheering to be able to add to these few remarks on our revered friend's Christian life, that as it drew towards its close on earth, there was a happy and manifest deepening in him of the religious element. His friends in this country had not the satisfaction of listening to his parting words; but in all his correspondence during the period of his failing health, up to the latest communication that they have received, the earnestness of his exhortation on the duty and comfort of devotion to the Saviour, gave clear and happy intimation of a soul ripening for eternal life. ‘He never wearied,’ writes one who never left him, ‘of the story of the Cross and the Saviour's love to sinners;’ and in this sweet spirit of faith and hope, trusting in Him alone, without a complaint, patient and unselfish to the last, parting with entire resignation from all earthly things, he gently fell asleep in Jesus, and entered, we doubt not, the glory of the just.”

Mr. Johnston shared the fate reserved for old age. Looking back through the years that were past, for the valued friends and companions of his manhood, those who were co-labourers with him in building up the denomination to which he was attached, and for those who were his companions in the struggles of life, his opponents at the Bar and in the conflicts of political warfare, he found that



with few exceptions they had passed away, while he was left all alone—alone with the dreamy past—

“Alone—at peace—by the ocean’s side—

Waiting the coming of death’s great tide,”—

waiting in humble, confident trust, and resting only on the love of that Saviour who died to redeem him, and who, he was well assured, had kept that which in the vigour of manhood he had committed to His care. He has left behind him a name untarnished, a character above reproach, and a reputation as a statesman, jurist and judge, and above all as a humble, consistent Christian man, that those who shall hereafter fill the place vacated by him in the Church and the Denomination, at the Bar, in the Senate, and on the Bench, will do well to emulate.

HON. WILLIAM BOYD KINNEAR, M. L. C., JUDGE  
OF PROBATE, Etc.

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When this distinguished member of the Baptist denomination exchanged time for eternity,—February 22nd, 1868,—the author, who for many years had been intimately associated with him in the services and enjoyments of the Christian life, published in the “Christian Visitor” a *Memorial Sketch*, which is here transcribed.

The Hon. William Boyd Kinnear was born in the City of St. John, October 2nd, 1796, and was the third son of Andrew Kinnear and Letitia Boyd, both of Derry, Ireland. His father came to this Province in the Commissariat Department, and the early years of the subject of this sketch were spent at and near Fort Cumberland, then a military station. He was afterwards removed to St. John, and put to school under different masters, among others the Rev. Roger Viets, who taught the Grammar School in the same building in which it is still maintained.

In 1809 his father was ordered to St. Andrews, and took with him his whole family. Here William remained with his parents till 1813, when he received an appointment in the Pay Office at St. John. He could not, however, have held this appointment long, for in 1816 he was enabled, by the kind assistance of a very old friend of his mother, to commence the study of law; and he then entered, as a student, the office of C. J. Peters, Esq., subsequently Attorney-General of the Province. Here, by hard work and hard reading, he

laid the foundation of that wide and accurate knowledge of law by which he was afterwards distinguished; and here he not only supplemented the deficiencies of his early schooling by the study of Latin under a master, but also found time to gratify the almost passionate taste for literature which he had from early boyhood. Indeed to so great an extent did he devote himself to study, that he brought on, towards the close of his term of three years, a severe attack of sickness and inflammation of the eyes, from the effects of the latter of which he suffered through life. He was admitted an Attorney in Easter term, 1819, in his 23rd year,—took a small office in Cody's building, long known as the "Coffee House Corner,"—and soon obtained an extensive practice. In the midst of all his business, and a continual round of social engagements and pursuits, he managed to acquire sufficient knowledge of French to read that language, while he also found time for most of the standard English authors of that day. In 1824 he first gained reputation as an advocate, in the successful defence of an Admiralty suit, in which he had to contend alone against the late Chief Justices Clifpman and Parker, then his seniors at the Bar. From this time, for more than twenty years, he was continually engaged as counsel at the various circuit courts. Singularly enough, the first office in his profession to which Mr. Kinnear was appointed was that to which he returned in later years, and which he held up to his death, namely, that of Judge of Probate. After two or three years, however, he resigned it for the Recordership of the City, which he received in 1828. During all these years his health was not good, and he several times visited the United States to resuscitate his exhausted powers. In 1830 he crossed the Atlantic, and, with intense interest and pleasure, made an extended tour in England and Scotland. It was on this visit he first met her, whom, before his return, he made his wife—Janet, eldest daughter of Andrew Muir, Esq., of Rosebank—a lady of high intellectual attainments, cultivated taste, and strong religious principle. On their return to New Brunswick, via Halifax, in March or April 1831, they were wrecked on the Nova Scotia coast, and their lives saved with difficulty after much exposure,—exposure which probably laid the seeds of the disease which carried Mrs. Kinnear to an early tomb. They found their way to St. John by a long cold drive from Halifax to Digby, and then in a small schooner across the Bay of Fundy. During his absence Mr. Kinnear was elected to the House of Assembly, where he took his seat in 1832. Owing to the ill-health of his wife he again visited Great Britain in 1835, remaining till September

1836, and being very nearly induced by his wife's relations to remain there altogether. About 1838 he was appointed to the Legislative Council by Sir John Harvey. In 1846 he received the office of Solicitor General from Sir W. Colebrooke, resigned the Recordship of St. John, and at Sir William's special request, went to reside at Fredericton. He had not been there a year when he lost his beloved wife by consumption, under which she had long been suffering. There also, by means of great political changes which occurred shortly after, he was deprived of what had previously been the ordinary succession of office, and as such promised to him,—the Attorney-Generalship, vacated by the death of Mr. Peters. By the same means he found himself shut out from the Bench, to a seat on which he had naturally looked forward during long years of honourable and successful toil at the Bar. He consequently returned to St. John in 1852, to resume there the practice of his profession, and was subsequently appointed Clerk of the Peace, and, for the second time, Judge of Probate. The latter office he held till his death. He was, for several years, a member of the Executive Council, was twice appointed a Commissioner for the revision of the laws, was for a long period a member of the Senate of the University of New Brunswick, and would most probably, on the Confederation of the Provinces (of which he was always an ardent advocate), have been appointed to the Senate of the Dominion, had not age and infirm health caused him to renounce all idea of further advancement. Notwithstanding so many years of labour and indifferent health, his faculties were wonderfully preserved to the last; his indefatigable love of work never failed him; and at the same time the almost youthful vigour and cheerfulness of his mind seemed to impart energy to his bodily powers. These he taxed to their utmost, and beyond their strength, on the last day that he was able to be out of his house (January 31st).

Mr. Kinnear's first religious impressions came to him in the year 1823, owing to the loss of a young and much loved sister. Before that he was, with all the natural ardour of his character, exceedingly gay, joining thoughtlessly and continuously in all the amusements and pleasures of a very worldly society; and, though never vicious, was rather inclined to scepticism. But her removal and a dangerous illness which followed made him think; and, through the grace of God, in the course of a year from that event, the whole strength of his mind and will and affections was turned in an opposite direction, and bent on higher and holier purposes. At that time such a change was a far more difficult and obnoxious thing than now; and his



kindest friends regarded him as an "enthusiast,"—a "hypochondriac,"—a "fanatic." But, although subsequent changes took place in his religious opinions and church connection, from the time that he set his face Zion-ward to his last conscious moment on earth, he never turned back or faltered in his Christian faith and practice; but his path was as the "shining light, that shineth more and more unto the perfect day."

In 1827 a number of persons in Halifax, with whom Mr. Kinnear was on intimate terms, left the Church of England to join the Baptists. This led to a very general and thorough discussion of the subject of infant baptism both there and in St. John, into which Mr. Kinnear entered with his usual earnestness. The enquiry and the consequent intercourse with several zealous members of the Baptist denomination resulted in his visiting Halifax, where he was immersed and joined the Church. On his return, he connected himself with the congregation meeting in the old Germain Street Meeting-house, which he only left with his warm and respected friend, its pastor, the late Rev. Samuel Robinson. With him he enjoyed many years of uninterrupted and happy intercourse, paying him a visit every Monday morning almost as regularly as the morning came,—deriving from his broad and honest mind much pleasure and benefit, and imparting, as we believe, from his own treasures of knowledge and experience, equal happiness and help to his reverend friend.

Having united with the Baptist body under the influence of strong convictions of duty, he devoted his best energies to the intellectual elevation and religious progress of its ministry and Churches. He was one of the founders of our Fredericton Seminary, and was the earnest advocate of its interests in the Legislature, at a time when it had to contend with a combined and powerful opposition. He was also deeply interested in the progress of Acadia College, and for many years was one of the Governors of that institution. In the missionary operations of the denomination he invariably shewed a lively interest, and was always ready to aid by his counsels and with his purse. In fact, whatever pertained to the Church with which he was more immediately connected, or to the interests of the denomination as a whole, he seemed to regard as a matter of personal concern.

But while conscientiously attached to his own denomination, and ready to do all in his power for its extension, he was deeply concerned for the furtherance of religious truth throughout all the sections of the evangelical brotherhood. His large Christian heart prayed fervently that grace, mercy and peace might be with all of every name

who sincerely loved and honoured the Lord Jesus as the Saviour of sinners. It was quite impossible for the spirit of bigotry to dwell in a heart so expanded by the power of Christian charity; hence the virtuous and the good of every name were honoured with a place in his affections and good will.

In all agencies adapted to make known the fundamental doctrines of the Christian faith—to emancipate society from the debasing influence of ignorance and dissipation—to guide young men in the paths of virtue and truth—and to train the youth in the way they should go—he cherished an abiding interest; and the prominence given to him in nearly every Christian organization of the city, showed that his labours in these respects were duly appreciated by Christians of every class.

If asked for the great motive force which impelled our departed brother forward in his works of faith and love, we should answer,—the power of a sublime Christian affection. He was accustomed to hold daily converse with his God. In his estimation, Christianity did not consist in ritualistic ceremonies, in outward forms, or in boasting professions, but in *faith, hope, charity*—these three, the greatest of which is charity. Hence he was constantly “Giving all diligence, to add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” Moulded by these celestial graces, we marvel not that his protracted Christian life was so spotless—so admirable.

In view of a life so active in the service of God and so free from the usual frailties of our humanity, many will ask, How did its possessor die? The word of God furnishes the answer,—“Mark the perfect man, and behold the upright; for the end of that man is peace.” The death-bed experience of our departed brother was a beautiful exposition of the sentiment of this inspired passage. His end was emphatically *peace*. During his last illness his mind was much occupied with heavenly contemplations. On one occasion he referred with evident pleasure to the beautiful passage in Hebrews 12: 23, “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,” &c. The night of his death, he asked his son-in-law to read the 5th chapter of 2nd Corinthians, “For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” The last chapter he asked for was the latter part of the 15th

of 1st Corinthians, and when it was read to him he exclaimed, "Is not that glorious? I always so admired it in the Burial Service of the Church of England." The last allusion he made to scripture, was asking for that comforting passage, "The eternal God is thy refuge, and underneath thee are the everlasting arms."

During one of our visits to his death-chamber, after cheering conversation and prayer, knowing the deep interest he felt in his Church, we asked him, Have you any message for the Church? He answered, "Give them my love, and ask them to sing for me, as though I were present, that cheerful hymn,—

‘Come let us join our friends above,  
Who have obtained the prize;  
And on the eagle wings of love,  
To joy celestial rise.’”

The Monday before the fatal attack came on, we called to see him. He then appeared much better, and his medical adviser, Dr. Bayard, pronounced all the symptoms favourable. We spoke to him of the renewed interest in the Church in Brussels Street, and of the baptism of three recent converts on the last Sabbath. He lifted his emaciated hands and gave glory to God. "Let us have," said he, "a season of prayer by ourselves;" and we poured out our hearts to God in fervent supplication and in delightful fellowship together for the last time on earth. At the close I said, "Have you any doubt, my brother, in relation to the future?" "Not a doubt," he replied, "or a fear. If God has any thing for me to do on earth, I am willing to live; if not, I am just as willing to go." He intimated that he had the full assurance of hope that all would be well.

He continued very weak; but strong hopes were entertained of his recovery until Thursday morning, when he was seized with apoplexy. His doctor was called, and pronounced him near his end. At six P. M. his blood-washed spirit left its tenement, and was borne, we doubt not, to the home which Jesus has prepared for His chosen, faithful servants. "Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

His funeral took place on Monday from his late residence in Charles Street. The procession comprised a very full attendance of the ministers of all the evangelical Churches of the city, the gentlemen of the Bar, the members of the Committee of the Bible Society, the Common Council, his associates in the Legislative Council, the deacons of the several Baptist Churches of the city, members of the



Press, and a full representation of the wealth, intelligence, piety and respectability of the city generally.

The remains were removed to the Brussels Street Church, where the funeral services were conducted by the acting pastor, Rev. I. E. Bill, assisted by Rev. Messrs. Carey, McKenzie, Spencer and Cady. The spacious chapel was filled above and below with those who were anxious to pay this last tribute of respect to the memory of departed worth.

Service being over, the remains were borne to their final resting place in the Rural Cemetery, where they were deposited in the comfortable assurance of a joyful resurrection to eternal life at the last day. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

✓ REV. RICHARD BURPEE.

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Seldom was mortal man more thoroughly devoted to the salvation of the benighted heathen than was this departed missionary. The Baptists of New Brunswick have the great honor of raising up the first missionary, sent from these Provinces to the foreign field. His birthplace was the County of York. His second birth occurred in Fredericton, under the ministry of the late Frederick Miles.

The soul of this good man Miles was largely imbued with the spirit of missions. When young in the ministry, the writer listened to his impassioned appeals on this subject until ready to exclaim, "Here am I, send me!" It is quite suggestive, therefore, that he should be the means, in the hands of the Infinite Spirit, of the conversion of a young man who, when the sainted Miles was slumbering with the dead, placed himself upon the altar of Christian Missions.

Mr. Burpee left for the foreign field, accompanied by his wife, a daughter of the late Dr. Lewis Johnston, of Wolfville, in June, 1845. In the winter of 1850 the author met him in London on his return home, broken down by disease, and in search of restoration. But dire consumption had seized upon his system, and recovery was impossible.

When his demise took place, the author briefly sketched his spotless and useful life, and his peaceful and happy death as below.

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Our esteemed Brother Burpee was a native of this Province, and when brought under the influence of God's saving grace he resided

in Fredericton. There he confessed his faith in the Redeemer, and united with the Baptist Church of that place. He subsequently resolved to devote himself to the Christian ministry, and was set apart by his brethren to that important work. He was for a short time pastor of the Church at St. Andrews. The Baptist Foreign Missionary Society of Nova Scotia and New Brunswick having resolved to send missionaries into the foreign field, gave a call to Brother Burpee to enter upon this work. He felt that it was the call of God, and conferred not with flesh and blood, but resolved to consecrate his powers to the salvation of the perishing heathen. Some years were spent by him in a course of study at Acadia College, preparatory to his going out to India. In June, 1845, he bade farewell to his native land, and with his beloved wife took his departure to the distant regions of the East. He had not been there long before symptoms of pulmonary disease began to appear; but he was passionately devoted to his work, saw himself surrounded by immense multitudes who were going on to eternity amid the gross darkness of heathen superstition, and he exerted himself to the utmost to point them to the atoning sacrifice of the cross. His health, however, at length became so enfeebled that his medical advisers informed him that he must soon die if he continued in that country, and advised his return home. He reluctantly consented, and in January, 1850, he reached home.

The air of his native clime greatly invigorated his constitution, and strong hopes were cherished by him that he would be sufficiently recruited to return to his beloved field in India. Repeatedly have we heard him express his intense anxiety to go back to the heathen, and he would have done so cheerfully if the Board had given consent; but it was judged imprudent to allow him to go in the debilitated state of his health. Long shall we remember his last touching appeal addressed to the Board in September, entreating them to allow him to return to Burmah, that he might spend his last expiring breath in whispering in the ears of benighted heathen salvation in the name of Jesus. We were not certain then, nor are we quite certain now, that it was right to hold him back.

As the Autumn advanced his health became increasingly delicate, and he resolved to spend the Winter in the South. On his way, accompanied by Mrs. Burpee, he spent a few hours in St. John. We had the pleasure of seeing him on board the boat, and of just saying good bye, thinking probably we should never see him more in the flesh. So it has proved. He went on as far as Virginia; but finding

the climate there disagreeable, he in accordance with the advice of his physician, went on to Florida. It not being convenient for Mrs. Burpee and family to accompany him there, she returned to Philadelphia, intending to join him again in some section of the South: but the separation was final. They will meet no more until they meet in Heaven.

Soon after reaching Florida, his health began rapidly to decline; and it became apparent that he was near his end. It affords us much pleasure to lay before our readers a deeply interesting letter from the pen of the Rev. Mr. Gardner, addressed to the bereaved widow, and published last week in the "Christian Messenger." Mr. Gardner is a minister of the Methodist Episcopal Church in Florida. His letter breathes the purest Christian affection, and exhibits in a clear and impressive light the loving spirit of the Gospel. Wherever this reigns supreme in the heart, it passes over all national distinctions and denominational lines, and seeks to pour the heavenly consolations of religion into the heart of every afflicted son and daughter of humanity. In imagination we can see our beloved Brother Burpee in that land of strangers, far from his home and from his kindred, and in the absence of his dear wife, turning his eyes soon to be closed in death, to those two servants of God, the Rev. Messrs. Pratt and Gardner, as ministering angels sent to smooth his dying pillow, and to shed light upon the dark valley as he passed through its shadows to enjoy the light and glory of the promised inheritance. The names of these two brethren of the sunny South will be held in fond remembrance by many in these cold regions of the North, as those who, in the exercise of their Christian sympathy, offered fervent prayers beside the dying couch of our lone missionary, and whispered words of hope and promise in his ear, as he fell into the cold embrace of Death. We rejoice to believe that amid the solemn reckoning of the last day, our esteemed brethren will hear the great Judge saying to them, "I was sick and ye visited me." If they ask when? He will reply, Inasmuch as ye did it to my faithful servant Burpee, ye did it unto me.

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JACKSONVILLE, FLA., Feb. 27, 1853.

MRS. BURPEE,—*Dear Madam*,—The painful duty of communicating to you the death of your husband devolves upon me. I was invited by the Rev. G. W. Pratt, presiding Elder of the Tampa Bay District, Fla. Conf., to accompany him to Bro. Burpee's room, on Friday evening last, the 25th inst. I did so, and found him quite ill. He was unable to converse with us, but felt and



expressed great anxiety to enter into conversation. He was coughing incessantly and suffering intensely. I was convinced that his end was nigh; and determined to remain with him. This was the last attack of cough, but the difficulty of breathing still continued. We knelt beside his bed, and engaged with him in prayer. He heartily responded, and seemed to feel much, especially when God's grace and mercy were invoked upon his dear companion and children. About nine o'clock he began to breathe much easier, and remarked that all his pain was gone. But he was sinking very fast. I then said to him, Brother Burpee, "To live is Christ, but to die is gain." "Yes, yes," said he. "Oh, the blood and righteousness of Jesus Christ is my only hope." At another time I asked him if his hope was bright. "Yes," he replied, "my confidence is unwavering." His case was such a clear one, I thought it unnecessary to say any thing more to him on the subject. He had had a long conversation with Brother Pratt before, in which he expressed a desire, if it were possible, to see you and the children before he died; but wished him to understand that he had no will of his own—he left it all with the Lord. He died without a struggle early yesterday morning.

This morning at eleven o'clock his remains were carried to the Methodist Church. Brother Pratt preached a funeral discourse, after which his remains were carried in procession to the Cemetery, and after the writer of this had read the burial service, they were decently interred. Perhaps it will be necessary to say that Bro. B. survived but two days after his attack.

It will doubtless be pleasing for you to know that your husband had the very best attention. He wanted for nothing. I cannot speak too highly of the indefatigable exertions and kindness of Dr. Winslow, of Massachusetts, his attending physician, and others whose names I cannot now remember.

I could have wished that some minister of the Baptist Church could have been here with Brother B. It would doubtless have been a source of satisfaction. But there are none here. Brother Pratt and myself are both Methodist preachers. But what are names? With us this was all forgotten. It was enough for us to know that Brother B. was a Christian. But yet he was more. He was a preacher of that same blessed gospel *we* preach. There was unity of feeling and of sentiment as regards the one thing needful. Our hearts were warmed with the same love. We could but feel as Christian brethren. When I thought of the many sacrifices that he had made, to preach the gospel to the poor heathen, he was more endeared to me than ever. But he has gone to his reward, and no doubt will have many stars in his crown of rejoicing in heaven.

I deeply sympathize with you, my sister, in this your sad bereavement. May God give you grace to bear it. And may He protect and provide for you and your little ones.

Yours, &c.,

J. H. M. GARDNER.

J. REV. RICHARD W. CUNNINGHAM.

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Richard Cunningham was among the companions of the writer's early ministry; but on January 15th, 1858, he was numbered among

the departed. Our acquaintance commenced at a conference meeting in the old Canard meeting-house, in the spring of 1828, when twenty-five rejoicing converts, as stated elsewhere, were received for baptism. That acquaintance soon ripened into unbroken fellowship in the gospel of Christ.

Brother Cunningham was a convert from popery, and had been instrumental in attaching his mother to that faith. He used to tell with deep emotion how he was awakened to a sense of his sins, under a powerful funeral sermon preached by Father T. S. Harding,—what struggles he had in breaking away from the fetters of popery,—and the long months spent in anxious concern for the welfare of his soul,—sometimes indulging a faint hope that he might be saved,—and then, under a deep sense of the enormity of his sins, plunged in all the horrors of despair. For some time he clung to the dogmas of popery, with a determination not to let them go, fearing that if he did so, all the tremendous curses of the “Holy Mother Church” would fall with ten-fold vengeance upon his guilty soul. The conflict was protracted, but the sovereign grace of the gospel finally triumphed; and Richard Cunningham was exulting in the salvation which comes, not in whole nor in part by human merit, but by the finished work of Calvary. When his imprisoned soul was set at liberty, after communicating the good news to those around him in Horton, where he was residing, he hastened to his home in Antigonish, to tell to his relatives and friends there what great things the Lord had done for him, supposing that as the truth was now so clear to him, he could surely make it plain to others, especially to his dear mother. In this he found himself sadly mistaken. His mother soon gave him to understand that she was too well satisfied with the Church to which he had introduced her, ever to leave it to please him or any one else. Richard found it easier to lead into the wrong path than in the right one. This failure to re-convert his loved mother was the great grief of his life.

He returned to Horton, was baptized by Father Harding, and joined the Church under his care. He married Miss Webster of Cornwallis, and settled down in Horton, intending there to pursue his calling. But Richard Cunningham was “a chosen vessel.” To him was committed “a dispensation of the gospel;” and he must of necessity—yes, and of choice as well—go forth to defend that faith which he once sought to destroy. But he could not give himself to the ministry without a severe struggle. He had a family dependent upon him for support, and if he gave up his secular business, how

could they be sustained? But he ventured upon the work trusting in the Lord.

Some of his earliest efforts as a preacher were made in connection with the young brethren who were enjoying a blessed work of grace in Aylesford, Nictaux and Wilmot. In the winter of 1829 he made an evangelistic visit to Wilmot Mountain and Chute's Cove, where there was a small Church; and where mercy drops were falling. He preached to them from the passage, "Prepare to meet thy God." The word was applied by the Spirit's power to many hearts.

Under date of Wilmot Mountain, August 1829, Mr. Cunningham wrote to the "Baptist Magazine" in reference to this good work, saying:—

"I came to this part in February last. There was a good work of grace going on in the Chute's Cove Church at that time; but it appeared not to have reached this place. The people were engaged in vain amusements, such as dancing, gambling, &c., and to all appearance plunging deeper and deeper in vice. But the set time to favour Zion had come. I preached once here, and then returned home. The Lord applied the word preached with power.

In March I visited them again, and found several rejoicing in the love of God, and nearly all much concerned for the salvation of their souls. I preached several times in this and the adjoining settlement (Chute's Cove). The people in this neighbourhood united with the Chute's Cove Church in calling me to the pastoral office. The work commenced in the Cove at their prayer meeting, which had always been kept up since the organization of the Church. The work has been general in both settlements, so that the Church, which last fall contained only ten members, now numbers one hundred and one."

Mr. Cunningham was ordained on the 25th of May, 1829, to the pastoral charge of the Church at Chute's Cove. The writer took part in the proceedings of that day, and remembers that great joy was felt that another faithful soldier had put on the gospel armour to war for Christ and for souls. All felt that they were ordaining a man of no ordinary type. Nature had endowed him with a superior intellect—sharp, logical and commanding. His mental culture was respectable, his love of study passionate, and his social qualities charming. His preaching soon became instructive and deeply interesting to intelligent minds, as well as impressive to all classes; and as time passed on, he proved himself to be "a workman rightly dividing the word of truth." He was naturally diffident and retiring; but when called to the front, he faithfully and successfully



performed his part. He had a strong emotional nature, and when this was stirred to its depths, as it occasionally was, he spoke with an unction and a power resistless and overwhelming. The writer has seen large congregations bathed in tears under the impassioned utterances of his lips, when touched as with a live coal from God's altar.

In turn he was the loved pastor of Chute's Cove and Wilmot Mountain Church,—the Churches of Annapolis and Upper Granville,—of Lower Granville,—and of Digby. In all these Churches he was more or less successful in extending the empire of the Redeemer. But in addition to pastoral oversight, he went out frequently on evangelistic excursions, and to co-operate with his brethren in revival work. Early in his ministry he performed an extensive missionary tour, in company with Rev. William Elder, to the eastern section of Nova Scotia and Cape Breton, with beneficial results. In Liverpool, and especially in Yarmouth, he had many seals to his ministry.

But during the whole of his ministerial life he suffered much, occasionally, from asthmatic disease. But for this drawback, humanly speaking, his ministry would have been more extensive and useful; but amid his severest sufferings he was resigned to his Heavenly Father's will, and seemed to feel that all was working together for his good.

The writer had the mournful pleasure of visiting his sick brother, when his life was ebbing and eternity near. How delightfully he expatiated upon the immovable foundation upon which his soul rested in that trying hour, and upon the glorious issues of a life of faith upon the Son of God!

We took our leave of each other feeling that, though separation was certain, it would be of short duration, and then we should meet amid the shouts of adoring angels, and the hallelujahs of the spirits of the just made perfect.

Rev. A. H. Munro, then pastor of the Digby Baptist Church, was with him in his last illness and was an eye and ear witness to the composure and joy with which he met the death angel. After his funeral, Brother Munro wrote thus to the "Christian Messenger": "On Tuesday morning he took me by the hand and said, 'I am going home, my brother.' In reply to a question I put, he answered, 'It is all well. I have often felt afraid that I should die in darkness, struggling with doubts and fears. But,' he added, raising his voice, while tears of joy flowed down his cheeks, 'it is all light and

peace. I am in the valley of the shadow of death, but I am not alone. Jesus is with me.' In this frame of mind he continued till he died."

His funeral took place on the following Tuesday, when Brother Munro, who had comforted him greatly in his last hours, preached to a large and deeply affected congregation, from the passage found in 2d Kings 13: 14,—“Now Elisha was found sick of the sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O, my father! my father! the chariots of Israel and the horsemen thereof!” The discourse was not only appropriate but powerfully impressive. Several ministers took part in the solemn services, and expatiated with the deepest tenderness and affection on the admirable qualities and manifold excellences of their loved brother departed. So lived and died one of nature's most gifted sons—and one of Zion's most favoured ministers.

#### REV. RICHARD McLEARN.

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This able minister of the New Testament was ordained pastor of the Baptist Church in Rawdon, N. S., March 8th, 1828. An appropriate sermon was preached on the occasion by Elder Joseph Dimock, from the words of the Apostle Paul, “Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God.” The usual questions were proposed by Elder George Dimock, the prayer offered and the hand of fellowship given by Elder Theodore S. Harding, and the charge by Elder James Munro. The congregation was the largest ever convened in that place, and the services were exceedingly impressive and inspiring.

As the Church in Rawdon was small, the youthful pastor was enabled to devote a portion of his time to missionary service; and for this he was admirably adapted. In the “Baptist Missionary Magazine” of 1832 and 1833, there is a report of an extensive tour performed by him in the eastern section of Nova Scotia and on Cape Breton Island. It occupies considerable space; but as it is replete with interesting facts regarding the extensive region of country over which Mr. McLearn passed, and as it unfolds so fully the Christian and missionary elements of his character, it is here transcribed in full.

*Extracts from Journal of Missionary Tour.*

During last Spring, I received letters from several Churches in the eastern part of the Province, respecting their destitute condition, and urging me strongly to visit them. I strove by earnest prayer to know the will of my Heavenly Father, if I should leave my flock at home for a season, to visit the destitute: and I did at length believe that Providence directed me to go. I laid the subject before the Church, and they were pleased to grant my request, hoping I would return shortly, in the fulness of the blessed Gospel. I was much encouraged in undertaking my tedious journey, by the fervent prayers of my brethren, offered up to God on my behalf, the day before my departure.

I left home Monday, the 14th May, and rode to Noel, visiting several families on my way. Nothing of particular interest occurred except a conversation I had with a pious man of the Presbyterian Church, who informed me he had lately experienced a second conversion. I inquired into the exercises of his mind, and became satisfied he had many years ago experienced a thorough renovation of heart: but during the past year he lost his confidence in God, and was powerfully tempted by the adversary, insomuch that he was in despair. He continued in this melancholy state several months, unable to attend to the duties of life: but through the mercy of God he was at length delivered from the power of the enemy, and obtained confidence in approaching the God of his salvation. This deliverance he termed his second conversion.

I reached Antigonish Thursday evening, and continued a week labouring with them, publicly and from house to house. I baptized one man on the Sabbath, and dispensed the elements of communion to the Church. There appeared in this Church a good degree of brotherly love; the members in general appear consistent in their deportment, but are not engaged with fervour and zeal, as much as they were some years ago. The providence of God towards this Church is remarkable, in that, though they were constituted about ten years ago they have not, I believe, lost one member by death, and only one by transgression.

On Thursday the 24th, I rode to Manchester, my principal field of labour, and I soon became convinced God had sent me to preach the Gospel to that dear people. On my arrival, I heard of the illness of Mr. Samuel Hull, the venerable father of the two Hulls who have preached the Gospel through this Province. I hastened to see the



dear afflicted saint, and perceived that he was near the land of promise. His mind was calm and serene; his confidence in the Lord was unshaken; his hopes of immortality were strong and cheering. I visited him again on Friday, when he informed me his hope was unshaken. He said he derived consolation from the stability of the everlasting covenant of Jehovah. Having an appointment to preach that day, I could not remain to witness his last moments, and catch his dying accents. His joyful spirit that night took its flight, no doubt to the paradise of God. His body was committed to the dust on the Lord's Day. I preached a sermon on the occasion, from the words of the Most High which John heard on the Isle of Patmos, "Blessed are the dead who die in the Lord," &c.

I remained in the neighbourhood preaching and visiting nearly a week, during which time I enjoyed much of the presence of the Lord. There has been in this region a gradual revival of religion more than two years past, especially during the past winter. The Methodist missionaries have doubtless been the instruments of much good in this place. The labors of Bro. John Whidden of Antigonish have also proved the means of awakening many persons. But the Baptist Church has suffered incalculable loss, from the want of an ordained elder to administer ordinances.

On Wednesday the 29th of May, I crossed the head of Guysborough Cove, and held a meeting with the dear little Church among whom I laboured with much pleasure two years of ago. I was happy to find them in the liberty of the Gospel,—united in the bonds of charity,—and contending earnestly, but meekly, for the faith once delivered to the saints. We had solemn seasons in our public assemblies and profitable hours in private conference. In the Church meeting on Saturday, one man offered himself for baptism, and was approved by the Church. I preached in the morning of the Lord's Day, and baptized the candidate. In the afternoon, I heard Brother James Brown preach from the invitation to the supper, "Come, for all things are ready." He has been preaching to the Church for several months, and is a workman that needeth not to be ashamed. I hope God is preparing him for usefulness in this destitute region.

I returned to Manchester on Thursday, and visited the people until Saturday, on which day we held a conference meeting at the house of Mr. Simpson, who is a valuable friend to the Church of God. The congregation was large and solemn. The conference began before three o'clock, and continued until dark, and for the want of more time many were prevented from speaking. It was

truly interesting, to hear young converts rise in succession, and declare what God had done for their souls. Some rejoiced aloud in the God of their salvation,—some were constrained to cry to God for mercy,—and the silent penitential tear fell from the eyes of many precious youths. Nine persons were approved by the Church as worthy candidates for baptism. On the Lord's Day the congregation was the greatest which had ever assembled in that place; I preached on baptism, and immersed the candidates in the presence of that numerous assembly. It was a day which I believe will be held in everlasting remembrance.

On Wednesday following, I crossed over to the Cove and laboured amongst the people until Saturday, when I took my departure for Canso. A Christian brother volunteered to take me down the bay in a sail boat. We had an unfavourable time: the wind was ahead and it rained hard the most of the day; to add to the uncomfortable-ness of my situation, I was sea-sick. Through the merciful providence of God we reached Canso at dark; and I found the next day I had received no great injury from my thirty miles' voyage.

During the past winter there has been a blessed revival of religion at Canso. Old professors have been greatly comforted—backsliders reclaimed—and a considerable number have been converted to God. Mr. Whitman (for many years an inhabitant of Canso) has, in the hand of God, been an instrument of incalculable good in that place. In times of prosperity and adversity, he has persevered in holding public worship every Lord's day in the absence of a minister. These meetings have kept people from wandering abroad in violation of the sacred Sabbath; and I cannot doubt but that his labours have been profitable in the conversion of sinners. He built a meeting-house, on his own land, principally at his own expense; which though intended for Congregationalists, is free for ministers of Christ of every denomination. I spent nearly a week in visiting and preaching, without enjoying any great degree of comfort; nor did I see much of the power of God on the assemblies. On Friday, the 22nd, my mind became more happy, especially in conversing with the young converts. On Saturday evening we held a conference meeting, which was a solemn and joyful season. Young converts rose in succession and related their experience until ten or twelve had spoken. All who spoke were exceedingly happy, yet there was no undue excitement. The meeting commenced at eight in the evening, and continued until one o'clock in the morning; and one-half of the professors had not an opportunity to speak. Seven persons desired

to be baptized, and as there was no Baptist Church with whom I could counsel, I admitted them on my own judgment, having previously made inquiry respecting their religious character. On the morning of the Lord's day I visited the Sabbath School, which is in a very prosperous state, containing upwards of thirty scholars. It is well conducted by Miss Whitman and other pious persons. Public worship commenced at eleven o'clock. I preached a funeral sermon on the occasion of the loss of Mr. Isaac Whitman, of Canso, who, in the month of December last, sailed from Newfoundland for Halifax, and from whom no intelligence has since been heard. He was a man of true piety, and has left a widow with three children to mourn their loss. I preached again in the afternoon, and baptized the candidates. One of the persons baptized was an aged, infirm woman, who required two persons to assist her to walk down into the water and return; another, a young man who had lost a leg, and went down into the water with the assistance of a crutch. I thought the scripture was fulfilled which saith, "The lame man shall leap as an hart." Another circumstance rendered this baptism interesting; there were five of one family,—a mother, two sons and two daughters. In the evening we had a blessed prayer meeting: fourteen persons in a most fervent manner addressed the throne of grace. I was happy to find in Canso a warm interest in favour of the Burman Mission. The ladies formed a society while I was there, to raise funds for the purpose of publishing the holy scriptures in the Burman language.

On Tuesday I took passage in a boat and went up the bay to Half Island Cove. I was under the necessity of rowing until my hands became sore. I preached in the evening to an attentive congregation; and I saw indications of the prosperity of religion. On Wednesday I walked up the bay four miles, and preached at Crow Harbour; in this place I think there is a good prospect of a revival of religion. On Thursday I returned to the Cove, and spent the remaining part of the week in imparting instructions from house to house.

On Saturday, the 30th of June, we had a profitable conference meeting at the Cove. In this part of the district the work of God is reviving. Several awakened persons related the exercises of their minds, and three were approved candidates for baptism. The Lord's day was a solemn season. One person was brought into gospel liberty while the Church attended communion service; many more were deeply impressed.



On Tuesday I attended a conference meeting amongst the blacks, who have a little Church in the neighbourhood. I was much grieved by their irregular conduct; some of them walk as if they were enemies of the cross of Christ. I recommended them to withdraw fellowship from three persons, whose conduct has been shameful. Two persons related their experience, and desired baptism. I heard a good report of their Christian character, and consented to baptize them the next day.

On Wednesday, July 4th, a meeting was held at the Cove of Guysborough, for the purpose of forming a Female Mite Society for the benefit of the heathen. I preached on the occasion, and discovered a warm feeling in favour of the object of the meeting; about £7 were subscribed.

On Friday I crossed the bay to Manchester; lodged at the house of Mr. Simpson, which is a home for all ministers of the gospel. Saturday we held a conference meeting, which was a season of refreshing from the presence of the Lord. Two aged persons related their experience and requested baptism, which was performed the next day. In this meeting I had mingled emotions of grief and joy. Brother Brown returned from the Association, and gave me information of the illness of Mr. Stevens, stating that no hopes were entertained of his recovery. I have lived with this good man nearly eleven years. His house was a home strongly endeared to me. He was truly to me an affectionate father, and I was to him as his son. I ought not to regret that God should remove him from tribulation to glory; but I shall sustain an irreparable loss. I feel myself more than ever a stranger and sojourner on the earth. I was, however, comforted in the midst of sorrow, on hearing of the revivals of religion in the Western Counties.

Lord's day, the 8th July, was a blessed season to my soul and a season of refreshing to the Church of God. Never did I feel more sweet communion with God than in dispensing the elements of communion this day. The congregation was solemn, by reason of the presence of God. The place was as the house of God and as the gate of heaven. On Monday I had a meeting with the trustees of a new meeting-house, and made some arrangements respecting proceeding with the building. On Tuesday I went to the Cove, and attended a meeting in which we fasted and prayed, for those who were suffering beneath the ravages of the cholera, according to the desire of the Association.

Saturday, the 14th, we held a conference meeting at the Cove.

Many of the members of the Church were exceedingly happy, and five persons related their experience, desiring baptism; one of whom was introduced into the full liberty of the gospel two weeks before, while the Church was engaged in breaking bread.

On the morning of the Lord's day a large congregation assembled, and I preached with a good degree of liberty. I then repaired to the water side, and baptized the candidates in presence of weeping spectators. Brother Brown preached an alarming sermon in the afternoon, and the Lord's Supper was celebrated. The good work of God is gaining in this place. I hope many will be liberated from the power of the adversary.

On Monday morning I made preparation to depart from Guysborough for the Island of Cape Breton, intending to spend a few weeks amongst the destitute on that extensive Island. I had confidence in the Great Head of the Church that He would make my way prosperous and bless my labours in the conversion of sinners.

I set out, by the way of Tracadie, and lodged at the house of Joseph Simonds, Esq. On Tuesday I assembled the Church of blacks who live in the neighbourhood, and preached to them, I could obtain but little information respecting their Christian deportment; I hope, however, some are very sincere. They are exceedingly destitute of information, requiring the attention of missionaries who journey eastward. In the evening, after service, I rode to Antigonish, where I was detained a week waiting for a passage to the Island. During my stay I applied myself to the work of the Lord with diligence. On Saturday I attended a meeting of a Temperance Society; and recommended the friends of temperance to double their diligence in promoting this excellent institution. In this meeting my heart was pained exceedingly on hearing a report against a member of the society, who was a professor of religion, and a Baptist. Is a man worthy of a place in the Church of Christ who cannot consistently be retained in a Temperance Society? On Lord's day I preached twice, besides the communion service. On Monday I preached a missionary sermon, and assisted in forming a Female Mite Society in favour of circulating the holy scriptures in the Burman language. It was truly gratifying to observe how readily persons of different religious denominations united in this benevolent object. I pray the Lord to succeed their pious endeavours.

On Tuesday an indulgent Providence afforded me an opportunity of sailing across the Gulf to Mabou. I reached the house of Brother Potter about twelve o'clock at night. This is a habitation where

weary travellers are heartily welcome, especially those of a religious character. I preached on Thursday, held a conference meeting on Saturday, and on Lord's day I preached twice in the Presbyterian meeting-house, and broke bread to the Church. I preached again on Monday, intending to depart on the morrow. The little Church in this place, though faint, are pursuing their way through many trials to gain the promised rest. I was happy to find that, though they have not the ministry of the word, they assemble every Lord's day for prayer and praise, and they appear well united in the bonds of the gospel. None but Churches destitute of pastors can conceive the comfort and edification such a little body of believers derive from the labours of a missionary, though he tarry but a single week. Gratitude constrains me here to acknowledge the special acts of friendship I experienced from the Presbyterian denomination residing in the district. They received me cordially—listened to my instructions attentively—and administered bountifully to my necessities. May God, who rewards for a cup of cold water given to a disciple, abundantly reward them with the joys of His salvation.

On Tuesday, 31st, I rode to Margaree with a Christian friend, who provided me a horse. We tarried two hours to refresh our horses, near Broad Cove. I observed, while waiting here, a collection of persons, not less than twenty, at a little log house not far distant. One of the company approaching me, I inquired for what purpose the people had assembled; to which he replied, that they had collected at that store to take their "evenings." "What!" said I, "would such a company of men assemble for the express purpose of drinking rum?" He replied, that for a whole week I might not again behold so many together at the store. I remonstrated against their intemperate habits, but I fear to no effect. The people are chiefly Roman Catholics. I reached Margaree that evening, and lodged at the house of my old friend, Mr. Ethridge, who with his family received me very kindly.

The settlement of Margaree, on the north-east branch of the river, is one of the most pleasant I have ever beheld. There are eight or ten thousand acres of land on a plain, through which the river runs, winding in its course, beautifully shaded with trees, and extensive intervals lying on each side of the river. This plain is nearly surrounded by a chain of mountains, some of which rise to a great height, and all of them completely covered with hard wood. The soil of Margaree is abundantly productive, insomuch that without enriching the ground, they take off two or three heavy crops of



wheat. If the inhabitants labored as hard as those of Nova Scotia, they would be overflowing with wealth.

The people of this district are unfortunately divided into factions and little parties, I should think resembling in some degree the ancient Scottish clans. These little companies have their respective religious leaders,—a kind of local preachers,—who either do, or have preached to their several companies of disciples; and a jealousy, lest one should excel and gain more influence than another, has occasioned much harm in the district. I succeeded while amongst them in gaining the confidence of all parties, and had, I was informed, the largest congregations which ever assembled in the district. I spent a week with them, preaching publicly and from house to house. On Monday, 6th August, I assisted in promoting a Temperance Society, which for some time has been in operation amongst them. There are a few open-communion Baptists of a pious character, living in the district, who require to be more fully instructed in the way of the Lord. I shall never forget the friendship I received while I tarried in the district. On Tuesday I set out for Baddeck, Mr. E. Ross kindly supplying me with a horse, and sending a boy to return him.

I reached Baddeck in the evening, and lodged at the house of Brother Peters. The Christians were truly rejoiced to behold once more the face of a missionary, and I had much happiness in meeting those amongst whom I had gone preaching the gospel of the kingdom. On Saturday we held a conference meeting. In relating their experience, the people complained of much spiritual depression, but appeared determined to press forward to the kingdom. The brethren expressed a desire to be constituted into a Church, for the better promotion of divine worship and discipline. On Lord's day morning I preached to an attentive congregation, and Brother McQuillin preached in the afternoon; then I proceeded with the organization of the Church, ordained a deacon, and administered the Lord's Supper. The congregation was truly solemn and attentive, and many were deeply impressed. I afterwards understood that one man was converted in the meeting. I labored amongst the people until the 16th, when I sailed down the Bras d'Or Lake. I slept all night on a plank on board the little schooner, and at break of day landed on the Boularderie Island; took my saddle-bags, my cloak and umbrella, and travelled on foot on a bad road to Brother Gammel's, a distance of seven miles, before breakfast. After I had taken some refreshment, I rode in a heavy rain to the North West Arm, now

called North Sydney, to circulate my appointment for the Lord's day. I lodged at the house of Brother Stewart, which is the home for preachers, and where they receive the kindest attention. I preached twice on the Lord's day to a large and attentive congregation, and attended a prayer meeting in the evening.

In this district, religion is said once to have flourished, but there is a sad decline; the love of many has waxed cold. On Tuesday 21st, I preached at Sydney Mines to an attentive congregation. I received information that many of the labouring class employed at the mines were Baptists from Wales. On 22nd, I visited our worthy Christian friends at Sydney Town, and was happy to find them living in the enjoyment of much of the Lord's presence, contending for the faith once delivered to the saints. On Friday I returned to the Arm and preached; and on Lord's day I preached again at the Mines, and continued labouring in the district several weeks.

On 31st, I had a meeting with a company of Scotch emigrants, to enquire into their circumstances, respecting the quantity of Scriptures in circulation amongst them, the state of schools, and the cause of temperance. They could speak only the Gaelic language, and I proceeded with the assistance of an interpreter. In reply to my inquiries they informed me that all who could read were supplied with the Scriptures—that they were too poor to support a school—and that they had nothing to spare to support the gospel. I enquired if thirty families (the number living in the district) did not expend each four dollars per year for rum. The merchant who has supplied them replied, that less than ten dollars worth of rum did not suffice each family per year. I laboured to show the absurdity of expending the enormous sum of three hundred dollars in that poor little settlement for rum, while they neglected educating their children, and had not the gospel preached amongst them; but they did not approve of my reasoning. One of the company, being the chief speaker, said when he became so independent that he could keep a horse to ride at pleasure, he would cease to drink rum, but he would not, while he required it as an auxiliary to labour, and to cheer his spirits under the trials of the way. Miserable man! thought I, ardent spirits is a poor refuge in time of trouble; besides, God may deprive you of existence before you are ready to abandon the pernicious draught.

On Saturday, September 1st, we held a conference meeting at the North West Arm. The little Church chiefly all assembled; though many regretted their state of darkness, the season was nevertheless profitable. I proposed a plan to them on which to proceed in order

to obtain a pastor, to which they readily acceded. One man offered himself to the Church, and was approved a candidate for baptism. On Lord's day morning I preached, baptized, and administered the Lord's Supper; I preached again in the evening. On Tuesday I went over to Sydney, and spent several days; preached in the meeting-house to a small but attentive congregation on Thursday evening. On Lord's day, 9th, I preached twice at the south side of the North West Arm, and at North Sydney in the evening. At the close of the meeting at North Sydney, I read to the congregation our circular letter, and appointed a meeting on Tuesday, for the purpose of forming a Female Mite Society. On Tuesday a considerable number collected; after prayer, I addressed them on the subject of Foreign Missions, and aided in forming a society. I was much gratified in observing a good feeling toward the object of the meeting. Some who were present signed 6d. and others 2d. per week; about £6 was subscribed for the year, and I hope a greater sum will yet be obtained.

On Wednesday, 12th, I preached at Brother Gammel's, Bras d'Or; there was also a meeting of the Church, and two men related their experience, desiring baptism, who were approved by the Church. At the close of service we repaired to the water, and administered the ordinance.

I spent the next Lord's day at Sydney; heard Mr. Marshall in the morning, and attended a communion service in the afternoon, at the house of Mrs. Stout. About fourteen or fifteen persons from different places assembled to commemorate the dying love of our exalted Redeemer; and the season was solemn and refreshing. As there did not appear any open door, I passed the Sabbath without preaching.

On the 18th I travelled a long distance, and preached at the Mines. On the 21st, returned to Sydney, and administered a private baptism. A lady having poor health, desired to obey the command of the Saviour in being baptized; as she was unable to go to the river, a large bathing vessel was provided, in which the ordinance was administered with much convenience. It is probable that the jailor and his household were baptized in a manner somewhat similar.

On Saturday, we held a conference at the Arm, and I preached there on the morning of the Lord's day, and administered the Lord's Supper. In the evening I walked to Sydney, and preached with some enjoyment to an attentive congregation. Some of my friends applied for the meeting-house but did not obtain it; service was



therefore conducted at Mrs. Stout's, in a large commodious room, which will at all times be ready to accommodate our missionaries.

In the district of North Sydney, there are doubtless a number of truly pious persons, of different denominations, but in general there is a great declension. Several vices are becoming predominant throughout the district, such as tattling and backbiting, intemperance, and the violation of the Lord's day. While among them, I lifted up my voice against these prevailing vices, hoping at least for a moral reform.

On Monday evening, at the late hour of ten, I set out in an open boat for Baddeck, at which place we arrived at eight in the morning. I had a blessed meeting with the brethren, who joined with me in praises to God for my protection and safe return. I spent a week in this place, attending a meeting every evening during my stay. The work of the Lord which had commenced on my way down, appeared increasingly interesting, especially among the youths. On Friday, we had a meeting for the purpose of forming a missionary society, which promises to raise considerable funds for the Home and Foreign Mission. On Saturday evening, we held a conference meeting, which was very interesting; the Christians were much comforted and strengthened, and the whole assembly appeared solemn. Four persons related their experience and desired baptism. On Lord's day the congregation was small because of heavy rain. I preached, and baptized the candidates; never before did I see so great a proportion of the assembly in tears at the water side. Brother McQuillin preached in the afternoon, and I administered the Lord's Supper. I preached my last sermon on Monday, without any hope of seeing them all again until the Judgment day. During my stay at Baddeck, I enjoyed much of the Divine presence, —a sweet and heavenly calm;—I could not desire to exchange my situation for that of an angel in glory. I regretted leaving this place, where immediate benefit resulted from my labours, but the state of my dear people at home urged me to depart; and they are not left destitute, being supplied by the faithful labours of Brother McQuillin.

On Tuesday, October 2nd, I rode with Brother Peters to Middle River, and received an invitation from Mr. McLeod to tarry all night and preach, to which I readily consented. A considerable company collected to hear the word of life, and I addressed them with all possible plainness. This, I believe, was the first sermon ever delivered in the district by one of our denomination. For 1

thirteen days in succession I have attended public services, and, blessed be the Divine Master, I am not more weary of His service than when I first began. May He afford me grace and strength to live and die in the glorious soul-cheering work.

On Wednesday I rode to Margaree, and was constrained to spend a Sabbath there. There was much attention to the preached word, and it remains with the Lord to make the application. There is a special necessity for missionaries to visit this district; sincere people want to be instructed more fully in the ways of the Lord, and many more are unconverted.

On Monday, 8th, I rode to Broad Cove, and lodged at a house where the people speak Gaelic. On Tuesday I proceeded to Mabou, and preached to an attentive congregation. I preached again on Wednesday, took my departure on Thursday, and proceeded as far as Port Hood, where I was detained by heavy rain. I lodged at the house of Mr. Perry, whose family listened attentively to my instructions. I was favored this evening with a very precious season of enjoyment of God's presence. I rejoice that I was called to bear His name before the world. I was also filled with admiration at the distinguishing kindness of the Lord; while other missionaries endure privations and distress, God is blessing me with mercies. "Bless the Lord, O my soul, and forget not all His benefits."

Friday the 12th, I rode to the Gut of Canso; and Saturday I proceeded to Manchester, and had the happiness again to meet my dear friends among whom I had preached the word of life. The Church had a conference meeting the day of my arrival, which was a season of refreshing from the presence of the Lord. On Lord's day I preached twice. I enjoyed consolation in the glorious work of preaching Christ, and I believe the Church and congregation were edified. On Tuesday I preached at Guysborough, a few miles above the town, and attended a prayer meeting at the Cove on Wednesday, and preached on Friday. Saturday, the Church held a conference, which was a season of refreshing. On Lord's day I preached my farewell sermon at the Cove, and administered the Lord's Supper. I had a comfortable season in visiting the people, and in preaching the word of life, though the work of reformation is not so prosperous as when I left to visit the Island. I was happy however to observe a good degree of earnestness on the part of professors. My reflections on parting with this dear people, amongst whom I enjoyed so many rich blessings, caused solemn emotions, especially when I could hope to see them all no more.

On Monday, 22nd, I preached at Guysborough Town, to a small congregation. On Tuesday I crossed to Manchester, intending to preach, but heavy rains prevented the assembling of the people. On Wednesday I set out for Antigonish, but I was providentially detained another week. When on my way I met Elders Manning and Harding, who having important business before them, desired me to remain with them there. We laboured together through the week, I believe to the comfort and edification of the Church. The next week we proceeded on to Antigonish, and had public service every evening. On Lord's day, brother John Whidden was ordained to the gospel ministry; Elder Harding preached the ordination sermon, and the whole service was solemn and interesting.

On my arrival at Antigonish, I received a letter from the Committee of the Education Society, requesting me to spend a few weeks in travelling and preaching, to obtain funds for the purpose of erecting a boarding-house at Horton, for the accommodation of scholars at the Academy. I entreated of the Lord to give me counsel, and make the path of duty plain: I also requested the counsel of my aged brethren. It was at length deemed most expedient that I should return home and visit the people of my charge, and wait until the will of God would be more distinctly known.

On Monday, the 5th November, I set out for home in company with Elders Manning and Harding. Nothing of special interest occurred on our journey. I preached at Truro on Wednesday evening, to a small but attentive congregation. I reached home on Saturday, in time to attend a conference meeting with my beloved brethren, who praised God for my safe return. One man offered himself a candidate for baptism, and was immersed the following day. I was much gratified on my return to find the Church well united and every way in a prosperous state. In reflecting on all the scenes through which I have passed, I have much cause of gratitude to the Divine Redeemer, for innumerable blessings bountifully conferred on me. May I ever devote my life and powers to His service, that He may be glorified by me in life and death, and through endless ages. Amen!

During my tour, I travelled many hundred miles, and received on my way the greatest kindness, insomuch that my expenses of travelling and ferriages during the space of six months, did not exceed fifty shillings. I preached ninety-five times; administered the Lord's Supper fifteen times; attended eighteen conference meetings, besides prayer and temperance meetings; and baptized thirty-eight persons.

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Before Elder McLearn had completed his eastern mission, he was urgently solicited by the Nova Scotia Baptist Education Society, as appears above, to visit the Churches in behalf of our new Academy at Horton. After much prayer for Divine direction, he accepted the agency, and travelled extensively over the Provinces, preaching the gospel with much earnestness, and collecting funds in support of our infant Institution. His services; wherever he travelled, were highly appreciated; and he very soon became a prominent actor in all our denominational counsels and interests.

As the funds raised in the Provinces were not equal to the demands of our educational responsibilities, Elder McLearn was induced in 1835, to extend his educational agency to the United States. There he prosecuted his mission from Bangor, Maine, to Savannah, Georgia, preaching the gospel in the towns and cities, North and South, with much acceptance; and making in many places, more especially in the Southern States, successful appeals for aid to the interests he had in charge. On his return home, the Editors of the "Baptist Missionary Magazine," in referring to his visit abroad, said, "It is with much satisfaction that we announce, that Mr. McLearn's agency in the United States has yielded upwards of £400 currency towards the funds of our Education Society, which will most essentially contribute towards lessening the heavy burden that rests on the Institution at Horton."

In addition to Elder McLearn's public services for the denomination, he had the pastoral care, for three or four years, of the Baptist Churches of Rawdon and Windsor. But in 1834 he found it necessary to resign his charge at Rawdon, and to confine his pastoral labors to the Windsor Church. The former gave him up very reluctantly, but yielded their claim to the ministry of their beloved pastor, feeling that the general interests of the cause demanded the sacrifice. The Baptist interest at Windsor at that time was small and feeble; but Pastor McLearn brought the warm sympathies of his loving heart to bear upon it, with a determination, in the strength of the Lord, to increase and strengthen it.

By his urgent request, in 1837, the writer assisted him for some days in conducting a protracted meeting of great interest in the Windsor Church. During these revival services, the pastor laboured with intense earnestness for the spiritual resurrection of his flock, and for the salvation of the immortal souls committed to his care. With the weeping prophet he exclaimed, "O! that my head were waters, and my eyes a fountain of tears, that I might weep day and

night for the slain of the daughter of my people." How faithful his admonitions! How thrilling his appeals to the unconverted! And they were not in vain.

His prospects for a large increase in the Church were bright and cheering; but not very long after my return home, the painful intelligence came, that Elder McLearn's voice had failed. This news was the more startling, for the reason that his voice had always been so clear and full. It was supposed, however, that the prostration was only temporary, and that rest would soon restore him. His general health being good, there was reason for hope.

Mr. McLearn was united in marriage to Miss Stont, of Sydney, Cape Breton, a young lady of fine mental qualities, and of sterling religious character.

Anxious for mental culture, and unable to continue preaching, he took advantage of his residence near King's College, Windsor, which by the force of an enlightened public sentiment had been freed from ecclesiastical tests, he resolved to take a college course, in the hope that, by the time he should pass through, he would be able to resume his ministerial functions. He therefore devoted himself to his studies, completed his course, and graduated with honor. But, to his sad disappointment, there was as yet little or no improvement in his voice.

Under these circumstances he removed to Halifax, and embarked in commercial pursuits. The change produced favorable results; so much so that in process of time he was able to minister to the small Baptist Church in Dartmouth, where he was located. Here he continued to officiate occasionally until called to enter upon the more exalted services of the Upper Sanctuary.

The Nova Scotia Baptist Home Missionary Board, of which he was chairman, fondly cherished the hope, that Elder McLearn would be able so to control his secular business as to find it convenient to devote himself mainly to the management of the Home-Missionary enterprise. This cause was very dear to his heart, and his business training, together with his thorough devotion to the welfare of souls, eminently qualified him for such a position. But the Master had employment for him above; and therefore, on the 17th of August, 1860, at the age of fifty-six, he entered into his rest. "Devout men" of all evangelical denominations, "carried him to his burial, and made great lamentation over him."

The writer well remembers a visit, which Mr. McLearn made to Cornwallis before he was ordained to the ministry. Father Manning

and his people received him as a messenger called by the Holy Spirit to the ministry of the gospel. He partook in no stinted measure of the spirit of the Fathers; and therefore, like them, would not be satisfied with preaching the gospel to the public assembly, but must carry the message of mercy to families and to individuals. The domestics as well as the sons and daughters of the household were thoughtfully addressed by him in a style of such affectionate interest as could not fail to make them feel that he had a personal concern in their welfare.

He was regarded at that time, by the old Fathers, as a young man of uncommon promise; and as he went forward in the work of the Lord, these early anticipations were fully realized, in his thorough devotion to the cause of the Master, and in the success which crowned his ministrations.

Richard McLearn was a man of sterling common sense,—of strong faith in the utterances of the Bible,—of uncompromising fidelity to the sacred requisitions of the gospel; and was largely gifted with the graces of the eternal Spirit. When actively engaged in the duties of his ministerial calling, his praise was in all the Churches. When he departed to his heavenly rest, he left behind him *a good name*, which the wise man Solomon tell us, “is better than precious ointment.”

#### 4 OBITUARY NOTICE OF REV. CHARLES LEWIS.

(*Extracted from a Letter addressed to Rev. C. Tupper.*)

SALISBURY, N. B., March 29th, 1837.

DEAR SIR,—I have just returned from the Parish of New Canaan.

While there I was called to attend the funeral of our dear Brother Charles Lewis. He had been in a poor state of health for two years; and for the last year had been able to preach but a few times. He had been quite low for about six months past; yet sometimes he would go to the meeting, and pray and exhort the people with much good feeling. (He was about seventy-six years of age at the time of his decease.) He professed conversion under the ministry of Mr. Henry Aline, in Sackville not less than fifty years ago. He was esteemed a good Christian, and for many years used to hold what were then called New-light meetings. I think about thirty years ago I assisted Elder T. Harding in his ordination, when he was set



apart as a regular pastor of a Baptist Church. Brother Lewis had several removals. Having a large family to provide for, he had to labour for their support, which greatly hindered his usefulness: yet he was made the means of much good in the hands of the Lord to many precious souls in the Province of New Brunswick.

Several revivals of religion took place under his ministry. His last place of residence was New Canaan, where he closed his mortal career. In this place he was much blessed in his ministry. About three years ago, a precious work of the Lord was carried on through his instrumentality, as many living witnesses remain to testify. I think not less than forty persons were baptized, by which the Church was enlarged; and it has this winter been divided into two Churches, which are now in love and union.

Brother Lewis departed this life on Friday, March 24th, 1837. He had suffered much; but was enabled to endure as seeing Him who is invisible. His hope was firm. I learned from his wife and daughter that his last words were, that he was willing and desirous to depart,—that his whole trust was in the mercy of his covenant God!

The funeral took place on Lord's day, the 24th inst. Sermon from Isaiah 57: 1. The congregation was large and uncommonly solemn. There was much weeping: it was truly very affecting to see the members of the Church come to the coffin and take the last look at their dear minister (whose countenance was remarkably pleasant), a number owning him as the means, in the Lord's hands, of their being brought to the knowledge of the truth. Truly the graveyard was a heaven on earth: many went from that solemn place rejoicing in Him who conquered death on the Cross of Calvary.

Yours truly, in the Lord,

JOSEPH CRANDALL.

✓ REV. ALEXANDER McDONALD.

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In no part of the Maritime Provinces has Home Mission work been more successful than in Cape Breton. This is especially manifest in the large number of most useful ministers raised up on that island to preach the gospel of Christ. Among these was Alexander McDonald. He emigrated with his parents from the Island of Skye

to Cape Breton in 1829, and settled at Margaree. In 1835, Rev. William Burton performed a mission in Cape Breton under the direction of the Nova Scotia Home Mission Board, and his ministry was the means of the conversion of young McDonald. Having experienced the rich grace of salvation, his soul was filled with earnest longings for the world's redemption. After much searching of his own heart, and earnest prayer for Divine guidance, he resolved to devote his whole life to the ministry of the gospel.

Deeply impressed with the necessity of education to aid him in this great work, he entered upon a course of study at our Institution of learning at Wolfville, becoming a member of the first class formed in Acadia College. This was in December, 1838. He left the Institution in June, 1841, and was subsequently ordained pastor of the Baptist Church at Bedeque, P. E. Island. In 1846 he accepted the pastorate of the Baptist Church in Carleton, St. John. Here he fulfilled the duties of his sacred calling with marked diligence and zeal, and became a faithful and successful co-worker with his brethren in all matters appertaining to the general interests of the denomination. In addition to his pastoral labours, he travelled extensively, presenting to the Churches the claims of the several benevolent objects embraced in the Union Society plan, with satisfactory results. Wherever he went, he won the esteem and confidence of ministers and people, as a devoted servant of Christ, and as one eminently qualified for distinguished usefulness in the Church of God.

When the "Christian Visitor" was first published, Elder McDonald took a very active part in promoting its progress. Its columns were frequently enriched by the productions of his vigorous pen, all bearing the stamp of deep-toned piety and high intellectual aims. He was an ardent lover of Bible Christianity, pondering it deeply, and preaching it with unwavering fidelity to God, and with great solicitude for man. His pulpit efforts were not brilliant, but scriptural, logical, and effective.

In a Circular Letter, addressed to the Churches of the Western New Brunswick Association in 1848, he thus gave expression to his views regarding the necessity for a cultivated ministry:

"The age of miracles is past. No one can now expect to receive the gift of tongues and prophecy through the laying on of Apostolic hands; nor can the order of men designed for the ministry of the word be expected to attain to maturity of thought, or acquire a large amount of general information, immediately after their conversion to God, or at the time of their entering the ministry, with-

out pursuing the ordinary means to which other men resort, in obtaining knowledge and ability for usefulness. Hence the necessity of urging such as are looking forward to the ministry to attend first to the cultivation of their mind. If the work of a minister of religion is to exhibit and illustrate the doctrines contained in the word of God, and thereby instruct and edify their hearers, for the inheritance of the saints in light,—who is sufficient for a work of such magnitude in the absence of mental training and the acquisition of sound knowledge? There is no law more apparent in the governance of the Universe than that of adaptation; but in the idea of placing the inexperienced and unlearned, however pious or well disposed, as the interpreters of the oracles of God and the instructors of others in things pertaining to eternity, there is nothing but unmixed repulsion. This harmony in fitness exhibits itself in no part of the divine government more conspicuously than in the characters appointed by God as religious instructors of His people. From the time of the calling of Moses from the court and school of Egypt, to the appointment of pastors in Apostolic Churches, studied care is manifest in committing the work only to such as were able to teach others also; and while the Apostles enjoined on the primitive ministers to be examples to believers in the Word, in conversation, in charity, in spirit, in faith, and in purity, they were at the same time admonished to give particular attention to reading (or studying) and meditation, by which their profiting might appear to all. In glancing at Scripture biography, we see that those who enjoyed the advantages of education previous to their call to govern and instruct others, such as Moses and Saul of Tarsus, were immediately thrust into the work, while those who were deprived of such advantages were instructed to enter the schools of the prophets, or, as in the case of the twelve Apostles, who, after their call to the preaching of the Gospel, were retained by their Master for upwards of three years in constant attendance on His own private and public tuition. And lest they should mistake the requisite qualifications for a work of such magnitude, He most emphatically admonishes them to tarry in Jerusalem until they should be put in possession of more power and wisdom for their work.

If after carefully examining the characters of those whom God has in all ages of the world called to *rule* and *train* his people, the irresistible inference is, that they were men who ‘magnified their office’ by sound learning and mental discipline, as well as by unblemished piety and holy zeal; our duty respecting those from among



our numbers who are looking forward to the work of the ministry is as clear as a sunbeam.

Dear brethren, if we expect to maintain the ground which our more elderly brethren have occupied, we must encourage young men who are willing to hazard their lives for the name of Christ, to prepare their minds for the communication of 'sound speech.' The solemn character of the work, and the rapid but certain progress of general intelligence in almost every section of our Province, demand for us a greater supply of an enlightened ministry.

Dear young brethren, though the work to which you are looking forward with much solicitude is one of exalted character, and your anxiety respecting it is invested with many penetrating emotions, we would exhort you not to rest satisfied with present attainments. If the Head of the Church has called you to teach others, in order adequately to do so, be certain that He wishes you to embrace every opportunity within your reach to acquire knowledge and capacity for communicating His will to the ignorant, and those who are out of the way. Be not persuaded, although you should already possess a respectable share of readiness of utterance, to believe that you have all that is necessary. Mere declamation, however affectionately and fluently uttered, will not instruct nor satisfy a discerning public. Let it be your highest ambition to show yourselves approved unto God, and 'workmen that need not be ashamed, rightly dividing the word of truth.'

Let us, dear brethren, as ministers of the New Testament and Churches of the Lord Jesus, diligently enquire if we have not been too remiss in respect to the rising ministry. And whilst we confidently hold fast the belief that it is God alone that endows men with qualifications for the ministry, and for every other good work, is it not imperative on us to pray to the Lord of the harvest to send out more laborers into the vineyard?"

These sentiments, uttered by Alexander McDonald more than thirty years ago, may be pondered with great profit by all those who are thinking of making the Christian ministry their life-work at the present day. Place the standard of ministerial culture high and reach it if possible.

While Elder McDonald was pastor at Carleton, N. S. DeMill, Esq., conceived the idea of establishing a Baptist interest at Hampton, a place about twenty miles from the City of St. John; and with this purpose in view, erected, largely at his own expense, a commodious Baptist house of worship in the centre of Hampton Village. So far

as Baptists were concerned, it was purely missionary ground, and a strong man therefore was required to take the field. Elder McDonald was the man chosen to take charge of the mission. He therefore, at the close of 1849, resigned his charge at Carleton and removed to Hampton, extending his ministry to Norton also. Here he continued to work for the Master with a fair prospect of enlarged success, until the opening of 1851, when he was unexpectedly stricken down by disease of a very severe type. His friends fondly cherished the hope for some days, that the disease would yield to medical treatment, but to their great grief it gained the mastery, and on January 27, 1851, he departed this life, resigned and peaceful, in the 37th year of his age. His early death was deeply deplored, not only by his family and relatives, but by the denomination generally. It is blessed, however, to know that the faith which he adorned by the purity of his life, sustained him as he passed through the dark valley, and filled him with bright anticipations of eternal life beyond.

REV. SAMUEL ELDER, A. M.

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Samuel Elder was the son of Rev. William Elder, and was born in Halifax, N. S., on the 6th of February, 1817. He was early taught by his pious mother the elements of the Christian faith, and the importance of early consecration to the service of God. At an early age he removed with his parents to Bridgetown, Annapolis County. There he enjoyed the advantages of a most excellent school, taught by Mr. Andrew Henderson, and made rapid progress in the elementary branches of education. He had an earnest thirst for knowledge, and pursued his school studies with distinguished success. The buddings of his boyhood inspired his friends with bright anticipations, which were more than realized in the precious fruits of genius as unfolded in manhood's prime.

In the Spring of 1838 he took charge of a school in Western Cornwallis, then known as Pleasant Valley. At this time he was a confirmed Universalist in sentiment, and had made up his mind to enjoy the amusements and fascinations of the world, feeling that his salvation was secure, in the general atonement which Christ had made for all mankind. When he first opened his school in Pleasant Valley, he occasionally attended the ministry of Rev. William

Chipman; but finding the preaching of this faithful minister so diametrically opposed to his scheme of universal salvation, he resolved to discontinue his attendance, and thus relieve his conscience from further trouble.

About this time he was engaged in a controversy with a young friend, and was searching his Bible carefully for arguments to support his favorite theory; but to his amazement, he found that the word of God furnished the most convincing evidence against it, and taught most distinctly that the unbelieving and impenitent should, in the issue, be punished with "everlasting destruction from the presence of the Lord." While young Elder was in this perplexity of mind, the Holy Spirit was made manifest in a powerful work of grace among the people; and the soul of the school-teacher was touched by the finger of God. Heaven and hell came before him as terrible realities; and a fearful struggle commenced, which made him tremble as if standing upon the verge of eternal ruin. Under the pressure of his intolerable burden, he arose in a public meeting, and with a mind subdued by the all-conquering Spirit, in words tremulous with emotion, besought the prayers of the people of God. Pastor and people bowed in earnest, wrestling supplication, and overwhelmed with the deepest sympathy for the penitent young man, whom all loved, sent their united cries to heaven in his behalf. This mighty conflict, by the sovereign grace of the gospel, issued in the conversion of Samuel Elder to the service of the Lord Jesus. He believed in Him as his personal Saviour, and rejoiced in Him with joy unspeakable and full of glory. Soon after this wondrous change, he was joyfully received as a candidate for baptism upon a profession of his faith; and on Sunday, January 5th, 1839, with twenty-one others, he was baptized by the pastor, Elder William Chipman, and became a member of the Church under his care.

As the young convert from time to time spoke or prayed in the religious assemblies, it soon became evident to pastor and people that God had designed him for the ministry of the word. His own soul also was filled with earnest longings to preach the faith that he once sought to destroy. Accordingly, with this object in view, he retired from the business of teaching school, and entered upon a course of study in our Institution of learning at Wolfville. He entered Acadia College in 1840, and graduated in 1844.

In the following year, Mr. Elder visited Fredericton, and after preaching a few weeks, he was cordially invited to the pastorate of the Baptist Church in that City. He accepted the call, and was



ordained November the 9th, 1845. The ordination service was one of great unanimity and interest.

Rev. Charles Spurden, who at that time was Principal of the Baptist Seminary in Fredericton, formed a very high estimate of the sterling abilities of their new pastor. When Mr. Elder died, Mr. Spurden wrote a memorial sketch of his life and ministry, for publication in the "Christian Visitor." This memoir contains not only the principal facts narrated above, but unfolds with clearness and force the qualities of Mr. Elder as preacher, pastor and instructor. "His pulpit talents," says Mr. Spurden, "were of such an order, as to render him acceptable with all classes of his hearers: the most fastidious could find nothing to carp at; the most unlettered could understand the sermon as a whole; the most intellectual were furnished with materials for meditation; the most pious received edification. There was most transparent clearness in all that he said, so that no one could mistake his meaning. Combined with this perspicuity of language, was fulness of thought. His conceptions flowed forth in abundant variety and in natural order, like a perennial stream, without the slightest effort or embarrassment. This contributed much to the pleasure of hearing his discourses. All was fresh and varied, yet was the variety accompanied with ease and gracefulness. The nicest accuracy prevailed throughout: any of his sermons might have been taken down verbatim from his lips, and printed without the need of a single correction."

"Another characteristic of his preaching was a certain elevation of thought and grandeur of conception, which realized the idea of true eloquence. When his spirit was warmed within him, at the contemplation of some lofty theme such as the glory of Christ, his lips appeared touched as with a live coal from the altar of God, and he would pour forth a flood of the grandest conceptions, yet with the most perfect self-command."

"His true poetic genius also not unfrequently cast its own peculiar hue over his pulpit exercises; the fervour of poetry imparted a glow of brilliant fancy to thoughts which had not else appeared uncommon in their nature. Yet so unconstrained was this, that it seemed to be done not only without effort, but almost unconsciously, as though his ideas flowed forth spontaneously in this channel."

"The pastoral qualifications of Wm. Elder were early developed, and increased experience gave them additional value. He was emphatically a 'son of consolation.' He was most assiduous in his

visits to the sick and dying. Such, in other denominations as well as in his own Church, were the objects of his special care."

He excelled also as Superintendent of the Sabbath-school. He wrote a number of valuable papers on this subject for the denominational press, which were read with great interest, and which accomplished much good. He was passionately fond of children, and delighted to contribute to their gay and innocent amusements.

In the mysterious providence of God, this minister of Christ, gifted above many of his compeers, was early stricken by that fell disease, consumption. Relaxation from labour and change of air exercised for a time a restorative influence; but the disease remained, and in a comparatively short time disqualified him for either physical or mental effort. Under these circumstances, he imagined a visit to the United States might restore him. Accordingly, when Spring came, he commenced his journey. On his way he stopped at St. John, where his debility compelled him to remain for some days. There the writer saw him, and, from his emaciated appearance, felt assured that he was rapidly hastening to the grave. He proceeded, however, with great difficulty, as far as Philadelphia. There he placed himself under medical treatment. But the skill of earthly physicians, he soon found, was unavailing; and he resigned himself up to the great Physician, feeling that his work on earth was done. The testimony of those who were with him in his death chamber was that "the sentiments he expressed were of a very heavenly and elevated order, centring in Christ Jesus our Lord, as the ground of his confidence before God,—the Redeemer of his soul,—the object of his devout affection,—in whose presence he hoped soon to taste fulness of joy and pleasures for evermore. He spoke of going home to be with Jesus in terms of ardent longing and sacred delight. The last day of his life he wished that no one might be admitted to his chamber, except those who would converse with him about Jesus and the glories of heaven, within the precincts of which he then appeared to be standing." The pastors of the Churches in Philadelphia and other Christian brethren showed him great kindness and affection, for which he expressed himself as deeply grateful. He lingered till May 23rd, 1852, when he peacefully and joyfully entered into his rest. While a friend was reading that consolatory passage, "In my Father's house are many mansions," the ransomed spirit of Samuel Elder passed through the gates into the Celestial City. No relative,—no member of his loved Church in Fredericton,—was there to support him through the last struggle; but holy angels were present to guard

his dying couch, and to bear his ransomed spirit up to the unfading pleasures of an endless life.

Speaking of Mr. Elder's poetical genius, his biographer says, "He looked out upon nature with the eye of a poet, and his whole inner man responded to the influences which emanated from the lovely or the terrific, the grand or the lowly in natural scenery. At the same time he connected all things terrestrial with the solemn realities of eternity. The most elaborate of his poetical productions are 'The Exodus' and 'The Captivity,' both of them, I believe, composed for college exhibitions, and delivered publicly before the Governors and friends of Acadia College. There are other effusions scattered through his writings, of considerable merit, especially one entitled, 'Address to the Sea,' commencing

'Hail, O Sea! O world of waters, hail!  
Ye billows wild and free,—steeds of the rushing gale.'

"The whole piece of about seventy lines is a remarkable exemplification of the sentiment—'the world without coloured by the world within.' This he has also expanded into a few stanzas of which I extract the last:

'Sky, wave, and field,—tree, leaf, and bloom,  
Touched by the sad heart's spell,  
Reflect its melancholy gloom,—  
Its echoed sorrows tell.'

The biographer and the sainted man of whom he wrote, with such high appreciation and with so much Christian affection. are now, we doubt not, enjoying together, in ample fulness, the glories of immortality as experienced by the Saints in light.

REV. ELISHA BUDD DeMILL, A. M.

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The following deeply interesting biographical sketch of this talented and successful minister of the Baptist faith was originally prepared by a committee of the Leinster Street Baptist Church, shortly after the death of their beloved pastor, and by their request, was published in the "Christian Visitor," August 13, 1863. The author feels great pleasure in transcribing it in full, as a faithful and respectful testimony to one ardently beloved in life, and deeply lamented in death.

Elisha Budd DeMill was born in St. John in the year 1829, and lived in this city until he was 15 years old, when he went to the



College at Horton, N. S. About three years after he entered College a revival, marked by the most astonishing effects, took place, in which he was converted to God, and in company with a number of others, he resolved to devote himself to the Christian ministry.

After graduating at Acadia College, he spent a year at Brown University, Rhode Island, as a resident graduate, and then passed more than a year in travelling through America and Europe. Returning from his travels he entered Newton Theological Seminary, where he studied for two years, and finally having completed this preliminary training, he entered upon the charge of the Church at Amherst, N. S., of which he was ordained pastor in 1853. About this time he was married to Miss Emma Johnston, of Wolfville, N. S. His ministry at Amherst was greatly blessed, and he had the prospect of a long career of usefulness and happiness. But in the short space of three years he was called upon to part with a wife and child, and the many sorrows through which he passed while undergoing this bereavement changed his whole nature, and, together with the arduous labors of the ministry in which he was engaged, undermined what was naturally a strong constitution. Unable any longer to remain in a place where he had suffered so much, he accepted a call from the Home Missionary Board in St. John, and in 1857 he was appointed City Missionary, with a preaching station at the Marsh Bridge. Here a little society gradually collected, which finally grew into a Church, and became strong enough to erect a chapel in the City itself. His health, which had been shattered at Amherst, was constantly failing him in St. John, and the last few years of his life was an incessant struggle against a fatal disease. Yet he refused to give up to it, and though frequently compelled to suspend his preaching for months together, he did not rest, but merely diverted his labours to another channel. It was during one of these periods of retirement from ministerial labour that he became editor of the "Christian Watchman," a situation which he relinquished as soon as he found himself able to preach again. In the summer of 1862 his health had so greatly improved, that it seemed possible for him to recover permanently. At the close of the year he married again. But the happiness which he had fondly anticipated was only short lived. His health began rapidly to fail, and all his struggles against it were of no avail. During the last few weeks of his life he suffered much, but he endured his suffering with a patient and even cheerful spirit, and gave evidence to his friends of the most steadfast faith in the Redeemer for whom he had laboured

so earnestly. For the last few days his mind wandered much, but even in his delirium his thoughts turned to those same subjects which had animated him through all his life. On Saturday, the 1st of August, it was evident that his end was near. After suffering much throughout the day until evening, he fell into a deep sleep, and about 10 o'clock he gently breathed his last.

It may be satisfactory to the minds of the members of the Church to know that our beloved pastor's care was continued down to the close of life. His great object all through had been to build up and establish the cause of his Redeemer, and at the last his hopes, his only labours now—his prayers—were raised to the Father of all grace for the prosperity of Zion.

Two nights before he died, during his mental wanderings, his thoughts seemed chiefly to turn to his beloved Church. Suddenly, as though he was officiating in the services of God, he uttered this prayer with a solemnity and fervor which made every word thrill through the hearts of those present:

“Oh God! our Almighty Father—Thou hast created these our mortal frames, and Thou hast given us spirits that can never die. We bless Thee for all the unnumbered mercies of life, and still more we bless Thee for the hope of immortality. Oh, may it be ours to love and serve Thee on earth, and at last to enjoy the raptures of the blest in Heaven.”

In our affection for the dead we are often led into indiscriminate praise, and the common formulas of grief often become nothing but eulogy; but of our departed brother we may safely say this, that in him we held intercourse with a rare and lofty spirit, whose energies were all devoted to his Redeemer, and whose aspirations and tastes were such as fitted him for the everlasting presence of his God, for eternal communion with the saints on high, and the spirits of just men made perfect.

In mind, he possessed abilities of a very high order, being acute as well as vigorous, and retaining with great tenacity all that he had learned. His natural talents enabled him to use to the best purpose the unusual educational advantages which he had possessed. Wide experience with the world and extensive travel had filled him with the most liberal sentiments, and given him a strong taste for the beautiful in art and nature. In temperament he was enthusiastic and energetic, incapable of giving up a purpose until it was fully accomplished—with a tenacity of will which carried him through the greatest discouragements, and brought success at last. In private life he was generous and affectionate, with all those qualities which

make a man dear to his friends and kindred. And so it was that, with a character like this, he was able to found a new Church, and not only inspire respect, but also win affection on the part of those who were under him. Under all his qualities of mind, and taste, and feeling, he preserved the truest Christian sentiment; and those who were nearest to him best knew how profound was his sincerity, how earnest his zeal, how true and steadfast his faith in God. As a preacher he was eminently qualified to impart instruction, and those who sat under his ministry alone can estimate the worth of his teachings. His enunciation of truth was clear and forcible, commending itself to the consciences of men in the sight of God. His illustrations never failed to fix the truth upon the memory, and his stirring appeals were calculated to touch the heart and lead to Jesus. He was thoroughly devoted to his work, and as a pastor evinced qualities rarely found, never excelled. His visits to the members and attendants of the Church were constant as long as he possessed strength. He was especially mindful of the poor from his first engagement as a missionary, seeking them out and ministering to their temporal necessities, whilst he labored that they might receive spiritual supplies. And at the close, when he could visit but little, he almost entirely confined his calls to the needy and suffering.

When for the last time laid aside from his pastoral duties, fearing that he might prove burdensome to the Church, and influenced by the feelings which had characterized him throughout his ministry, he determined to resign his charge of the Church, and at the Conference held on Friday evening, July 3rd, the following letter was laid before the Church:

DEAR BRETHREN—Duty compels me to resign the pastorate of the Leinster Street Baptist Church. No call to any earthly Church prompts me to act in this way, but an imperative call from the great God. I might, on an occasion like the present, tell you of my feelings respecting you, and my anticipations regarding you,—but I must keep calm and tranquil, and also feel that our consciousness of mutual affection and confidence renders more definite remarks unnecessary.

Farewell—and may the faith which in my hour of trial has supported and strengthened me, strengthen your hearts.

PASTOR OF LEINSTER STREET CHURCH.

The letter of the pastor, which produced a deep feeling of sadness upon all present, having been read, it was unanimously resolved “That the resignation of Rev. E. B. DeMill as our Pastor be not accepted, but that he be requested to continue his connection with us, and that though laid aside by severe sickness, his salary be continued.



And further resolved, that a letter expressing our sentiments of regard and affection, accompanying these resolutions, be drawn up and forwarded to him."

The following letter having been prepared, was submitted, approved and forwarded:

DEAR BROTHER—Your letter resigning the pastorate of the Leinster Street Baptist Church has been received and laid before us. It is with the deepest sorrow we recognize the painful dispensation which has led you to this step. We feel, however, we should unworthily fulfil the duties devolving upon us, and evince but slight appreciation of your labors among us, were we for a moment to think of accepting it.

You have been our Pastor from the time our little society showed the first fluttering of existence to the present, and through all our struggles and trials have nobly stood by us, encouraging our hearts and upholding our hands whilst we have striven to work for God. If our efforts have been in any measure successful, if we have increased in numbers or in graces, we feel that your faithful teachings and hearty co-operation have been, under the blessing of God, the moving cause.

And now that it has pleased our Heavenly Father, in the midst of your work, to lay you low by sickness, and deprive us of your counsels and exertions, we know we have your earnest desires for our prosperity; and you have still our love, our hearts' best sympathies, and our fervent prayers that great grace may be upon you, that the love of Jesus may support you, and that the arm of the God of Jacob may be your succour and stay. And should your labour of love on earth end sooner or later, may the comforts and consolations which repose in the faith of Christ so fully yields, be realized in your own soul.

And now, dear brother, commending you to God and the power of His grace, believe us to be to the last,

Your affectionate brethren in the Lord,

THE LEINSTER STREET BAPTIST CHURCH.

A month elapsed and the "imperative call from the great God" was uttered. With calm trust and unwavering faith, he obeyed the summons and entered into the joy of his Lord.

His weeping friends could not revoke  
The great decree, the fearful stroke  
Which filled them with surprise;  
But must adore the power divine,  
Nor at the Providence repine  
Which called him to the skies.

Whilst God on earth permits our stay,  
Our much lov'd friend is called away:  
Our hearts with anguish swell.  
We drop a tear, but must submit,  
As Providence divine sees fit,  
And sigh, "Dear Saint, Farewell!"

He had this consolation on his dying bed, that the work of his young life was completed, and that he was called home not from a handful of scattered followers, but from the love and admiration of a zealous and prosperous Church.

“Forgive our grief for one removed—  
Thy creature, whom we found so fair;  
We trust he lives in Thee, and there  
We find him worthier to be loved.”

J. MARCH,                                 }  
J. F. MARSTERS,                         } *Committee.*

The above obituary was accepted and placed on the Church records, and a copy sent to the “Christian Visitor” for publication.

#### RICHARD CREED, ESQ.

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A familiar figure in the City of Halifax, from thirty to fifty years ago, was that of the active Christian soldier named above. He became a member of the Granville Street Baptist Church shortly after its organization, and in the list of the deacons of that Church, contained in the historical sketch by Rev. E. M. Saunders, the name of Richard Creed stands third, following those of J. W. Nutting and Lewis Johnston. His wife and other members of his family also united with the Granville Street Church in 1828 and 1829.

Richard Creed was born at Faversham, Kent, England, in December, 1777. At the age of twenty-eight, he obtained a civil commission in the Royal Engineer Department, as Overseer of Works at his native town. In 1820 he was promoted to the position of Clerk of Works at Halifax, N. S., whither he removed with his family in that year. He then had seven children, four of whom are now living. After nearly forty years spent in the service of the British Government, he retired on a comfortable pension; which enabled him to give himself with more freedom to the sacred duties and privileges of his higher calling,—the oft despised yet truly honourable calling of a humble disciple of Christ.

An earnest Christian, he not only made religion a prominent theme of conversation, but ever sought out opportunities for doing good. In the early times of the Baptist Churches in Halifax, he was regarded as one of the elders, and frequently exercised his gifts as a lay preacher of the gospel. In his later years, and as long as

health permitted, he made a regular practice of visiting the poor and the sick, to whom he delighted in administering the consolations of religion.

Mr. Creed did not continue in fellowship with the Baptist Church through life, having embraced views concerning "conditional immortality" and the Second Advent, at variance with the recognized tenets of the denomination.

His physical vigor and activity continued until late in life; but at last he was confined to the house by the infirmities of age, and so remained for a number of years before his death, which occurred at Halifax,—August 24, 1864,—in the eighty-seventh year of his age.

The Bible was his constant study and never-failing source of enjoyment, as it was his favourite theme of conversation. When unable to leave his dwelling, he employed much of his time in writing down his thoughts and opinions on matters of doctrine and on practical religion,—transcribing laboriously and systematically the Scripture proofs of the doctrines he held.

The following is a portion of an obituary notice of Richard Creed, published in the "Christian Messenger" shortly after his death.

"Towards the close of his life, more especially, how good it was to hear him appropriate to himself that saying of another faithful servant of Jesus Christ: 'I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that *love His appearing*.' Indeed it was both pleasant and profitable to visit our venerable Christian brother, Richard Creed, during his long confinement and illness, and hear him give expression to his faith, hope and love, in the words of the Spirit, in him so richly treasured up. For him, as might be expected, 'the last enemy' had no terrors. 'I shall fall asleep in Jesus,' he would often say, 'and at His coming He will raise me up again, glorious and immortal, like Himself, to live and reign with Him in His Kingdom.'"

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Concerning the eldest son of this good man, an editorial notice appeared in the "Christian Messenger" of September 26, 1877, from which the following facts are for the most part extracted.

GEORGE JOHN CREED, of South Rawdon, departed this life on the 18th day of September. He was born at Faversham, Kent, on the 7th of December, 1822. He came to Nova Scotia in 1822, and in 1825 became a clerk in the Royal Engineer Department, in which position he continued until 1861, when he retired on a pension, and removed from Halifax to Rawdon.

Mr. and Mrs. Creed were among the earliest members of Granville



Street Church, having been baptized by Rev. A. Caswell in July, 1828. He was soon elected to the office of deacon, and afterwards to that of Clerk of the Church, and still later he acted as Librarian of the Sunday-school for several years. He was also Superintendent of the Sunday-school at South Rawdon for some years.

Mr. Creed became a Son of Temperance when the Order was first introduced in Halifax, in 1848, and was an active and useful member of the Order and of the Grand Division as long as health lasted.

His amiability of disposition made him a general favourite with all. At his hospitable home, many Baptist ministers and others were accustomed to stay when visiting Halifax, and always received a cordial welcome. His activity in every good work will be remembered by all who knew him.

#### REV. LEVI H. MARSHALL.

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The following memoir of Rev. Levi H. Marshall was written by Rev. J. C. Hurd, and published in the "Christian Visitor" of June 7, 1866.

The subject of this brief sketch was born at Wilmot, Annapolis County, Nova Scotia, on the 5th day of February, 1811. Of his parentage, early education, habits or employment, I have not been informed. [He was a son of the late Elisha Marshall, of Wilmot.—I. E. B.] When about twenty-five years of age he sailed, in the capacity of carpenter of a ship, from St. John to Barbadoes, West Indies. How long he was gone, or what happened to him in the meantime, I know not, beyond the fact that he was the only one of all the crew who ever returned alive. In the absence of any positive information, I am unprepared to determine precisely what relation may exist between those circumstances and his first religious impressions; or to what extent the perils and disasters of a sea voyage may have operated to produce his conversion. Immediately or very soon after his return, however, he made a public profession of his faith in Christ, at St. John, and was baptized by the Rev. David Crandall, in October, 1837. At what precise date he commenced to preach the gospel, I have been unable to ascertain; but it would appear not for several years after his conversion.

In November, 1843, he was licensed to preach by the First Baptist Church of Digby Neck, N. S., of which the Rev. J. C. Morse was, and still is, the pastor. He continued to prosecute his work as a

licentiate for nearly four years; but in what particular localities, and with what success, I am entirely unable to say.

Having received an invitation to the pastoral charge of the Baptist Church at Argyle, N. S., he was publicly ordained to that office on the 28th day of August, 1847. The ministers who were present and took part in the exercises were the Rev. Harris Harding of the First Church and Rev. William Burton of the Second Church of Yarmouth, the Rev. Charles Randall of St. Mary's, and Rev. James Lent of Tusket. From the Minutes of the Council held on the occasion, I extract the following testimonial, showing the high esteem in which our brother was held at that time. After a lengthy preamble, including a record of ordination, they say:—

“We therefore recommend him (Brother Marshall), as a duly ordained minister, to the affectionate regard of any Baptist Churches of our denomination amongst whom his lot may be cast, as well as to the Christian public generally, as a man of undoubted piety, of good moral character; in a word, as a faithful preacher of the gospel of Jesus Christ.” Signed, in behalf of the Council, by the ministers already mentioned.

His pastoral connection with the Church at Argyle was not of long duration. In 1849, he removed to Colchester County, and took charge of the Baptist Churches at Onslow and Londonderry. His pastorate of the former Church he resigned in December, 1850. I shall transcribe a document relating to that event as follows:

“This will certify that Brother Levi H. Marshall has been labouring with this Church for the past year, that his deportment while amongst us has been every way unexceptionable, both as a man and a Christian minister, and on receiving his resignation of the pastoral relation, we feel bound to tender him this certificate of character, in order that his usefulness may not be injured in other fields of labour.

“Signed, by order and in behalf of the Church,

JOHN KING, *Clerk.*

“December 10, 1850.”

He continued with the Church at Londonderry until April, 1852, when he resigned his connection and left the place, bearing from the Church the following testimonial:

“This will certify that the Rev. Levi H. Marshall has laboured faithfully as pastor of the Church in this place for nearly three years, that he has not shunned to declare the whole counsel of God, that his walk and conversation have been such as becometh the gospel of Christ, and at his own request we release him from his pastoral engagements with us, in full fellowship, and do

cheerfully recommend him to the confidence and sympathy of those whom, in the providence of God, he may visit on his present mission.

“Signed, by order and in behalf of the Church,

“WILLIAM M'CULLY, *Clerk.*”

“Upper Londonderry, April 17, 1852.”

During the summer of 1852, he visited New Brunswick, which resulted in his settlement in Sackville, where he continued his pastoral labours for about two years. A brother who resided in Sackville at that time informs me that his labours were well received and generally appreciated by the people. In 1854 or 1855 he assumed the pastoral oversight of the Church in Harvey, extending his labours to New Horton, and the settlements adjacent. In that field he continued for about six years. His faithful ministrations during that period are remembered and highly spoken of by many of the people at the present time. About the year 1860, he took charge of the Church in Hopewell, where he laboured faithfully, and not without success, until his health gave way, and he was compelled to retire from active service. His illness, which was protracted through several years, was often severe, confining him to his house for weeks and months together. The gospel which he had proclaimed to others was the support and solace of his declining days. He spent much of his time in devotional exercises, in which, notwithstanding the depressing nature of his disease, he enjoyed great freedom and delight. He was not insensible to suffering and privation; but he endured them with patient resignation to the will of God. Though conscious that his end was near, he dreaded not the hour; he looked forward to it with interest, sometimes with pleasure. And when it came, suddenly, unexpectedly, without a moment's warning, he was not taken by surprise; no fear disturbed the tranquillity of his soul, or shook its confidence in the Saviour. Hope, blessed and glorious hope, bearing his spirit above the surges of the river of Death, and joy breathing in his expiring sigh to know that his sufferings were at an end, he reclined peacefully on the bosom of Jesus, and breathed his life out sweetly there. Thus closed the earthly career of an esteemed and devoted servant of God, on the 15th April, 1866, leaving a wife and seven children, with a large circle of friends, to mourn their loss.

The funeral was attended by an immense concourse of people. The ministers present were the Rev. George Seely, Rev. Jas. Irving, and the Rev. Robert Wilson (Wesleyan), all of whom took part in



the service. A sermon appropriate to the occasion was preached by the writer.

### SIMON FITCH, ESQ.

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It was in the early years of the author's ministry that he first became acquainted with this worthy deacon. He and his excellent wife, daughter of Judge DeWolfe, of Horton, N. S., were given to hospitality; and the ministers of religion, old and young, were accustomed to share in the comforts of their charming home.

In his youth, Mr. Fitch had obeyed the injunction, 'Remember thy Creator,' and had espoused His blessed cause. For long years he filled the deacon's office in the First Horton Church, with much credit to himself and with great profit to the interests of Zion.

He was one of the founders of our educational institutions, and contributed much time and money to their support. He was chosen one of the Executive Committee of the Nova Scotia Baptist Education Society, established in 1828, and was elected its first Treasurer. In all matters touching denominational progress he was found as a faithful sentinel at his post.

Decided in his opinions, he was nevertheless emphatically a peacemaker. In his official capacity as magistrate, he invariably discouraged litigation of every kind, and used his extensive influence to promote a kindly feeling among all classes of the community.

After a long life of well doing, he came to the grave in the full assurance of a blessed resurrection to life eternal. Though in the eighty-fourth year of his age, he retained to the last, in a remarkable degree, the freshness and vigour of youth. His mind seemed as unclouded as ever, and a letter to one of his sons, written by him a short time before his death, appeared as if written by a young man.

The obituary notice, written by Dr. Crawley, and published in the Minutes of the Central Association, thus speaks of him:—"Highly distinguished was Deacon Fitch, during the whole period of his Christian life, for his faithful attendance on all meetings of the Church for worship or business, for his discreet counsel, and for the constancy and munificence of the aid he rendered, and the earnestness of the interest he ever evinced in all the benevolent labours of our Churches, and especially in the success and advancement of our institutions of learning."

This good man was the father of James R. Fitch, Esq., M. D., of

St. John, N. B., of Simon Fitch, Esq., M. D., now of Halifax, N. S., of Mrs. J. W. Barss and of Mrs. S. W. DeBlois, of Wolfville.

"Crowned with the blessing of an honoured old age," he passed away, "somewhat suddenly at the last," in the Spring of the year 1867.

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REV. WILLIAM BURTON.

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The impression made upon the people of this country by the life and ministry of William Burton was deep and abiding. He was born in Margaree, Cape Breton, and his educational advantages were very limited. But his Maker had given him an intellect of more than ordinary capabilities, so moulded, in fact, as to grasp as it were by instinct the deep things of God. A superficial mind, however highly educated, in the presence of William Burton was as the light of a taper in the blaze of the morning sun. In some of his intellectual excursions into the great range of inspired thought, he towered so far above his compeers, that he was called by way of distinction *the Chalmers* of Nova Scotia. He was one of our best preachers,—clear, forcible and imaginative.

Called in early life to the gospel ministry, he became the pastor of the little Church at Parrsboro, where he was ordained. Thence he removed to Yarmouth, and as narrated in the preceding chapter, laboured there for nearly twenty-three years.

When he died, the author, in the "Christian Visitor" of May the 16th, 1867, noted his departure thus:

"For upwards of forty years the Rev. William Burton stood as a faithful watchman upon the walls of Zion, zealously and earnestly contending for the faith once delivered to the saints, and affectionately beseeching men in Christ's stead to be reconciled to God; but he has preached his last sermon and offered his last prayer on earth. On the night of Friday, 26th of April, ult., at his residence in Hantsport, those lips, so often touched as with a live coal from God's altar, became silent in death. His illness was protracted and severe, but he was resigned and trustful in the prospect of the great change; and the blessed gospel which he had so successfully preached to others, was to him an unfailing source of consolation in the trying hour.

His Creator had endowed him with physical power and mental energy of a high order; and these in the bloom of his manhood,

under the influence of sovereign grace, he consecrated to the work of the ministry. The late Rev. Joseph Dimock, of precious memory, was the instrument employed, while on a missionary tour through the Island of Cape Breton, to lead young Burton to the Cross of Christ; and those who knew him in those by-gone days well remember with what ardent love and burning zeal he went forth, without purse or scrip, to proclaim the message of life eternal to perishing sinners. We first saw and heard him in 1830 at an Association at Nictaux. He preached from the words of Jesus to Martha, 'One thing is needful,' &c. The young preacher's voice was as the sound of a trumpet, and his ministry was 'in demonstration of the Spirit and in power.' Shortly after that he became co-pastor with the late Harris Harding. His ministry in Yarmouth extended over a good many years, during which time he participated in several extensive revivals of religion, and was eminently useful in the Master's service. After he left Yarmouth he came to St. John, and for a short time had the pastoral care of the Church in Portland; but not feeling satisfied with his position, he returned to Nova Scotia, and accepted the pastorate of the Churches of Hantsport and Falmouth. With the exception of a short period subsequently spent in Yarmouth, he has devoted the most of his time since he left St. John to the interests of his late charge. Our brother was highly esteemed in the denomination for his fidelity to truth, and for his intense love for every good word and work. Long will his name live, and his memory be fondly cherished in the hearts of the people of these Provinces. Rev. Dr. Crawley, of Acadia College, attended his funeral on Sabbath the 28th ult., and preached on the occasion a most appropriate discourse to a large and deeply affected audience."

#### FACTS GLEANED FROM THE REMINISCENCES OF ✓ REV. JARVIS RING.

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This excellent brother was born in Canning, N. B., September 14th, 1780. His father, Zebedee Ring, came to this Province from New England, at the commencement of the Revolution, and settled first on the Carleton side of St. John, and subsequently in Sheffield. He had four sons and six daughters; was a ship builder, and followed that business in connection with farming for a living.

Mr. Z. Ring and his wife were strict Presbyterians, and trained



their family in the duties and obligations of the Presbyterian faith. Jarvis was first aroused to a sense of his spiritual condition by a tremendous thunder-storm which occurred in 1787. This was followed by what was known as "the dark day,"—so dark that at mid-day candles had to be lighted. The people assembled to read the Bible and pray, supposing the Day of Judgment had come. Henry Alline was preaching in the country at the same time. All these things combined to excite a deep religious feeling in the minds of the people, and the boy Jarvis was deeply concerned for his soul's welfare.

About 1793, after years of anxious enquiry, he experienced redeeming mercy and was made inexpressibly happy in the enjoyment of his Saviour's love.

At the close of 1799, Joseph Crandall visited Mr. Ring's house, and preached the gospel with much earnestness. A great revival followed. Many were baptized, and Jarvis Ring was one of the number. He was so filled with anxious concern for the salvation of souls, that he went up the River preaching the word with great earnestness. Many who came out to hear the youthful preacher were converted. One meeting during that visit continued from early evening until the breaking of the day: the glory of God filled the house.

After making a visit to the West Indies, Mr. Ring returned to New Brunswick and went to Fredericton, April 27, 1802. That night fifteen inches of snow fell.

The next Spring, 1803, Theodore S. Harding visited Fredericton, and administered the ordinance of baptism. This was the first immersion of a white person in that town.

In March, 1804, Mr. Ring was married to Sarah E. Hartt, daughter of Mr. Samuel Hartt. At this time there were only four Baptists in Fredericton. In 1813 Jarvis Ring, John Wilmot, Amasa Coy and Allan Hartt covenanted together to build a house for God. They estimated the cost at £600, and they had only £75 to commence with. But on they went, and by the next June the house was completed at a cost of £653, and all paid but £90. This year, 1814, a Baptist Church was organized in Fredericton consisting of thirteen members. Such was the commencement of the Baptist cause in that town. They had no stated pastor for some time, but were visited from time to time by Rev. Messrs. Scott, Hammond, Estabrooks, Dunbar, and others.

In 1820, Rev. Theodore S. Harding became their minister, and

continued for two years and a half, after which he returned to his Church in Horton, N. S. In 1823, Duncan Dunbar again visited Fredericton, but could not accept the pastorate of the Church.

1825 was a year of severe trial. Mr. Ring had been to St. John, and he returned with stock and provisions to the value of £4,000. On the 7th of October the great fire took place. "It commenced in the morning at Gornish, at Fredericton at 2 p. m., and at Mirimachi at 11 p. m." At Fredericton seventy-five buildings with the soldiers' barracks were consumed to ashes. Mr. Ring was stripped of nearly all his property, and estimated his loss at £3,000. This strange providence gave him a great shock. He had a wife and five children looking to him for support; but Mrs. Ring was a woman of much fortitude, and sustained her husband by her counsel and words of cheer in this trying hour. Sabbath came and the little sorrowing Church met in the house of prayer to humble themselves before the Lord, to sympathize with each other, and to look above for guidance. Mr. Ring felt more deeply than ever that he had disobeyed the Master's call, in not devoting his life to the ministry of the gospel.

Providence opened the door for him to go to St. John and engage in business there. He accordingly went, and remained until March, 1826, when he returned to Fredericton and rebuilt his house.

In 1828, Mr. and Mrs. Ring were called to mourn the death of their second daughter, who had been married some eighteen months; but they had a joyous hope in her departure.

In 1830, Mr. James, a Welch preacher, accepted the pastorate of the Church for a short time. In 1833, Frederick W. Miles was chosen pastor, who devoted himself with much earnestness to the cause until removed by death. He first suggested the idea of a Baptist Seminary of learning in New Brunswick, having special reference to the mental culture of the rising ministry. The subject was duly considered at an Association held in St. George, July, 1833, and a Committee consisting of Brethren Miles and Ring were appointed to prepare a prospectus of the institution contemplated.

In the following September a public meeting was held in the City of St. John, when, after due deliberation, the *Baptist Education Society* was formed, and the Rev. Joseph Crandall was elected President. The site chosen for the erection of a suitable building was in Fredericton. The building was commenced in 1833, and completed in 1835. In December of that year, Rev. Frederick Miles was appointed Principal of the new Seminary, and his excellent wife took charge of the female department. It was opened with pleasing

prospects, having eighty male and forty female scholars. Application was made for a Legislative grant, and £500 was given the first year. After this, however, owing to strong opposition in the Legislative Council, the grant was withheld, and the Managing Committee had to bear the heavy burden of carrying forward the institution as best they could without Provincial aid. The pressure was all but crushing, especially upon Mr. Ring and Mr. John T. Smith, the Secretary; but strong faith in the justice of their cause and in the value of the institution to the progress of liberal education sustained them. In 1845 an annual grant of £250 was cheerfully given by both branches of the Legislature. There had been a struggle between sectarian exclusiveness and oppression on the one hand and a determination to enjoy equal rights on the other. The conflict was sharp, but in the issue the right prevailed.

As one of the most important results of that struggle, instead of King's College, Fredericton, with its ecclesiastical tests bristling on all sides, we have now the *University of New Brunswick*, established on a broad and liberal basis, open alike to all.

The new Baptist Chapel at Fredericton was commenced in 1839, and was open for Divine service in October, 1840. Rev. I. E. Bill, then of Nictaux, was sent for to preach the dedication sermon. He came, and preached from the words in Haggai 2: 9,—“The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”

The spacious house was crowded above and below, and the impression made was deep and abiding. The Church gave Rev. Mr. Bill a unanimous and very urgent call to the pastorate, which, after much thought and prayer, he accepted. He removed his family to Fredericton amid the frost and snow of late December. Success attended these arrangements. The Spirit was poured out from on high, and more than seventy souls were added to the Church in a few months. After a short but delightful pastorate, Elder Bill felt constrained to return to his large Church at Nictaux, which he did in July, 1842.

Messrs. John T. Smith, Asa Coy, and Z. G. Gabel were the responsible actors in the erection of the new house of worship; and nobly did they perform their part. Mr. Edward Harper, of Boston, presented the new house with an organ.

Mr. Ring records the death of his son Jarvis, who departed this life February, 1841, in the twenty-ninth year of his age. He was blessedly sustained by the faith and hope of the gospel in the parting hour. He left a young widow to mourn her great loss.



To the great grief of the Principal of the Academy, Rev. F. W. Miles, and his many friends, his loved wife was taken away by death near the close of 1837. His own health subsequently became enfeebled. For the two-fold purpose of improving his health and obtaining aid for the Seminary, he went to England in 1838. While there he married Mrs. Billings of London, originally Miss Moore, then a widow with one son. On his return with his wife, he brought with him a Miss Bennett, a lady of superior attainments, to take the place of Miss Brown, who had resigned her position in the female Seminary, in prospect of marriage. In the Winter of 1842, Mr. Miles departed this life, deeply lamented by all who knew him, leaving his wife a widow, and one child fatherless, which latter soon followed his sainted father to the better land. Pastor Bill preached Mr. Miles's funeral sermon from the passage, "Mark the perfect man, and behold the upright; for the end of that man is peace." The widow afterwards became the highly esteemed wife of Rev. Dr. Cushman, then the revered pastor of Bowdoin Square Baptist Church, Boston.

In 1843-4 a wave of commercial disaster passed over Fredericton. Among others Mr. Ring experienced serious financial loss. This led to very grave and prayerful enquiry with regard to his duty; and after a prolonged mental struggle, he resolved to consecrate the remainder of his days to the great work to which he had been called in the early years of his Christian life. He had served the Church in all fidelity as a deacon for many years; but now he felt that he had a work to do of still greater magnitude.

In the prosecution of his purpose, he resolved with his companion to leave Fredericton, where some forty years had been spent, and to go forth with the gospel message. He accordingly took Mrs. Ring to St. John in the month of November, 1844, and there she remained in the care of her daughter, while he went out holding religious meetings wherever Providence opened the door. In April, 1845, he was sent as a deputation to Halifax, by the Missionary Board in St. John, to be present at the departure of Rev. Richard E. Burpee and wife as missionaries to Burmah. They were the first missionaries that had gone from these Provinces to a foreign field. Some 3,000 people were present at the place of embarkation to see them off and to wish them a prosperous voyage. They sailed April 20th, 1845.

As Mr. Ring passed over the line of travel from Halifax to Annapolis, he met with Father E. Manning and other kind friends, who encouraged him in his work. On his return to St. John, he was

engaged for some time in preaching the gospel in Carleton, Upper Sussex, and other places. His labours were blessed, especially in Sussex, and souls were won to the Saviour.

He spent a portion of 1846 under appointment by the Board as agent for the Union Society, visiting the Churches extensively and with good results.

By the request of the Church in Springfield, Kings County, Mr. Ring was ordained their pastor, January 1st, 1847. Here he exerted a most healthful influence in building up the Church, and in promoting the interests of the Sabbath-school, the cause of temperance, and every good work.

Feeling the need of change, he made a visit to Sackville, N. B., where the people gave him an urgent call to become their pastor; but he felt that it was his duty to pass on to Bridgetown, N. S. His visit there resulted in his settlement as pastor of the Baptist Church of that place. Here he spent five years most pleasantly and profitably, and made many warm personal friends. On his retirement from that field he devoted some two years and a half to labour at Port George, Wilmot, where he was highly esteemed in love for his work's sake.

He left Port George with the impression that duty to Mrs. Ring, as well as to himself, required that he should retire from the cares and responsibilities of pastoral life. His friends at Springfield again invited him to be their pastor, but he declined. By the request of the brethren, he devoted a portion of his time to missionary service at the Marsh Bridge and the Bethel in St. John.

In 1857, Mrs. Ring was seized with a paralytic stroke, from which she never recovered. She lingered in much weakness until the 7th of October following, when she peacefully fell asleep in Jesus, in the joyous hope of a blissful immortality. For fifty-three years this husband and wife had lived together, participating freely in each other's joys and sorrows. The surviving husband felt therefore that the dearest earthly solace of life had left him: but he bowed in submission to the Divine decree, thanking his Heavenly Father that he was permitted to smooth her death pillow as she passed the cold river.

The next Winter he took charge of the Bethel interest in the city, and rendered effective service; but continuous labour was interrupted by the infirmities of advancing years. A visit to his Fredericton home, and a trip to Nova Scotia to see his friends, afforded him much pleasure. So long as he was able, it was his delight to attend the courts of the Lord, and speak words of comfort and hope to the Lord's people.

In April, 1865, he was taken ill, and for three years was confined to his room. His loved daughter and her husband, Z. G. Gabel, Esq., in true filial affection administered to his every wants. It was delightful to visit his sick chamber and hear him expatiate upon the fulness and the blessedness of the great salvation. It was all luminous with the light and joy of the Divine presence. His mind continued calm and clear until April 22, 1868, when his ransomed spirit left its earthly tabernacle, and went up to enjoy "the house not made with hands, eternal in the heavens."

✓ REV. CHARLES MILLER.

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Long years ago this esteemed brother was a successful minister of the Lord Jesus in New Brunswick. In 1868, Rev. E. C. Cady, then Pastor of the Church in Portland, St. John, visited the State of Maine, for the purpose of attending a Ministerial Institute. While there he communicated to the "Christian Visitor" the following interesting facts regarding this eminently useful minister of Christ.

The Institute was held at Skowhegan where Mr. Miller resided, and it so happened that Mr. Cady became his guest. As he was from New Brunswick, Mr. Miller communicated freely regarding his former experience in this country.

He was born in 1794, at Stirling, Scotland, where he was trained in the Congregational faith. He was converted in early life, and preached some four years in his own country; but was deeply impressed with the idea that he must go as a missionary to Africa. While preparing for his work in that distant field, he said to himself. 'It is very important that I go to this people with *the whole truth* of God. Do I hold and practise the truth?' A long and labored examination of the doctrines and ordinances of the New Testament Church led to his renunciation of pedobaptism, and brought him to adopt a faith and practice which he found existed in the Baptist Churches.

Mr. Cady wrote as follows:—"Soon after this change his health failed him, so he could no longer study or teach. For the benefit of his health he took a sea voyage with a Baptist merchant, who was opening a business in Miramichi, N. B. By the time of his arrival his health was so far improved as to warrant him in accepting the invitation of the people to open a school. At the end of the first



week of school, he told the scholars to tell their parents that on Sabbath their teacher would hold a meeting in his school-room. He was too modest to announce preaching. The Lord appeared at once to bless the labors of the young preacher. Sinners were awakened, and when Rev. Elijah Estabrooks visited that place a few weeks later, at the direction of the Association, he found the work of the Lord already begun. He stayed there two or three Sabbaths, baptized a number, and organized the North Esk Church with nine members, including the young school-teacher. The Church chose Bro. Miller for their pastor. He continued to teach their school and preach as much as he could for a year. Sinners were continually being awakened and brought to Christ.

Brother Miller had not been ordained. The Church sent him as their delegate to the Association held at Sackville, in June, 1820; and with him they sent a letter, written by Bro. McGee, the elder, who at that time resided in Miramichi, requesting the Association to examine the young man, and if they found him worthy to ordain him. This they did; and on Bro. Miller's return, about 25 were baptized and added to the North Esk Church. Rev. James Tozer, who was ordained in 1826, is one of the fruits of that revival.

Bro. Miller continued to labour all over the Miramichi country until 1823, when he accepted a call to become the pastor of the German Street Baptist Church in St. John. He left St. John in 1826.

He represented his pastorate in St. John as most laborious, successful and happy. A revival commenced soon after he entered upon his labors, and lasted throughout his pastorate. He received into the Church between sixty and seventy, most of them by baptism. His health broke down under his labors, and he left the Church, feeling that in so doing the sacrifice was like the tearing asunder of soul and body. He mentions the names of many of his old friends in St. John, some of whom I recognize. He wishes to be kindly mentioned to all who still cherish his memory in the Provinces. Since he left New Brunswick, he has laboured in South Berwick four years; Turner, three years; in Boston and vicinity, seven years; Livermore, six years; Skowhegan and the neighborhood round, about twenty-five years. He is now [1868] seventy-four years old. He still preaches every Sabbath, rides long distances to his appointments, and is highly esteemed and deeply loved by all who know him. He is a man who lives near his God. His praise is in all the Churches. We will do well in St. John to cherish his memory as one of the early laborers in the Baptist vineyard. He has two sons and three daughters.

His eldest son is now Secretary of State in Alabama, where he is devoting his labors to the cause of freedom. His son-in-law is Representative from Alabama to Congress."

E. C. CADY.

### TIMOTHY ROBINSON.

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Reference has already been made to the ordination of this brother at the Association at Sackville, N. B., in 1820. Elder Nutter, in his *Reminiscences*, tells us that Mr. Robinson was from the State of Maine,—that he came into New Brunswick to preach the gospel in the most destitute parts of the Province,—that he labored diligently and perseveringly in the midst of hardships and deprivations, of which few in this day can have any conception. He first held up the banner of the Cross on Deer Island, Grand Manan, Campobello, and all round that western shore. He then struck into the wilderness of the interior; and carried the glad tidings of salvation to the poor and destitute in back settlements, over some of which "the angel with the everlasting gospel" had never passed.

As but little is said of him after his ordination, the probability is that, having accomplished his mission to the destitute of New Brunswick, he devoted the residue of his days to the spiritual welfare of the destitute in Maine, or in some other part of the American Union.

### JAMES W. NUTTING, ESQ., D. C. L.

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From the Minutes of the Central Association of N. S. for 1871, and from the Minutes of the Convention for 1870, the following brief notice is compiled.

James Walton Nutting, D. C. L., deacon of Granville Street Church, Halifax, fell asleep in Jesus on the 7th of July, 1870, in the 84th year of his age. "It is difficult to express in a few words the sentiments of mingled love and regret with which his sainted spirit was followed. Honest, earnest, judicious, kindly,—while no man doubted his decided attachment to the Cross and its reproach, he departed leaving behind him the somewhat unwonted record that no man was his enemy. It would not be easy to find a case in which there has been, through a long course of years, a gathering testimony to

the Christian and social worth of any individual, so uninterrupted by any whisper of disapprobation."

Mr. Nutting was among the first students at King's College, Windsor, and one of the oldest graduates of that University, having received the degree of B. A. in 1810. Having also pursued a course of legal study, he was admitted to the Nova Scotia Bar shortly afterwards; and after entering upon active life in his chosen profession, he was appointed Prothonotary of the Supreme Court and Clerk of the Crown at Halifax, which offices he held till the close of life.

He was a well-informed man—and a good man. He lived in the highest esteem of all who knew him, and his memory is cherished with the warmest affection. He helped to found our Institutions of learning, and never withdrew his sympathies from them. To the efforts of his brethren in behalf of Home and Foreign Missions he also gave his hearty support, and by "his kind, wise and Christian counsel" rendered good service;—but especially as co-editor, for many years, with the lamented John Ferguson, of the "Christian Messenger,"—the first weekly newspaper in these Provinces,—which paper these two brethren started in 1837, and to which Mr. Nutting continued to contribute, more or less, till within a few weeks of his death.

As a member of the Church, and as a deacon (which office he held for more than forty years), Mr. Nutting was ever in his place, except when detained by sickness,—and his example was always salutary. May there be many like him!

↓ REV. JOHN DAVIS, A. M.

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The following memorial notice is taken from the "Baptist Year Book" for 1875:

Rev. John Davis died August 14th, 1875. He was born at Liverpool, England, November 8th, 1803. He was the son of Rev. Richard Davis, an excellent Baptist minister, who enjoyed the unusual privilege of having four of his sons engage in the work of the ministry, viz.: Ebenezer, Joseph, John, and Thomas. Ebenezer died in 1870; Joseph is labouring at Romford, Essex; Thomas has retired from active employment, and is dwelling among his children somewhere in the State of New Jersey; the death of John is now recorded.

After his conversion he gave himself to the Lord's service, and pursued preparatory studies at Horton College, Bradford, then under



the presidency of the Rev. Dr. Steadman. His course was highly respectable, and foreshadowed a life of usefulness. On the 13th of January, 1829, he was ordained at Portsea, Hants, and became pastor of the Church in that place. He ministered successfully to several other Churches, the last of which was Port Mahon, Sheffield. The immediate fruit of his labours did not always appear, yet he was much encouraged by learning that others reaped harvests, the seed of which was sown by him. The Rev. T. Pulsford, Senr., who succeeded him at Sheffield, baptized one hundred and fifty persons at that place, most of whom had been indoctrinated, if not converted, under the faithful ministry of Mr. Davis.

In 1845 he came to America, and became pastor of a Church in New Jersey, transferring his services afterwards to another Church in the same State. . Then he accepted an agency for the American and Foreign Bible Society, during which he first visited these Provinces, and was led to form an acquaintance with the brethren at Yarmouth, who invited him to the pastorate after the retirement of Mr. Burton. This was in the Spring of 1853. A short period of ministry at St. George, N. B., followed, and in 1858 he entered on his last pastoral charge, at Charlottetown, P. E. I., where he spent the closing years of his life. The Churches at North River and St. Peter's Road shared in the benefits of his ministrations, and all the Baptist Churches on the Island owe much to him, under the Divine blessing, for constant watch-care and valuable assistance. About two years ago he resigned his office, under pressure of the infirmities of age, and was succeeded by the Rev. W. B. Haynes.

Our brother's fatal illness was lingering and painful, but was sustained with pious resignation and strong faith in the promises of God. Through physical weakness, his mind gave way at times to transient aberrations; yet even then he thought and spoke much of the loving-kindness of the Lord. Sometimes he imagined that he was again standing in the pulpit and addressing the people, and discoursed from some precious text in the most appropriate and beautiful manner. The last text he was heard speaking from was Revelation 21: 1,—“And I saw a new heaven and a new earth.”—An attendant describes his utterances at that time as most eloquent and touching. Thus the closing hours were spent in the indulgence of the hope that he would soon “study theology in the Saviour's face.”

On Saturday the 14th, he gently departed; and on the Monday following, his remains were deposited in “the house appointed for all

living." Ministering brethren of our own and other denominations, and many friends of all classes, were present on the occasion. Rev. J. McLeod (Presbyterian) delivered a very appropriate address in the meeting-house; and, in the absence of the pastor through indisposition, the Rev. J. Fitzgerald (Episcopalian) officiated at the grave.

Brother Davis was a remarkably well-informed Christian. He gave to the gospel his mind and his heart. He revelled in the intellectualities of the evangelical scheme, while, as in the very presence of the Saviour, he loved and adored. He sympathized with truth rather than with feeling, although the emotional in his religion was not wanting in power and depth. His preaching was eminently instructive. By sermons thoroughly thought out, he taught his hearers to "read, mark, learn, and inwardly digest" God's word. His discourses were clear, powerful and comprehensive. He could untie hard knots, straighten crookednesses, and "dissolve doubts." He loved "all the counsel of God," and sought a place in his theology for every revealed truth, however difficult it might be in some cases, to reconcile and combine them. He could say with Paul, "I believe God," and he could wait for further light.

He was an enthusiastic friend of liberty—liberty of conscience—liberty of trade and intercourse among the nations—constitutional liberty—the freedom of the press—the freedom of the slave. He would "loose the bands of wickedness—undo the heavy burdens—let the oppressed go free—and break every yoke." (Isaiah 58: 6.)

It is not needful to speak of him in other relations. He was a Baptist pastor, loving and practising righteousness, and teaching people so. There is no higher style of man. God preserve the succession!

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In recognition of his scholarly attainments and usefulness as a Christian teacher, the Governors of Acadia College conferred upon Mr. Davis, in 1870, the honorary degree of Master in Arts.

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<sup>1</sup> REV. CHARLES SPURDEN, D. D.

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"Charles Spurdén was born in London, May 25th, 1812. He was deprived of a loving mother at an early age. This led to the conversion of his father, who was an Episcopalian. The family attended an Evangelical ministry, and Charles, the eldest son, became a

Baptist from conviction. He was baptized at the age of 20, by Rev. E. Steane, and joined the Church in Cold Harbour Lane, Camberwell, a step soon after followed by his father and other members of the family. Subsequently he transferred his membership to the Church worshiping in Salter's Hall, whose pastor was Rev. I. E. Giles. His father became Deacon, and he superintended the Sabbath school. Here he first seriously thought of the ministry. In his 25th year he entered the Bristol College, under the faithful care of Dr. Crisp. On the 13th day of April, 1841, he was ordained pastor of the Baptist Church, Hereford. In this sphere of labour he continued until the latter part of the year 1842, when in answer to an application from the Committee of the Baptist Education Society of New Brunswick, he was sent out by the Committee of the Baptist Missionary Society to take charge of the Seminary in Fredericton. He was married, during a brief visit to England, in the year 1843. In June, 1861, he received a diploma [conferring the degree of Doctor in Divinity, I. E. B.] from the Governors of Acadia College, which was entirely unsought, though he appreciated this mark of respect. His first attack of illness occurred in 1866, and in 1867 he resigned his connection with the Seminary. He was one of the Examiners of the University of N. B., and also one of the Provincial Examiners of Teachers, up to the time of his death. In 1874 illness again returned, but a brief visit to England so restored him that he was able to take the pastoral charge of the Church at Fredericton, during the illness and absence of its pastor, Rev. T. H. Porter. In October, 1875, symptoms of nervous debility again appeared, and a gradual decline of health followed, which no human means could arrest, until January 13th, 1876, when he gently breathed his last in the arms of his Saviour, in the sixty-fourth year of his age. Dr. Spurgeon was a gentleman of good literary attainments, of fine sensibilities, prudent, wise and modest, and a devoted Christian. His memory is lovingly cherished by his students and by his brethren generally. His life and teachings have had a salutary influence, and though dead he yet speaketh."

The above is extracted from the "Baptist Year Book," of 1876. From an intimate acquaintance with Dr. Spurgeon both in private and public life, the author has been accustomed to think and speak of him as a *model man*.

1. He had a model intellect—evenly balanced in all its attributes: understanding, judgment, will, affections and conscience, all well proportioned, and trained to act in concert.



2. His Christianity was of the model type—not impulsive, fragmentary or periodical, but embodying in fine proportions and in harmonious action,—*faith, hope, charity*; so that his path was like that of the just, which “shineth more and more unto the perfect day.”

3. He was a model husband,—dignified, but loving, indulgent and tender.

4. He was a model father: placing before his household continually an example of chaste conversation, purity of thought, and holiness of life, and training them in “the nurture and admonition of the Lord.”

5. He was a model teacher: filling the minds of his pupils with love and respect for himself, and inspiring them with a thirst for mental culture. He despised the superficial, and laboured to give to his pupils solid and thorough training.

6. He was a model minister of our holy religion: well instructed in the doctrines, precepts and promises of the Bible, he was prepared to preach them in all their fulness, and in such variety as to meet the demands of intelligent minds. Like Paul, he could say to his congregation, “I call you to record this day, that I am free from the blood of all men; for I have not shunned to declare unto you the whole counsel of God.” Then his spotless life was a constant testimony to the purifying power of the gospel, which he so joyfully proclaimed as “the power of God unto salvation to every one that believeth.”

These elements of character gave Dr. Spurden a large place in the confidence and respect of the community generally, and in the love and esteem of the Christian communion to which he especially belonged. His educational work was highly influential for good. For some twenty-four years he presided, with distinguished ability, over the Baptist Seminary in Fredericton, where hundreds of the youth of both sexes received from him the advantages of a solid education. His name is held in grateful remembrance by many who are now occupying prominent positions as farmers, merchants, physicians, lawyers or ministers of the sanctuary. Some of our Christian pastors are praising God to-day for the instructions received from the lips of Dr. Spurden. For a quarter of a century this good man laboured with all diligence for the intellectual and religious elevation of the people of his adopted country; and now that he has gone to his reward, it is pleasant to know that his labour was not in vain in the Lord. All honor to the name and memory of *Charles Spurden!*



Yours very truly  
C. Spurgeon





4 REV. JAMES PARKER.

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“James Parker was born in Aylesford, in the year 1812. An address delivered in September, 1828, by Rev. T. Ansley, was the means of his conversion; and on the 1st of February, 1829, he was baptized by the same minister. He commenced preaching the gospel, after much trouble of mind, on the 27th of July, 1839. On the 14th of February, 1840, he left home for Horton Academy. He was ordained at Aylesford ‘as an Evangelist,’ May 19th, 1842. God blessed his labours there, and sixty persons were added to the Church. In August, 1843, he was invited to the pastorate of the Church in Brookfield, Queen’s County, where he continued eleven and a half years, during which time there were one hundred and sixty-eight additions to the Church by baptism. He became pastor of the Third Cornwallis Church in May, 1855, where he laboured earnestly till 1870, when he took charge of the Third Horton Church; and in 1874, having secured the formation of a new Church at Kentville, and the erection of a meeting-house, he assumed the pastorate of the Kentville Church, in which Brother A. J. Stevens was afterwards associated with him. It was his privilege to administer the ordinance of baptism during his life to five hundred and fifty-two professed believers. He was highly esteemed by his brethren, and was generally placed on Committees and Boards, and was a Governor of Acadia College for nearly ten years. Twice he furnished the Circular Letter to the Central Association, and five times he was chosen Moderator. About five years before his death he was smitten down by apoplexy, but recovered so as to re-engage in his accustomed labours. While preaching at the opening of a new meeting-house at Morristown, Aylesford, December 13th, 1874, he was violently seized with another attack of apoplexy, so that he had to be borne from the pulpit in the arms of strong men. The scene was deeply affecting. Near that spot he was brought to Christ forty years before. In the old school-house hard by, he first opened his mouth to preach the gospel; and now as he was carried out in that helpless condition through the awe-stricken congregation, he exclaimed,—‘I have a firm faith in Christ, an undying hope in His salvation.’ He lingered in comparative helplessness, but enjoyed at the same time the consolation of the gospel, until the 26th day of June, 1876, when he gently passed away. His body was interred at Billtown. His spirit has gone to Him who gave it, to enjoy the rest that remains for the people of God.”

## J. REV. ARTHUR R. R. CRAWLEY, A. M.

Arthur Crawley was born in Sydney, Cape Breton, in May, 1831. He entered Acadia College in 1844, and graduated in June, 1849. During his junior year in college he was converted, and was early drawn towards the Foreign Mission work. He entered Newton Theological Seminary, and completed the course there in June, 1852, at the age of twenty-one. In the meantime he had offered himself to our Foreign Missionary Board, and had been presented by them to the Convention, in 1851, as the accepted missionary to Burmah. On the 19th of August, 1853, he was ordained at Wolfville; and on the 4th of the following December, dedication services were held in the same place, in which he was specially set apart as a missionary to Burmah. But as no other missionary family was prepared to accompany him on behalf of our Board, he had previously engaged himself to the American Baptist Foreign Missionary Union; and on the evening of December 11th, 1853, a farewell meeting was held at Harvard Street Baptist Church, Boston. On the next day, December 12th, Mr. and Mrs. Crawley embarked, together with Rev. J. L. Douglas and wife, in the ship "Lyman" for Calcutta, whence they afterwards took passage for Rangoon, and in October, 1854, reached Henthada, thenceforth the scene of Mr. Crawley's labours. Brother Crawley came home with his family in 1868, and returned alone in 1869. From failing health he visited Nova Scotia in the Spring of 1873, but soon returned to his work in Henthada, till disease again compelled him to sail for America. While on his way, in company with his wife and youngest child, he fell asleep in Jesus, October 9th, 1876, in the cabin of the steamer "Irrawadi," on the night before reaching Liverpool, G. B., where he was interred in the beautiful cemetery of Birkenhead. Thus, after twenty-three years of unsparing toil, Brother Crawley ended his labours, at the age of forty-five. His relation to our Society was peculiar. Native preacher becoming so numerous that our American brethren could not support so many, our Board requested Mr. Crawley to undertake that part of the enterprise, and the funds raised by us were, to a great extent entrusted to him to be used in these operations. This trust he executed to our entire satisfaction, until the establishment of our independent mission. On reviewing his life, we know not which more to admire, his choice of so hard a field as the Burmese population, his self-sacrificing devotion to that work commenced by the gre

Dr. Judson, or the unbounded confidence which he inspired in the two Societies which he served, in the people whom he sought to benefit, and in the native preachers who looked to him for guidance, or his wisdom and success in establishing the Burman mission in Henthada, or his own unconscious merit in anything he did or was, among his brethren, or in the sight of God. We would be thankful for the grace bestowed upon our brother.

“ Servant of God, well done!  
Rest from thy loved employ:  
The battle fought, the victory won,  
Enter thy Master’s joy.”

*(Extracted from the Minutes of the Convention for 1877.)*

### HON. JONATHAN McCULLY, JUDGE OF THE SUPREME COURT OF N. S., Etc.

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The Hon. Jonathan McCully was born in Nappan, Cumberland County, July 25, 1809. He was the fifth child of the Rev. Samuel and Esther McCully. In 1849 he was baptized by Rev. Charles Tupper, D. D., and united with the Baptist Church in Amherst; and the same year he removed to the City of Halifax. He was married, in 1842, to Eliza, youngest daughter of Deacon Richard Creed of Halifax, whose removal by death in 1874, after a long illness, so painfully affected her husband that his friends had no doubt it was one of the causes of the rapid failure of his strong constitution.

In 1851 his wife made a profession of religion and was baptized by the Rev. John Miller, then pastor of the North Baptist Church of Halifax, at which time our brother was received by letter (18th May, 1851.) He was appointed clerk of the Church in 1852, and was elected a deacon in 1858, which office he held to the time of his death. Its duties were honourably and faithfully performed.

He loved the Church. Her interests were dear to his heart. Seldom was he absent from the stated seasons of prayer; even in his busiest days, he loved to “gather with the saints.” It was in the prayer-meeting that he shone. Many, besides the members of the Church will remember with what a loving and reverent spirit he approached the mercy-seat. He had no mock humility. He used no cant phrases, no childish epithets of endearment, as if on familiar, caressing terms with the Deity; he always seemed impressed with the majesty of the Supreme Being, while profoundly grateful to the



Redeemer who had bought him with His blood. How at times his soul glowed with holy fire as he communed with his Saviour. When he spoke everybody listened, for he always had something to say. His religious life was not fitful and varying like the flash of a firefly, but calm and steady like a burning flame. He could say with the great apostle, "*I know whom I have believed,*" and his desire seemed to be to lead others to exercise the same unfaltering faith in an Almighty Christ. He was rooted and grounded in the truth, for he was a diligent student of the Word of God. A Baptist from conviction, his loyalty to his principles was never questioned.

Associated with his life are some of the most eventful scenes in our Provincial history. He sat in the Legislative Council of his native Province for a number of years. He was also Chairman of the Board of Railway Commissioners, and for a short time Solicitor General. At the union of the British North American Provinces he was chosen a Senator of the first Dominion Parliament, and in 1870 was appointed one of the Judges of the Supreme Court for the Province of Nova Scotia. In all these public positions he was faithful to his trust. As a Judge he had, perhaps, no superior.

In the earlier period of his life he did not mingle in any of our public gatherings. But for the last ten years he attended the Convention and Associations as often as his public duties would allow, and shewed a deep interest in our enterprises. The ability, clear-sightedness, and peculiar independence which characterized him as a lawyer, a statesman, and a Judge, he brought with him to his duties as a member and an officer in the Church, a manager of Missions, and a President of the Convention. On various occasions he promptly and gratuitously afforded legal aid in behalf of denominational objects. He manifested his interest in Acadia College and the Foreign Mission by bequeathing at his death the sum of \$500 to each of those objects.

Judge McCully held definite opinions touching the various departments of our work, and, though sometimes differing from his brethren, he was not backward in expressing his views by voice and pen, and in urging their adoption by earnest effort. He was a leader,—his nature and early training made him such. In the Church he led. Good judgment, strong common sense, and an inflexible will gave him power over others. His intellectual powers, which were of no ordinary nature, and were highly cultivated by extensive reading and study and close observation, made his counsel much respected by his brethren, even when they differed from him

in their conclusions. He never had a large following, but he always had an intelligent one. Many will remember with what earnestness and ability he wrote, in the columns of the "Christian Messenger," in reference to the location of our Foreign Mission, and the then proposed but now accomplished union in Home Mission work.

Judge McCully was a strong man, when it is borne in mind that strength of character consists in two things,—power of will and self-restraint. Two things are required wherever it exists,—strong feelings and a strong command over them. We often make a mistake. A man may have strong passions, but if they master him, he is weak. The strength of a man is seen by what he subdues, not by what subdues him. A man standing in anguish as if carved out of stone, mastering himself,—or a man bearing a hopeless daily trial silently and never telling the world what has fallen upon him,—that is strength. Such was he of whom we write. He bore his burden; none knew of it but his God.

Judge McCully was a man of marked individuality of character. He could stand alone; he never leaned. He would battle for what he felt was right against all odds. Fearless in the discharge of his duty, he never swerved from the path he marked out for himself. He was incorruptible and firm in his moral integrity. Neither man nor woman, crown nor devil, could move him from his fixed resolve; but he was meek and humble in the presence of his Divine Master.

Our departed brother had his faults,—who has not? But as with other men they were closely allied to what was most excellent in his character, and should be viewed charitably on this account. His professional training made him quick to see imperfection in others, and sometimes his criticisms would sound harsh and severe.

His nature was intense; he never could do anything by halves. What he did, he did with his might. You always knew where to find him. He was never one thing to-day and something else to-morrow; he hated shams and all pretence. He cared very little for public opinion, and was probably never known to ask, "What will people think?" If he were satisfied a thing was right, that was sufficient.

His last illness was free from pain, and up to within a fortnight of his decease, his mental powers were as active and vigorous as ever; but as the end drew near, that strong and powerful intellect showed signs of weakness, and reason never re-seated herself upon the throne. On Tuesday night, January 2nd, 1877, in the sixty-eighth year of his age, he quietly fell asleep in Jesus.

The foregoing sketch is taken mainly from the obituary report in the "Year Book" for 1877, and from a memorial written for the "Christian Messenger" by the pastor of the North Baptist Church.

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REV. A. S. HUNT, A. M.

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The Baptist "Year Book" of Nova Scotia, New Brunswick, and Prince Edward Island, for 1878, contains obituary sketches of several respected servants of Christ, two of which, with a few slight adaptations, are here transcribed.

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Rev. Abraham Spurr Hunt was a native of Annapolis County in the Province of Nova Scotia; but his family removing to St. John, N. B., his childhood and youth were passed in that City. Early in life he became the subject of deep religious feelings, and was baptized by the Rev. Dr. Tupper, and shortly after became convinced that he was called of God to give himself to the ministry and the work of preaching Christ. As a preparatory step, he went to Wolfville, and pursued his studies in Acadia College. He graduated from that institution (in the second graduating class) with much credit, and with fair promise of future usefulness. He was an earnest, painstaking student; while his affectionate disposition, his devoted piety, and his burning zeal for the conversion of souls, endeared him to his fellow students, and rendered him a welcome visitor in the many preaching tours he made in the settlements near Wolfville. In the year 1844, Mr. Hunt commenced his life-work in connection with the Dartmouth Baptist Church, over which he was ordained Pastor on the 10th November of that year. There he laboured with great acceptance and much success for a period of two years, when, being desirous of pursuing uninterruptedly his theological studies, he resigned his charge in Dartmouth, returned to Wolfville, and placed himself under the tuition of the Rev. Dr. Crawley. After some time spent at the College, Mr. Hunt was solicited to become co-pastor of the Canard Church, Cornwallis, in conjunction with the Rev. Edward Manning, whose advanced years and failing health required the assistance of a younger and more active man. Up to the close of Mr. Manning's life, Mr. Hunt laboured in the closest amity and friendship with that revered minister of the Gospel. After his death, Mr. Hunt assumed the entire charge of the Church; and for a period covering more than twenty years, was th



loved and respected Pastor of one of the largest, most influential, and flourishing Churches in Nova Scotia.

During this long period, Mr. Hunt was a leading member of the Baptist Education Society. His activity and untiring zeal in this department of work were particularly noticeable and praise-worthy. He also for many years filled the office of Governor of Acadia College; and the cause of education in connection with our institutions in Wolfville owes him a debt of deep gratitude for his labors and his persevering energy, at a time when the educational prospect looked dreary in the extreme, and the very existence of our institutions was threatened.

His arduous labours, and the care and the working of a field then covering ground now occupied by three distinct Churches, at length told upon his health, and compelled him, though reluctantly, to seek a charge where the labor would not make such demands upon his health and strength. Accordingly, in the Fall of 1868, he accepted a call from the Dartmouth Church, over which he had in early life been ordained, and where he continued to labor with great acceptance and good success until his death.

In 1870, the office of Superintendent of Education for the Province was offered to Mr. Hunt; which, at the solicitation of numerous friends, he accepted, with the proviso that his Sabbath ministrations should not be interrupted, declining to take any office that would interfere with the regular performance of his ministerial and pastoral duties, which to the last, he considered to be his life work.

The duties of this office Mr. Hunt continued to perform with ability and industry for a period of nearly eight years. In the month of October, while in the active discharge of his official and ministerial duties, he was attacked by a disease from which his constitution, broken by incessant application to his responsible and onerous duties, could not rally; but the summons that called him home found him at his post, and ready for his departure. After a short illness, Mr. Hunt calmly, and in reliant trust upon the merits of his Saviour, closed his eyes to the scenes of time, and on the 23d day of October entered into the joy of his Lord, in that bright home where care and trouble are unknown, and where the inhabitant never says "I am sick."

REV. GEORGE RICHARDSON.

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Father Richardson—for so the good man was commonly known—died at his home near Sydney, C. B., on the 4th of January, 1878, having almost reached the age of eighty-eight.

This devoted and faithful servant of Christ was born in Ireland in 1790. His parents were of English descent, and belonged to the Episcopal Church, in which system he was carefully instructed. Early in life he was brought to a personal knowledge and experience of the grace of God that renews the heart and transforms the life. His experience was deep and his conversion thorough, and he soon after became a member of the Baptist Church in his native town. Having found the way of life himself, he at once began to labour for the salvation of those about him; and so evangelical and earnest were these efforts, that by the Divine blessing they resulted in bringing numbers to God, among whom were several of his near relatives.

He continued to labour in the gospel with the hearty approval of his brethren, and about the year 1820 emigrated to Canada. After remaining for a short time in Quebec, he came to Nova Scotia, where he served the Master faithfully in various places, almost to the close of his long career. St. Margaret's Bay, Hammond's Plains, Stewiacke, Isaac's Harbour, and Sydney, were the principal scenes of his labours; but he preached more or less frequently in many other places. He was ordained at Hammond's Plains, in the year 1822.

Our venerable brother was remarkable for his thorough *soundness in the faith*. He held the great facts and truths of the gospel with a strong, unfaltering grasp. JESUS was the centre of his religious system. With what rapture and triumph he was wont to speak of the finished work of redemption through Christ! The word of God was his delight; and so fully had he devoted himself to it that his mind was stored with its doctrines and precepts.

He was a man of very *deep feelings*. In private conversation on the great themes of redemption, in the public services of the sanctuary, and especially at the Lord's table, his soul seemed to overflow with gratitude and love.

His manner of speaking was peculiar, and somewhat abrupt, so that he frequently made an unfavourable impression upon strangers. But those who best knew him, esteemed him highly in love, and will long remember his odd sayings and his pointed addresses to persons with whom he met.

Having a strong, clear voice, and a ready command of language, he was a forcible speaker, and retained his preaching ability nearly to the last.

To sum up all, "he was a good man, and full of the Holy Ghost and of faith," and as a consequence, "much people was added unto the Lord."

✓ REV. WILLARD G. PARKER.

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Rev. Willard G. Parker was born in Wilmot, N. S., April 4, 1816. Through the riches of Divine grace he was brought to obtain hope in Christ at the early age of twelve years, and was led to own the Saviour in the ordinance of baptism.

On the 20th day of July, 1836, he was united in marriage with Miss Lois Ruggles—"a help meet for him."

Constrained by the love of Christ, and a deep concern for the salvation of precious souls, he began to preach as a licentiate, in the Autumn of the year 1840. On the 28th of January, 1843, he was ordained at New Albany; where he continued to labour, with a measure of success, for several years. Though comparatively feeble in the commencement of his course, yet by the Divine blessing he became eminent in the ministry, and his services were appreciated and sought in different populous places.

In the Spring of the year 1846, Brother Parker, by invitation, removed to Sackville, N. B. He continued there in the pastorate five years. His labours were manifestly much blessed. Many professed conversion; and large numbers were baptized by him in that and adjacent places, where he held or assisted in holding special services.

He subsequently laboured usefully two years at Point de Bute, devoting a considerable portion of the time to missionary labours, in which he was quite successful.

In August, 1853, Brother Parker became pastor of the Baptist Church at Nictaux, which became the scene of his greatest success. While he usually held the pastorate of some one particular Church, he was not accustomed to confine his labours to its bounds. He was specially gifted and successful as a revivalist; holding protracted meetings among the people of his charge, and in other localities, as opportunities were afforded. In the year 1854, by mutual agreement, he assisted Rev. Dr. Tupper in a series of meetings in their



respective fields, namely, Nictaux, Lower Aylesford and Upper Wilmot. Other brethren afforded some assistance. Through Divine favour extensive revivals were enjoyed in both these Churches, Dr. Tupper baptizing one hundred persons in that year, and Brother Parker one hundred and twenty-five.

After labouring successfully in Nictaux seventeen years, he complied with a request to take the pastoral charge of the Church in Milton, Queens County, in 1869. In the course of nearly four years that he resided there, a few were added to the Church; but as the manifest fruits of his labours were not so abundant as they had been in other places, he seemed not disposed to remain there.

Brother Parker became pastor of the Church in Lawrencetown and Valley West in 1873. In the Autumn of 1875, as the Church at Pine Grove was destitute of a pastor, he consented to take the charge of it, and laboured there diligently and usefully to the close of his life.

After our brother went to Nictaux, he kept some memoranda of his labours. From these it appears that in the course of a little over twenty-five years, he preached three thousand four hundred and sixty sermons, and baptized about one thousand persons; and he estimated that he had previously baptized nearly as great a number. He continued active in his labours up to the termination of his life: on the last Sabbath before his departure, he preached three times. His last text was Proverbs 12: 32. "The wicked is driven away in his wickedness; but the righteous hath hope in his death."

Our dear brother's decease,—on the 6th day of December, 1878, in his sixty-third year,—was remarkably sudden. His illness was of only an hour's continuance, and he seems not to have been aware that he was dying till he became speechless.

He leaves a widow and four children,—all members of Baptist Churches. It was his privilege to baptize all his children and their present companions, and to solemnize all their marriages.

Brother Parker's funeral was attended December 8th, when Rev. N. Viditoe preached from Daniel 12: 3,—subject, "The Christian Ministry, and its Mission"—an appropriate and able sermon. Five other ministers took part in the services; and there were four among the mourners, of whom one was his son, and another his son-in-law. The congregation was very large, and the services were deeply solemn and impressive.

Our brother was of a cheerful and affable disposition. He was emphatically a man of peace; and was generally beloved.

Our notice of this excellent servant of Christ is extracted from a memorial published in the "Christian Messenger" soon after his decease, from the pen of the venerable Dr. Tupper.

#### REV. JAMES AUSTEN SMITH.

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This esteemed minister of the Lord Jesus was the son of the late Frank Smith of Wilmot, Nova Scotia, a shrewd man of more than ordinary natural ability. His son James A. was born in 1813. As he grew to the years of manhood he became deeply immersed in the fascinations of the world, and pursued them with enthusiasm until 1836, when a gracious revival of religion was experienced by the Churches of Nictaux and Wilmot, in which hundreds were brought to a hopeful acquaintance with the power of redeeming love. Young Smith was among the number. His conscience was thoroughly aroused, and with penitential humility and earnestness he sought the pearl of great price. At a very powerful meeting held by the writer in a section of the Nictaux Church, he was so burdened with a sense of guilt and condemnation, that he fell upon his knees and like the conscience-smitten publican, cried, "God be merciful to me a sinner." The pastor and others blended their supplications with his. It was an awfully solemn moment. An immortal soul seemed quivering in the balance between life and death, heaven and hell. The agony was intense, but grace triumphed, and the young man arose from his knees to praise God for pardoning mercy and redeeming love. He then and there resolved to devote himself to the service of Him who had in wondrous love snatched him as a brand from the burning.

He was subsequently baptized, upon a profession of his new-born faith, by Rev. Nathaniel Viditoe, and became a member of the Wilmot Church, over which he then presided.

Having thus experienced the precious love of Christ, he felt constrained to call upon his former associates in worldly pleasures to seek the salvation of their souls; and his earnest prayers and affectionate appeals were not in vain.

As he came to know more of Christ and salvation, and as he saw with increasing distinctness the perilous condition of the multitudes out of the ark of safety, he felt a pressing necessity laid upon his conscience to consecrate his best energies of body and mind to the proclamation of the gospel. Having submitted his case to the

Church of which he was a member, they gave him their cordial commendation, and encouraged him to go forth and preach the gospel wherever God in His providence should open the door.

His convictions finally led him to pass over to Queens County, N. B., where he proclaimed repentance towards God and faith in the Lord Jesus Christ. Wickham, Cambridge, the Narrows, Jemseg, Cumberland Bay, and adjacent places, all shared in his evangelistic ministry; they received him as a messenger sent from God, and many were turned from darkness to light, and bowed in submission to the claims of the cross of Christ. As converts multiplied, his ordination became a necessity, and therefore in 1842, in accordance with the usages of the denomination, he was publicly ordained at Wickham to the work of the sacred ministry, and to the pastorate of the Wickham Baptist Church.

Subsequently he was married to Elizabeth J., daughter of the late David McDonald, by whom he had a son and a daughter. In 1849 this excellent wife and mother was called to her heavenly home. The little daughter at the age of nine years followed her departed mother. The son lived until he was nineteen years of age, when he went to Calcutta in search of health, and was there seized with typhoid fever, which soon terminated fatally, and he was buried in that distant land.

After spending some years in Wickham, Elder Smith was induced to accept the pastorate of the Springfield Baptist Church, and was as usual successful in his work. While there he became united in marriage to Mary Ann, daughter of the late Abraham Gunter of Springfield, by whom he had two daughters and three sons.

In 1852, our departed brother removed to St. Martins and entered with much zeal and earnestness upon pastoral work there, and for the term of eight years he preached the gospel not only publicly but from house to house. Two revivals of religion attended his ministrations during this period, one of which was of an extensive character.

In 1860 he resigned his charge in St. Martins and became the devoted pastor of the Churches at Butternut Ridge (now called Havelock) and New Canaan. Here as elsewhere, enlarged success in leading souls to the Saviour and increasing the membership of the Church attended his ministry. He remained with these Churches until 1863, when he accepted the pastorate of the Hillsboro Baptist Church. He continued his indefatigable labours with this people for four years. During his ministry at Hillsboro, a revival of



mighty power aroused the Church and called a large number to participate for the first time in the blessings of redeeming love.

After four years of successful service in that place he returned to St. Martins and resumed pastoral work. This was in 1867. His last pastorate at St. Martins was to some extent successful, but probably not so much so as his first. Revival influences, however, were graciously enjoyed by the Church and congregation, and many professed conversion, and were added to the Church.

In 1874 he resigned his official position in the St. Martins Church, and retired from pastoral work; but he continued to preach occasionally in different parts of the country. He spent the Winter of 1875 in guiding and assisting missionary work in that section of Portland known as Paradise Row, and good was done. A portion of his time was spent in visiting his former fields of labour,—Hillsboro, Havelock, Wickham, &c. During the Summer of 1879, in the absence of the pastor, he supplied occasionally his pulpit in St. Martins; and when revival work commenced among us he was ready, when at home, to aid with his preaching and his prayers. Latterly he engaged to devote a portion of his time to the Lower Springfield Church. His last Sabbath on earth he was with the people in that section, preaching morning and evening with much acceptance. He spent the night with his special friends, Isaiah Keirstead, Sr., and family. About midnight he complained of violent pain about his heart, but gaining relief, he returned home on Monday, apparently well, cheerful and happy. The next day he was not so well,—there were occasional attacks of pain,—his family physician was summoned,—but the disease went forward so that on Friday two other physicians were called in consultation. In the afternoon of Saturday he asked his doctor if his case was dangerous, who replied that he was afraid he had but a short time to live. He said, "It is all right; it is all smooth before me." He lingered until about 7 P. M. on Saturday the 24th Jan., 1880, and then without a struggle he quietly and peacefully fell asleep in Jesus.

For more than forty years this departed servant of God stood as a faithful watchman upon the battlements of Zion. Blessed with a strong physical frame, with a large measure of common sense, with natural ability of a high order, and with burning zeal for the salvation of souls, he was enabled through grace to accomplish a glorious work for his Master.

On the temperance question he was a thorough Boanerges, and he gave his best advocacy to the several organizations adapted to promote the temperance reform.

Before his hearing failed him he was accustomed to attend our denominational convocations, and to give the full weight of his influence in favor of the several enterprises which call for the sympathy and support of our churches. But he now rests from all the labours and toils of earth, and has entered we believe, into the joy of his Lord.

On the day of his funeral, the people began to assemble long before the appointed hour. After a short devotional service at the house, the Masonic Order, of which the deceased was a member, took charge of the remains, and conveyed them to the Cemetery adjoining the Baptist Church, where the funeral rites of the Order were performed. After the interment, the concourse of people who had assembled to pay the the last tribute of respect and to express their sympathy with the bereaved, filled the Church to overflowing. A sermon was preached by the Rev. I. E. Bill, founded upon Acts 11: 24, "For he was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord." Three qualities mentioned in the passage as possessed by Barnabas, viz.: *goodness*, *divine unction*, and *faith* in God and in Jesus Christ whom He hath sent, were regarded by the preacher as essential to ministerial success. These traits of character were possessed in some good degree by our departed Brother Smith, and, therefore, his ministry, as in the case of the man of God, Barnabas, had been attended with like results, "Much people was added to the Lord."

Rev. W. J. Kirby (Wesleyan) took part in the service, by reading the hymns and offering prayer at the close of the sermon. The deepest interest was manifest in the services of the day.



## CHAPTER X.

### THE CONVENTION AND ITS MISSION.

THE subject of a closer union of the Baptist denomination in the Maritime Provinces having been freely discussed in the two Associations, and having called forth a very general expression of approval, delegates were appointed at the annual sessions of the two Associations in 1845, to meet in the City of St. John the following year, for the purpose of mutual consultation, and, if deemed advisable, to organize a Baptist Convention for the three Provinces of Nova Scotia, New Brunswick and Prince Edward Island.

In accordance with this arrangement, the first meeting was held in St. John, September 19th and 21st, 1846.

Saturday, the 19th, was occupied in discussions and in making arrangements preparatory to the general meeting on Monday.

Monday,—Introductory discourse by the Rev. E. A. Crawley, D. D., from John 17: 22.

The following ministers and delegates from the Associations, Churches, and Union Societies took their seats as members of the Convention:

#### DELEGATES FROM THE NEW BRUNSWICK ASSOCIATION.

Revds. J. Crandall, John Marsters, James Wallace, John Magee and the Hon. W. B. Kinnear.

#### DELEGATES FROM THE NOVA SCOTIA ASSOCIATION.

Revds. I. E. Bill, J. Chase, N. Viditoe and Charles Randall.

#### DELEGATES FROM CHURCHES, UNION SOCIETIES, ETC., IN NEW BRUNSWICK.

ST. JOHN..... *Church*.—Rev. Samuel Robinson, Deacons J. Smith and Lockey.

*Union Society*.—Solomon Hersey, John T. Smith and George A. Garrison.

*Domestic Missionary Board*.—J. Marsters.

*Foreign Missionary Board*.—Nathan S. Demill.

CARLETON..... *Church*.—Rev. J. Francis.

*Union Society*.—John Clark.





*Board of Directors.*

Rev. Charles Tupper,  
 Rev. Nathaniel Viditoe,  
 Rev. John Chase,  
 Rev. R. B. Dickie,  
 Rev. John Pryor,  
 Rev. Samuel Robinson,  
 Rev. John Mills,  
 Rev. John Magee,  
 Rev. Joshua Bunting,  
 Rev. William Hall,  
 Rev. John Marsters,  
 Rev. James Walker,  
 Rev. E. J. Harris,

Rev. David Crandall,  
 Rev. J. N. Smith,  
 Rev. W. G. Parker,  
 Rev. Thomas Magee,  
 Rev. John Francis,  
 Prof. J. L. Chipman,  
 E. Cutten, Esq.,  
 John King, Esq.,  
 William Johnston, Esq.,  
 Dr. Harding,  
 Dr. A. Sawers,  
 Edward Heustis.

*Board of Foreign Missions.*

Rev. E. A. Crawley, Cor. Sec'y,  
 Rev. J. Pryor,  
 Prof. J. L. Chipman,  
 Rev. T. S. Harding,  
 W. Johnston, Esq.,  
 Dr. L. Johnston,  
 Rev. W. Chipman,  
 Rev. I. E. Bill,

Rev. N. Viditoe,  
 Rev. W. Rideout,  
 Asa Coy, Esq.,  
 John T. Smith, Esq.,  
 Joshua Ells, Esq.,  
 W. Jacobs, Esq.,  
 W. DeWolf, Esq.

*Board to control Fund for Superannuated Ministers.*

Rev. W. Hall,  
 Rev. Joshua Bunting,  
 Rev. I. E. Bill,  
 N. S. Demill,  
 Deacon Hayward,  
 A. McL. Seely,  
 J. S. Clark,

C. H. Dimock,  
 E. M. Seely,  
 David Vaughan,  
 D. L. Landers,  
 James Clarke,  
 Pastors of the Churches of St.  
 John, Portland and Carleton.

## CONSTITUTION.

I. That the Convention be called, "The Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island," and shall consist of the members and delegates hereinafter specified.

II. That the business of the Convention shall be conducted by a President, one or more Vice-Presidents, one or more Secretaries, two Treasurers (one residing in Nova Scotia and the other in New Brunswick), an Auditor and a Board of Directors consisting of twenty-five members, all of whom shall be members of Baptist Churches in good standing, in addition to Life Directors, to be chosen annually by the Convention. The Board to have power to fill any vacancies that may occur previous to the next meeting of the Convention.

III. That the objects of the Convention shall be to advance the interests of the Baptist Denomination, and of the cause of God generally; to maintain the religious and charitable Institutions hereinafter mentioned; to procure correct information relative to the Baptist body; and to advise and carry out such measures as may, with the Divine blessing, tend to advance the interests of the Baptist Denomination, and the cause of God generally.

To aid the Convention in procuring statistical information, it is hoped that the several Associations in the Provinces will obtain from the Churches connected with them the requisite statements, and report the same annually to the Convention, and will concur with the Convention in all such measures as they judge advisable.

IV. That any person paying annually ten shillings or upwards, into the funds of the Convention, shall be a member thereof; any person paying five pounds or upwards, shall be a Life Member, and the payment of twenty pounds or upwards at one time shall constitute a Life Director. Every Church connected with an Association, and contributing annually ten shillings to the fund of a Union Society, shall be a member of this Convention, and be at liberty to send one Delegate to represent such Church, and if five pounds are collected, two Delegates. Every Local Union Society collecting annually five pounds or upwards, shall be a member of the Convention, and shall be at liberty to send two Delegates to represent them therein, and one Delegate for every additional five pounds collected: so as no Church or Local Union Society be at liberty to send more than five Delegates; and that each Association connected with the Convention be allowed to send five Delegates. Every Missionary and Educational Board shall also be at liberty to send one Delegate.

V. That all moneys contributed by individuals for membership, or for the general purposes of the Convention, after the payment of incidental expenses, shall be paid to the Treasurer of the Convention in the Province in which they shall have been contributed, and shall be by him appropriated in accordance with the existing regulations of the Union Societies in the Province; and that all moneys collected by the Local Union Society, or by general Unions of such Societies, shall be paid to the respective Provincial Treasurers of the Convention, to be appropriated for such of the above great objects, and in such proportions, as the several Union Societies shall direct.

VI. That any individual paying into the funds of the Convention more than the sum required to constitute membership, will be at liberty to direct the application of the surplus to the several objects



contemplated by the Union Societies, or to any one or more of them separately.

VII. That the Board shall meet quarterly, or oftener, for the despatch of business, at such place as the Convention shall from time to time appoint: nine members shall form a quorum.

VIII. That the Convention shall meet on the third Saturday in September, annually, at such place as shall be agreed upon by the Body: when, in addition to the Office-bearers and Board of Convention, the following Boards shall be chosen, viz.: a Board of fifteen members for the Foreign Missionary and Bible cause, and a Board of fifteen members to take charge of and direct the funds for superannuated ministers and their families; all of which Boards shall consist of members of Baptist Churches, in regular standing. These Boards shall hold their meetings at such places as the Convention shall annually appoint. At least one-third of the members of these Boards, and of all Boards connected with this Convention, to reside within the vicinity of the places named for their meetings.

IX. That the Boards established for the promotion of the objects contemplated by the Union Societies shall be requested to furnish the Secretary of the Convention with a full report of their proceedings annually. Such reports to be presented to the Secretary of the Convention at least one month before its meeting.

X. That this Constitution may be altered or amended at any annual meeting of the Convention, by two-thirds of the members present.

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*Resolved*, That this Convention, being of the opinion that there are no existing jealousies in relation to Education or Domestic Missions, that should prevent an active union of the Baptist Denomination in these two objects through the medium of the Convention,—they therefore request the respective Associations to consider the subject of more united action in those objects, and give their views thereupon at their next meeting.

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1847. Convention held at Nictaux, N. S. Introductory discourse preached by Rev. Charles Spurden, of Fredericton.

Rev. Theodore S. Harding, President, then took the chair.

Revds. I. E. Bill and Samuel Elder,—Secretaries.

Rev. E. A. Crawley, Secretary of the Foreign Missionary Board, read the report of that body, after which it was resolved,—“That this Convention desire to record their grateful sense of the goodness and mercy of God, who has thus far preserved the lives and health

of their beloved missionaries, and so far prospered them as to lead them eventually to so desirable a field of labour, and one which accords so perfectly with the earliest wishes of Mr. Burpee, and of the brethren generally, as Mergui and the Karen tribes in its neighbourhood."

At this Convention, reports were presented and adopted, upon Bible translation, colporteur enterprise, religious liberty, union with Canada, improvement of the ministry, state of religion in the Provinces, Sabbath-schools, Temperance, Union Societies, Home and Foreign Missions, and Education.

The following is extracted from the report presented by Rev. E. A. Crawley, Secretary of the Foreign Missionary Board.

"A private letter to the Board from Mrs. Burpee, dated April 5th, announces the arrival of our beloved missionaries at Mergui. She writes as follows:

'You will be prepared to hear of our arrival at Mergui from my husband's letter to Mr. Crawley, written at Maulmain. We can now say that we feel as if God had been directing us in our way, and had introduced us in His own time to that very field of labour that we ourselves and the Churches at home have always wished us to occupy, that is, a mission among the Karens. We now, for the first time since we have been in the country, feel ourselves perfectly at home.

'We live in a delightful spot, the pleasantest situation in Mergui, about half a mile from the native town or bazaar.

'Mergui is delightfully situated on the sea-coast. The native town is built at the base of a high hill, which rises abruptly from the sea. From its summit there is a beautiful view of the town, harbour and ocean. The former is sheltered by a large mountain island lying opposite the town. It is a place of no commerce, and the only shipping are a few Chinese junks. The steamer coming in is quite an event; and when the time to expect it arrives, it is looked for with no little anxiety. There are but few English inhabitants. The Assistant Commissioner,—who is a kind of Deputy Governor,—one or two officers, and a doctor comprise the society.'"

Mr. and Mrs. Burpee made earnest appeals to the Board for assistant missionaries.

The Treasurer's report showed the receipts of the year to have been £287 2s. 8d.

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1848. Convention held at Fredericton, N. B., September 16th, 18th and 19th.

In the absence of the President, Rev. Samuel Elder was called to the Chair. Secretaries as before.

Introductory sermon by Rev. E. D. Very, of Portland, St. John. Hon. W. B. Kinnear, Vice-President, took the Chair.

Rev. A. McDonald reported on Infirm and Superannuated Ministers' Fund; on Sabbath-schools, George A. Garrison; on Colportage and Publication, Rev. Samuel Robinson; on Union Societies and Quarterly Meetings, Rev. Samuel Elder; on the General Union Society, Rev. E. D. Very.

The following resolution was adopted:

*Resolved*,—Whereas Education is one of the objects comprised in the Convention, that in the present state of the Provinces, we recognize Acadia College as the college of this Convention, and consequently as the college of the three Provinces represented in this body; and we recommend that educational meetings be held, particularly in New Brunswick, during the next year; and that the Professors of Acadia College and the Principal of the Seminary at Fredericton be requested to attend and preside at such meetings. We further advise all young men preparing for a College course to avail themselves of the preparatory training which is so efficiently afforded by the respective Academies at Fredericton and Horton.

Rev. Dr. Crawley read the report on Foreign Missions, in which the following passages occur:

“At the last accounts received from Mergui, for which the Committee again refer to a private letter from Mrs. Burpee, the hopes which had been entertained in respect to Karen pupils had been realized. Mr. Burpee had again visited the jungle, and had enjoyed the high satisfaction of baptizing as many as ten young persons of Karen origin, pupils of the school in Mergui, and the first fruits of his missionary labours. What greatly enhanced the interest of the scene of this solemn dedication of immortal souls to God, was the circumstance that these youths were all of them children of converted parents, who, with one exception, were all present at their baptism.”

“Our missionaries seldom write without reference to the exceeding kindness and affectionate attachment of the Karen converts, who watch with deep interest every visit of the missionary, and are always ready on his arrival, with their little presents of fowls, or fruit, or rice, as tokens of their high love.”

It was understood that one-third of the expense of the Foreign Mission incurred by a second missionary family, in case of one being sent out, would be contributed by New Brunswick.



Whole number of Churches in Nova Scotia Baptist Association, as reported to this Convention, 106. Baptisms during the past year, 559. Ordained ministers, 44. Licentiates, 4. Members, 9,329.

Whole number of Churches in Western New Brunswick Baptist Association, 35. Baptisms during the year, 122. Ordained ministers, 22. Licentiates, 9. Members, 2,490.

Whole number of Churches in Eastern New Brunswick Baptist Association, 32. Baptisms during the year, 142. Ordained ministers, 22. Licentiates, 8. Members, 2,333.

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1849. Convention held at Bridgetown, N. S., September 15-19.

President, Rev. T. S. Harding, in the chair. The Secretaries were re-elected.

Introductory sermon by Rev. S. Robinson.

Hon. J. W. Johnston, Chairman of the Committee on Education, presented the following report:

“That in their opinion the cause of Education and the interests of the Society would be promoted, were the energies and resources of the Provinces of New Brunswick, Nova Scotia and Prince Edward Island united in the support and government of the Collegiate Institution, for extending to the youth of the three Provinces the means of education in its higher branches, and the advantages of a collegiate course of instruction,—leaving to each Province the support and duty of maintaining and managing such schools and academies as it now supports or may deem proper hereafter to establish.

With this view the Committee recommend that the support and government of Acadia College should be separated from the Academy at Horton, and that Acadia College should be adopted, supported, and governed as the Collegiate Institution of the Baptist Denomination in the three Provinces, and be placed under the direction, supervision and control of the Convention, as an object in which all the Provinces have a common and equal interest; and that the Theological Chair be in like manner placed under the control of the Convention.

In carrying this object into effect, the Committee further report that Acadia College be separated from its immediate connection with the Academy at Horton, and its constitution be modified and altered in such a manner as may be necessary for placing it in the proposed relation to the Denomination of the Lower Provinces, and bringing it under the control of the Convention.

And in connection with this object, that the debt properly

chargeable against the College, contradistinguished from the Academy, be immediately ascertained and stated.

The Committee recommend that agencies be appointed for collecting funds under the instructions of the Convention,—the field of these agencies to be the Lower Provinces, irrespective of Provincial distinctions, as well as foreign parts.

And lastly, that a Committee be appointed for adjusting the changes necessary to be made in the constitution and government of Acadia College and the Theological Department, and for taking the means necessary for effecting these changes, and for ascertaining and reporting the debts of the College.

*Resolved*, That this Convention fulfils a duty it owes to the Denomination and the country, to record its opinion that Education, under wholesome religious and moral influences, is a blessing of the highest magnitude, which the ministers and members of the Baptist Denomination, as a religious body, are required by the most solemn obligations to extend, by every legitimate means in their power, to the youth of the Denomination and of the country at large.

*Resolved*, That while the claims of Common and Grammar School Education are cheerfully acknowledged as being of the very highest order, and as imposing upon the Baptists the duty of the efficient support of Education in its lowest and most elementary form, that this Convention yet regard Education as embracing a perfect system, including secular and religious instruction from the Primary School to the University,—from the Sabbath-school to the Theological Class; and that the system must be imperfect, and leave the community far behind in the progress of improvement, which neglects to maintain and encourage a Collegiate course as an essential element."

Moved by Rev. I. E. Bill, seconded by Rev. E. A. Crawley,—That the Report and the resolutions submitted by the Committee on Education be adopted. Passed unanimously.

A Report was presented on the Fund for Superannuated Ministers by Rev. Alexander McDonald; on Publications and Colportage, by C. R. Bill, Esq.; on Domestic Missions, by Rev. E. A. Crawley; on changes relative to Acadia College, by Hon. J. W. Johnston; on Union Societies and Quarterly Meetings, by Prof. I. L. Chipman; on sending colporteurs to Nova Scotia, by Rev. I. E. Bill.

The Secretaries of Convention, Revds. I. E. Bill and S. Elder, submitted their Annual Report, which reads thus:

"In reference to the operations of Union Societies, we would remark that those connected with the Association of Nova Scotia have been

in successful operation during the past year, and that this success is to be attributed mainly to the active and constant service of the agents to whom has been entrusted this department of labour. The amounts raised for the several objects embraced in the Union, as appears from the Report of the Financial Agent, are as follows, viz.: for Bible Translation, £4 2s. 5½d.; Ministerial Education, £111 19s. 7½d.; Home Missions, £135 13s. 2½d.; Foreign Missions, £138 1s. 8d.; Infirm Ministers, £33 17s. 8d.; Education Society, £204 18s. 7d.; making in all, £618 13s. 3d.

In New Brunswick, we regret to say, these Societies are by no means in a flourishing condition, the cause of which is attributed, we presume by the Report of the Board of the General Union, to the failure of their repeated attempts to procure the services of an efficient travelling agent for the purpose of bringing the subject thoroughly before the Churches. The amount realized from the Union Societies in New Brunswick, for all the objects comprised in the Union, is £172 18s. 2½d. For further information we would refer their Report to this Committee.

For details relative to Foreign and Domestic Missions, Education, Bible Societies, Colportage and Book Establishments, Sabbath-schools, and the Fund for Infirm Ministers, we beg leave to refer to the Reports on these subjects contained in the Minutes of the Nova Scotia and New Brunswick Associations."

The Report of the Board of Foreign Missions, presented by the Rev. Dr. Crawley, contains the melancholy intelligence of the failure of Mr. Burpee's health, and that he had been compelled to quit Mergui as the field of his labour. He had since been residing at Akyab, in Arracan. As the physicians advised his return to this country in the event of his receiving no benefit from the change in his residence, the Board sanctioned his return, and forwarded the needful funds.

As a last resort, by the advise of his physicians, Mr. Burpee made a sea voyage to Singapore for his health, but this proved of no essential advantage; and he was therefore compelled to return home.

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1850. Convention met at Portland, N. B., September 21st to 24th.

Rev. Charles Tupper was called to the Chair, in the absence of the President, Rev. T. S. Harding. Rev. I. E. Bill and Rev. E. D. Very, Secretaries.

Introductory sermon by Rev. I. E. Bill, of Nictaux.



The Committee on Education presented the following Report, which was adopted:

“Whereas the Nova Scotia Baptist Education Society, at its recent annual meeting at Nictaux, adopted the following resolutions, viz.:

*Resolved*, 1. That this Society gratefully acknowledges the kindness of the Baptists of New Brunswick, in voluntarily adopting, in connection with the Baptists of Nova Scotia and Prince Edward Island, Acadia College as the Collegiate Institution of the three Provinces, according to certain resolutions passed at the last session of the Convention, and cheerfully concurs in the arrangements then made for its future government and support,—except as respects that regulation which requires annual change in the Governors,—it being the opinion of this Society, and a condition on which this resolution is passed, that it would be more conducive to the interests of the College that the change should not take place more frequently than every three years, and with the power of re-election.

*Resolved*, 2. That for carrying these arrangements into effect, this Society does hereby resign to the Convention its control and authority over Acadia College, and directs the Executive Committee to apply to the Legislature, at its next session, so to alter the Act of Incorporation that the government of the College may be legally transferred from the present Governors and Committee to such Governors and their successors as have been and as may be agreed upon by the Convention, and that the Act may be made permanent, and be otherwise amended to suit the altered government of the College. But that due provision be made that the Baptist Education Society continue to retain their title to the real estate and buildings, until the debts and securities for which the Executive Committee, or any former members thereof, are or may be liable, shall be discharged, or the parties be relieved therefrom; on which event arrangements shall be made for settling the title in a manner suited to promote the interest of both the Academy and the College on just principles.’

*Therefore Resolved*, 1. That this Convention does hereby confirm the transfer of Acadia College on the terms expressed in these two resolutions.

*Resolved*, 2. That the Convention do petition the Legislature of Nova Scotia to make the necessary alterations in the Act incorporating Acadia College, and to give that Act permanency, and that Hon. J. W. Johnston, Hon. W. B. Kinnear, and Dr. Simon Fitch be a Committee to prepare, and cause to be presented in the name of the Convention, the petition for that purpose; and if they shall see occasion, also to petition the Legislature of New Brunswick to extend to Acadia College and its graduates such privileges as may be reasonable and just.

*Resolved*, 3. That the following gentlemen form the Board of Governors of Acadia College, together with the President of the College as an *ex officio* member of the same: Rev. Ingraham E. Bill,

Hon. J. W. Johnston, Rev. William Burton, Hon. W. B. Kinnear, Rev. Samuel Robinson, Simon Fitch, M. D., Rev. Charles Spurden, John W. Barss, Esq., Rev. Edward D. Very, Stewart Freeman, Esq., Rev. Abraham S. Hunt, Prof. I. L. Chipman, Caleb R. Bill, Esq., Wm. Stone, Esq., James W. Nutting, Esq., James R. Fitch, M. D., Nathan S. DeMill, Esq., Alexander McL. Seely, Esq.

*Resolved*, 4. That at the expiration of every three years, six of the Governors shall go out of office, subject, however, to re-election, and that an appointment of six be then made to complete the Board. But nothing in this resolution shall be held to control or abridge the power of this Convention at its pleasure to remove any one or more of the Governors and appoint others in their stead, as occasion may make necessary."

J. W. JOHNSTON, *Chairman*.

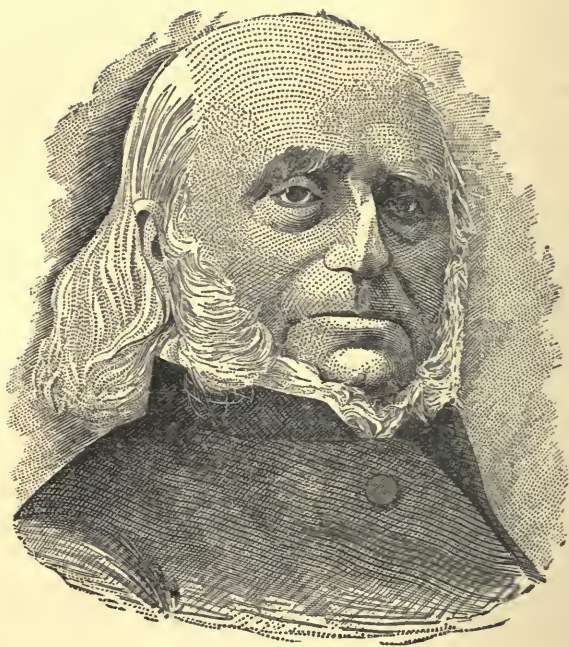
*Resolved*, That this Convention exceedingly regret that men were to be found on this side of the Atlantic, or periodicals in England, to circulate reports with reference to the Financial Agency appointed by this Convention at its last session, impugning the motives of this Convention and of its agents; and we hereby attest that our action was in good faith, hoping to be relieved of the debt, that we might be able, by the voluntary contributions of the friends of Acadia College in the three Provinces, to give it an efficient annual support.

This honest purpose of the Convention having been to a great degree frustrated by those who have injuriously interfered to misrepresent us,—we acknowledge, with devout gratitude, the earnest and sincere regard for the College manifested by its numerous friends in the three Provinces, in making an unusual effort, under many depressing circumstances, to liquidate a large portion of the debt, and to support it by their free contributions in the future.

*Resolved*, That we highly approve of the prudence and patience of our respected deputation, Rev. I. E. Bill and Rev. John Francis, in the trying position in which they were placed; and we acknowledge our deep indebtedness to them, and also to those friends in England, who, notwithstanding the misrepresentation alluded to, exercised their kindest hospitalities to the deputation, and generously responded to their plea for help,—particularly to Rev. Mr. Lister, Rev. Dr. Raffles, John Houghton and John S. DeWolfe, Esqrs., of Liverpool,—also to Rev. Dr. Cox, Rev. Dr. Steane, Rev. Algernon Wells, Rev. J. S. Hinton, A. M., Rev. Dr. Leifchild, Hon. and Rev. Baptist Noel, Rev. J. C. Galloway, A. M., Rev. Dr. Morrison, J.







Yours very truly  
J. M. Cramp

McGregor, and S. M. Peto, Esq., M.'s P., and C. D. Archibald, Esq., of London,—likewise to H. Kelsall, Esq. of Rochdale,—to all of whom the deputation are deeply indebted for highly influential testimonials or for handsome donations.

*Resolved*, That a place be requested for the insertion of these resolutions in the “London Baptist Magazine,” the “Baptist Reporter,” the “Primitive Church Magazine,” the “Christian Times,” the “London Patriot,” and the “British Banner,” each of which referred to the subject during the prosecution of the agency.”

The Report on Foreign Missions, in speaking of the return of Mr. Burpee and his family, states that they arrived safely in the British Channel about the 4th of April (1850); and having spent but a few days in England, they reached the shores of Nova Scotia on the 7th of May, after an absence of five years, and with as little inconvenience from the voyage as could be expected.

At this Convention, reports were presented by the Board of the General Union Society, the Board of Superannuated Ministers, and also on Union Societies and Quarterly Meetings, Sabbath-schools, and Domestic Missions.

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1851. The Convention held its Annual Session in Wolfville, September 20th to 23rd.

After a discourse from Rev. J. Francis, the Rev. T. S. Harding, President, called the meeting to order.

Introductory sermon on the Monday, by Rev E. D. Very, of Portland.

The Board of Governors of Acadia College in their Report state as follows:—

“This Board have much satisfaction in declaring that Acadia College has its instruction in the charge of men in whom they place much confidence for faithfulness in the performance of their duties, and ability in guiding the minds committed to their care. The gentleman at its head as President, the Rev. J. M. Cramp, [D. D., late President of the Baptist College in Montreal, is well known for his enlarged theological attainments, the rare excellence of his historical composition, his general ripe scholarship, and his business talent and energy. Under his oversight, aided by the assistance of his coadjutor, the Board have hope that the College will add largely to its numbers, prosperity and usefulness, before a distant day.

The Board had occasion to regret that so much delay arose in

procuring the services of a Presiding Officer for the College. To so grave a proposal, under the circumstances existing, as assuming the post presented to him, Dr. Cramp did not think it prudent to respond without protracted deliberation. He arrived in Horton the last of May, but did not engage in instruction till September, his time having been occupied in the necessary preparations.

On the 20th of June an impressive ceremony of Inauguration was combined with the Anniversary exercises, when the President elect was inducted into office. After conferring the Bachelor's degree, the degree of A. M. was conferred in course upon the Revds. A. S. Hunt, S. Elder, G. Armstrong, and R. E. Burpee,—and the honorary degree of A. M. upon the Rev. Charles Spurden, Principal of the Baptist Seminary, Fredericton. The whole occasion was noted for its orderly and emphatic character.

The instruction of the College during the year has been conducted under the superintendence of Professor Chipman, aided by Mr. C. D. Randall, late Classical Principal of the Academy. \* \* \* \*  
The number in attendance as candidates for the Christian ministry is now twelve. \* \* \* \* \*

The Report of the Board of Foreign Missions says:

“It affords us much pleasure and gratitude that we are enabled at the present meeting of this Convention to present one brother as a candidate for Foreign Missionary labour, one known and loved by us all, one born of God while pursuing his studies at our own College,—one who for a length of time has cherished a constant resolve to devote himself to the work of preaching Christ and Him crucified to the distant heathen. We refer to Brother Arthur Crawley, who now stands ready to respond to our call, we doubt not, in the spirit and hope of Christ's great commission—‘Go into all the world and preach the Gospel to every creature.’ In a few months Brother Crawley will have finished his preparatory studies at Newton, and will then, if the Convention should call him to its service, be ready to depart, with little delay, for the field of his future efforts.”

Accordingly Brother Arthur Crawley was accepted as the future Missionary of the denomination.

The Report on the state of religion says:

“The number of Churches in these Provinces is 193, containing about 16,000 members. Of these, 1,280 were baptized last year, being nearly seven to each Church. Taking the Associations separately however, the proportions vary exceedingly: thus,



West. Association, N. S.,	36 Churches,	526 Baptized,	14	to each Church.
Central	"	33	"	78 " 2 or 3 " "
Eastern	"	45	"	241 " 5 " "
Eastern	" N. B.,	40	"	170 " 4 " "
Western	"	39	"	265 " 7 nearly " "

In 1851, the Constitution of the Convention was amended as follows:—

(1) The first part of Article III (now made II) to read thus,—

“That the objects of the Convention shall be, to advance the interests of the Baptist Denomination, and of the cause of God generally; to maintain the following religious, educational, and charitable Institutions—namely, Foreign Missions, Domestic Missions, Acadia College, and the Fund for Superannuated Ministers; to procure current information relative to the Baptist body, and to advise and carry out such measures as may, with the Divine blessing, tend to promote its welfare.”

(2) Added to Article VIII,—the following:

“The Convention shall appoint once in three years, six Governors of Acadia College, in the place of six who will then go out by rotation, in accordance with the Resolutions passed by this Convention at its Annual Meeting in September, 1850, and in accordance with the Act 14th Vic. of the Legislature of Nova Scotia, Chap. 37.”

(3) The following new Article introduced before Article IX.:

“That the Boards appointed annually by the respective Associations, for Domestic Missions in each Province, constitute a general Board of the Convention to take charge of the objects of Domestic Missions under their direction, for purposes of advice and suggestion.”

1852. The Convention met with the Second Sackville Church, N. B., September 18th to 21st.

President,—Rev. Charles Tupper; Secretaries,—Revds. I. E. Bill and W. Hall.

Rev. Dr. MacLay and Bro. Arthur Crawley were invited to a seat with the body.

Introductory sermon by Rev. Geo. Armstrong of Port Medway. On Monday evening, preaching by Rev. I. E. Bill.

Dr. MacLay was appointed Agent to aid the Endowment Fund of Acadia College, with the understanding that he would have the assistance of Bro. Francis in Nova Scotia, and Bro. Isaiah Wallace in New Brunswick. Other brethren were appointed to prosecute the work in the several Provinces.

A subscription being opened to pay balance due Professors of Acadia College, the sum of £50 (\$200) was raised in a few minutes.

The Report of the Foreign Missionary Board says, “In June last-

Mr. Crawley finished his course of study at Newton Theological Institution, and now awaits the action of this Board. The course to be pursued by the Convention in reference to Mr. Crawley demands most serious and patient inquiry, and should be the most prominent feature in our deliberations. For a length of time we have declared our conviction that a single missionary should in no case be sent to labour alone in a foreign land; that two at least should be engaged by this Board, to occupy unitedly our sphere of missionary exertion. A knowledge of this determination, and of the extreme improbability that Bro. Burpee's health will ever permit his return to India, surrounds Brother Crawley with serious anxiety,—an anxiety increasing with a growing desire to be fully designated to his long-wished-for ministry to the heathen world."

"At a meeting of this Board, held in Horton, April 9th, 1852, the prospects and finances of the Society were carefully considered, and the plan of connecting ourselves with the American Baptist Missionary Union, often suggested previously, received mature deliberation, and the following resolution was unanimously passed:

'That in the opinion of this Board, it is highly desirable that our Foreign Missionary operations should be conducted in connection with the American Baptist Missionary Union, whereby sundry inconveniences will be avoided, and considerable advantage realized, especially in regard to the location of missionaries, and their co-operation with those already in the field; and that the Secretary be requested to correspond with the Secretary of the American Baptist Missionary Union, with a view to ascertain whether such an arrangement can be carried into effect.'

"The hopes that called forth the above resolution were not realized, as the American Union could not admit us in the relation sought for, without such a modification of their organization as would affect too materially the Constitution of the Union. We are, therefore, thus far, without a prospect of the affiliation sought by the above resolution. It therefore remains for the Convention to put into operation such means as will enable this Board to carry out the already declared resolution of this denomination. The Treasurer's account will show the sum of £460 in hand."

Extracts from the Report of Acadia College for 1852:

"The President regrets that so little has been done in the Theological Department. Having been compelled to undertake the duties of the Classical Professor, he has been unable to give attention to theological instruction, except to a very limited extent. This evil, it is hoped, will be speedily corrected.

It is the opinion of the Board that in order to place the College on a permanent foundation by procuring an adequate amount of annual support, it is desirable to raise the sum of not less than £10,000 for an Endowment, to be vested in approved securities, the interest of which, £600 per annum, together with tuition fees, the proceeds of the Union Societies, applicable to theological education, and any voluntary subscriptions which may continue to be realized, will suffice to provide for the appointment of a suitable number of Professors.

In the opinion of this Board the Baptists of these Provinces are fully able to raise the sum of £10,000 for the Endowment of Acadia College, and the object may be accomplished in the following way, viz.:

(1) Individuals may found scholarships, by the payment of £100 currency each, to be held by their sons and descendants, or by such other persons as they or their heirs may appoint, who will be exempted from tuition fees while holding them, in conformity with the notice issued by the Governors in June, 1851.

(2) Two persons may unite for such purpose, nominating holders of the scholarships in succession, as may be agreed on by themselves.

(3) Scholarships may be founded by Churches, the requisite sum being collected in what manner they please.

(4) Two Churches may join for such an object.

(5) Subscriptions to any amount may be contributed by those who are unable to found scholarships, or to combine with others for the purpose.

(6) In order to enlist the sympathies of all the people, congregational collections may be made from time to time, the proceeds of which may be appropriated to the formation of one or more *People's Scholarships*, for Nova Scotia, New Brunswick, and Prince Edward Island respectively.

The Board recommend to the Convention that all persons taking scholarships be admitted to sit and vote with the Board of Governors at their meetings.

A subscription has been opened for the Endowment, conditional on the raising of the entire amount, which has realized, up to the present time, the sum of somewhat more than £5,000.

\* \* \* \* The Board have now to advert to the heavy calamity with which it has pleased God to visit the Institution. On the 7th of June last, Professor Chipman and the Rev. E. D. Very, (two of the Governors of the College), together with four of the students,



Benjamin Rand, Anthony E. Phalen, W. Henry King, and William E. Grant, were drowned in the Bay of Minas, on their return from an excursion to Cape Blomidon, for geological purposes. This terrible and unexampled affliction spread sorrow through the Provinces. The suddenness of the stroke, the number and character of those removed by it, and the important situations occupied by the brethren first named, concurred to envelop the dispensation in mystery which still remains unsolved. That the great God is 'holy in all His ways, and righteous in all His works.' is an indubitable fact, but not unfrequently, as on the present occasion, 'clouds and darkness are round about Him.' May this grievous trial be sanctified, and the sufferers sustained."

The Report of the Board of Governors was unanimously adopted.

The question of providing additional Professors for the College came up for consideration, and the following resolution passed with the utmost unanimity:

*Resolved*, That this Convention entertain for Dr. Crawley the most profound respect, as it regards his talents and his piety, and we take this opportunity of expressing to him our gratitude for his valuable services to this Denomination, especially in his connection with the educational interests of this country; and we beg to assure him of our unanimous wish, providing the proposed Endowment be raised, that he become associated with Dr. Cramp in the management and instruction of Acadia College; and that the arrangement respecting the position these gentlemen are to occupy be referred to the Board of Governors.

*Resolved*, That Brother S. Fitch, M. D., of Wolfville, be appointed Treasurer of Acadia College.

*Resolved*, That the request of the Western and Central Associations of Nova Scotia, in reference to the Infirm Ministers' Fund be complied with, and in accordance with the view presented by these Associations, we would recommend that the Fund be controlled in future by the respective Associations in the two Provinces; and further, that the moneys now in the hands of the Treasurers be divided justly amongst the Associations in the Provinces in which they have been collected.

The Report on departed brethren makes the following record:

1. The REV. SAMUEL ELDER, late pastor of the Church at Fredericton, died at Philadelphia, on the 23rd of May, aged 35 years. He was a native of Halifax. His conversion took place under the ministry of the Rev. W. Chipman, of Cornwallis. Being encouraged

by the Church to devote himself to the ministry, he repaired to Acadia College for education, and graduated in 1844. He was then invited to the pastorate of the Church at Fredericton, and laboured with much acceptance till his death. An interesting memoir, written by the Rev. Charles Spurden, appeared in the "Christian Visitor."

2. The REV. EDWARD D. VERY was drowned in the Bay of Minas, on the 7th of June, 1852, when returning from a geological excursion to Cape Blomidon, in company with Professor Chipman and four students of Acadia College, all of whom perished at the same time. Brother Very was a native of Salem, Mass. He studied first at Waterville, and afterward at Dartmouth College, where he graduated in 1837. Having spent a year at the Bangor Theological Seminary, he was ordained Sept. 10, 1838, and settled in Calais, Me., in December following. Subsequently he laboured at Watertown and Belfast.—He commenced preaching at Portland, N. B., in December, 1846, and was pastor of the Church in that place when he died. As editor of the "Christian Visitor," which periodical was established in 1848, he exerted an important and very salutary influence on the Denomination. His labours in the Colportage and Book Depository Department were of the most beneficial character. Brother Very was in the 39th year of his age.

3. PROFESSOR CHIPMAN was born in Cornwallis in 1817. When converted by Divine grace, which event took place in early youth, he resolved to give himself to a life of usefulness. He was licensed by the Church to preach the Gospel in 1836. In 1837 he entered Waterville College, and graduated in 1839. When Acadia College was established he became Professor of Mathematics and Natural Philosophy, which office he filled in the most satisfactory manner till his lamented death. His labours in the service of the denomination were extensive, unremitting, and in the highest degree advantageous.

4. The brethren whose names have been recorded were members of the Convention. To these may be added the four above mentioned students of Acadia College: BENJAMIN RAND of Cornwallis, aged 24; ANTHONY E. PHALEN, of Rawdon, aged 26; WILLIAM E. GRANT, of North Sydney, C. B., aged 26; and W. HENRY KING, of Onslow, who had not attained his 17th year. They were young men of promising talents, and high expectations were entertained of their future usefulness to Society and to the Churches. These expectations have been mysteriously disappointed.

The mournful dispensation of Divine Providence by which these brethren were removed, has deeply affected the Churches. May it please the great Head of the Church, to sanctify sorrow to the bereaved, and to show His people how wonderfully He can make all things "work together for good."

J. M. CRAMP, *Chairman*.

J. W. Barss, Treasurer of the Foreign Missionary Society, reports £472 1s. 10d. in funds at that date.

We learn from the Report on the State of the Denomination that the number baptized in the three Provinces during the year 1851-2 was 750.

"The Churches represented in this Convention contain 16,298 members, being in proportion to the entire population as one to thirty. This is a somewhat larger proportion than exists in the United States, where the number of Baptists to the population is as one to thirty-two. It is to be observed that these estimates relate to *members* only, their households and families not being included."

New Meeting Houses were opened during the year in the following places, viz: Wallbrook, Horton, N. S.; Dawson Settlement, Hillsborough, N. B.; River Hebert, N. S.; Harvey, (Roshee,) N. B.; Newport, N. S.; Prince William, N. B.; Butternut Ridge, N. B.; Hantsport, N. S.; Jegoggin, Yarmouth, N. S.

Four brethren were ordained since the last meeting of the Convention: S. Thompson, at West Brook (Sept. 17, 1851); S. N. Bentley, at Liverpool (Nov. 23, 1851); Robert Morton, at Nictaux (Jan. 13, 1852); R. H. Emmerson, Manguerville, N. B. (July 28, 1852).

Three new Churches had been constituted, viz: Upper Londonderry, N. S.; Second Falls, St. George, N. B.; Aroostook, N. B.

1853. Convention met at Nictaux, N. S., September 17, 19, 20.

After an appropriate sermon preached by Rev. J. Davis, of Yarmouth, Rev. Samuel Robinson was appointed President, and Revs. I. E. Bill and George Armstrong, Secretaries.

Introductory sermon by Rev. Geo. F. Miles.

The Report of the Governors of Acadia College read by Rev. I. E. Bill, Secretary of the Board.

Father T. S. Harding, at the request of the Convention, offered thanks to God, for the brightening prospects of Acadia College, and for the union that exists in the Denomination.

After the adoption of the Report of the Board of Governors, it was resolved to raise the Endowment to £15,000 (\$60,000), and



that Dr. Crawley, Dr. Cramp, Dr. Simon Fitch, Rev. S. Robinson, Rev. I. E. Bill and A. McL. Seely be a Committee for carrying this measure into effect.

Dr. Cramp, having resigned the Presidency, was elected as Governor of the College; but by a subsequent vote he was made *ex officio* a Governor as Principal of the Theological Institute.

The hearty thanks of the Convention were respectfully tendered to the Rev. Dr. J. M. Cramp for the able and satisfactory manner in which he had discharged the onerous duties of the Presidency of Acadia College during the time he had presided over that Institution, as also for the kind and generous manner in which he had readily agreed to an arrangement adapted to promote the general good.

On motion of Dr. Crawley, seconded by Bro. Francis, it was

*Resolved*, "That on attentive re-consideration of the whole subject of our Foreign Mission, this Convention deem it desirable to retain, so far as possible, the influence of a connection with active Foreign Missionary labour, by recommending that £75 of our funds be tendered, the present year, to the American Missionary Union; and that the Missionary Board, for the time being, be instructed by the Convention to correspond officially, so far as regards our Churches, with Brother Arthur Crawley, and from time to time to publish the results of such correspondence for the information of the Churches and the maintenance of a missionary spirit among them; and to continue such course of contribution and correspondence until the Convention shall feel itself in circumstances, and shall judge it best, to maintain the Mission in a more independent form, trusting that the proposed measures will, in the meanwhile, answer all the purposes we aim at in the promotion of Foreign Missions, so far as regards their reflex influence on our own community."

It was stated by the Secretary, A. S. Hunt, that in accordance with the agreement made by the Foreign Missionary Board, the sum allowed the widow and family of Rev. R. E. Burpee for the year was £80.

On motion of Elder I. E. Bill,

*Resolved*, That in view of the pressing and urgent claims of Australia as a field for Christian Missions, this Convention recommend that the Board of Foreign Missions take this field into due consideration, and suggest any arrangement that they conceive might be adapted for the purpose of establishing a mission in that country.

The "Christian Visitor," in commenting on the above resolution, said:

"As the Report made no mention of any specific field for future culture, a resolution was introduced by Brother Bill calling the attention of the Convention to the special claims of *Australia as a Mission Field*, and to the obligations that rest upon the Baptist Churches of these Provinces to establish a mission there with the least possible delay. This resolution occasioned a spirited discussion, in which Brethren Crawley, Tupper, Viditoe, Chipman, Cramp, Davis, Francis, Hunt, Bill and others took part. Some took the ground that as Australia is not a heathen country it does not come within the range of Foreign Missions, and that therefore it would not be a just appropriation of funds collected for the Foreign Mission to expend them on a mission there. Others contended that, while Australia is not a heathen country, there are many heathens there, that their souls are just as precious as they would be if they lived in Burmah, that the prospect for a rapid increase of population composed of all nations, and for progress in wealth, combined with the present moral and social condition of Australia render it a most inviting field for missionary enterprise. It was further argued that the geographical position of that *Golden Isle* of the sea is such as to justify the belief that a healthy mission in Australia, would soon come to exert a powerful influence in the conversion of surrounding heathen nations, and that consequently it opens a medium through which the religious people of this country may act with great efficiency upon the minds of the heathen. After a prolonged discussion, the resolution was adopted with such modifications as harmonized the views of all, leaving the subject, for the present, in the hands of the Foreign Missionary Board to take such action as they shall deem proper in relation to this most important subject."

The Convention expressed their hearty approbation of the mission to the Gaelic people, and their belief that Brother Hugh Ross was a most competent person to undertake that mission.

Extracts from the Report of the Board of Governors:

"A systematic course of theological instruction has been commenced in Acadia College."

"The resolution passed at the last meeting of the Convention, respecting the desirableness of endeavouring to secure the return of the Rev. Dr. Crawley to the College, was early taken into consideration by the Board of Governors, and the result was, that an invitation was tendered to Dr. Crawley by the unanimous vote of the Board.

A protracted correspondence followed, and at a special meeting of the Board of Governors held at St. John on the 10th and 11th of August, the subjoined resolutions were unanimously passed:

*Whereas*, Acadia College is, by Act of Incorporation (Section 5) erected into a University, "with all and every the usual privileges of such Institutions," and amongst such privileges it is usual, when necessary, to have distinct Colleges or Halls of Instruction in or under such University;

*And whereas*, It is for certain reasons now found desirable to constitute in the University of Acadia College two distinct Institutions, the one for secular, and the other for theological instruction.

*Resolved*, 1. That there shall henceforth be in the University of Acadia College an Institution for literary and scientific instruction, to be called Acadia College; and also an Institution for theological instruction, to be called the Theological Institute.

*Resolved*, 2. That each of the said Institutions,—Acadia College and the Theological Institute,—shall be under a separate and independent Collegiate government, namely,—Acadia College to be subject to the government of a President, aided by a Council or Faculty, to consist of the several Professors or Tutors of the College, and who shall be designated "the Government of Acadia College," and shall meet and vote according to such rules and regulations as they shall hereafter agree upon, and as shall, on being referred to this Board, receive their sanction; and the Theological Institute to be under the government of a Principal,—who shall have the sole regulation thereof, subject, however, to the ultimate control of this Board; but that so long as Acadia College and the Theological Institute shall remain established in the same locality, the disciplinary regulations of all students,—whether belonging to the secular or theological department,—shall be in the hands of the President and Faculty of Acadia College.

3. That it is expedient for the present, that the various branches of instruction in both Acadia College and the Theological Institute, shall be taught by the head of each, together with one other Professor or a Professor and a Tutor, the President of the College taking a chair of instruction in the Theological Institute under the Principal thereof, and the Principal of the Theological Institute taking a chair of instruction in Acadia College.

4. That on the completion of the Endowment, and on the Rev. Dr. Cramp resigning his present office, which he now consents to do, in order and on the condition that the present arrangements be



carried out, the Presidency of Acadia College, together with the Professorship of Hebrew and Biblical Interpretation in the Theological Institute, shall then be offered to the Rev. Dr. Crawley, and that the Principalship of the Theological Institute, together with the Chair of Logic, Political Economy and History in the College, be offered to the Rev. Dr. Cramp.'

Since the above-mentioned meeting of the Board of Governors, Dr. Crawley has visited the United States, in order to obtain a third Professor, and has succeeded, so that Professor Stuart, who had been previously invited, and whose former services in the College are remembered with much satisfaction, has at length engaged to take charge, temporarily, of the Professorship of Mathematics and Natural Philosophy, and will enter on his duties in the month of November next."

The Report also embodies a copy of "An Act to amend the Acts for the Government of Acadia College," passed by the Legislature of Nova Scotia on the 4th of April, 1853. The amendments relate chiefly to scholarships and scholarship holders. In conformity with the provisions of the Act, certain additions were made to the by-laws and ordinances of the College, viz.:

"1. Owners of scholarships shall be entitled to the tuition of one student at the College, in accordance with the laws and regulations of the same, free of charge, in perpetuity, for every scholarship held by them respectively."

"2. Owners of half and quarter scholarships shall be entitled, in like manner, to a proportional share of privilege; that is to say," etc.

"3. Owners of scholarships shall be entitled to attend and vote at all meetings of the Board of Governors."

The "Christian Visitor" of September 23, 1853, speaks of the action of the Convention thus:

"The Report of Acadia College being read, it was found to contain so many facts adapted to encourage the friends of the Institution, that it was judged a matter of solemn obligation to offer united thanks to God for His marvellous loving kindness to us in seasons of peculiar trial. Father Harding was called on to lead the immense congregation in the performance of this duty. It was a season of marked solemnity, and thrilling interest.

A motion for adopting the Report being moved and seconded, impressive speeches were delivered by Father Harding, Dr. Maclay, the Hon. J. W. Johnston, Brethren Davis, Francis, I. E. Bill, Dr. Crawley and S. T. Rand. The large chapel was crowded with

attentive listeners, and the presence of God was signally manifest. As the rise and progress of our educational Institutions passed in review before us, the all but insurmountable difficulties with which they had had to contend, the signal manifestations of Divine power towards them when clouds of thick darkness had gathered about them, and the present flattering prospects of the College, we could but feel that we had much to inspire our hopes, and to stimulate us to renewed exertions in the work upon which our Heavenly Father had so evidently placed His seal of approbation.

The Committee of Agency and Finance announced the pleasing intelligence that upwards of £10,000 were already secured, in notes and cash, for the Endowment, and measures were taken to raise the sum to at least £15,000.

When the present Governors of Acadia College entered upon the duties of their important trust three years ago, the Institution was not only without funds, but was in debt nearly £2,000, and not a cent in the Treasury to meet it. Having thrown off the Legislative grant, it had nothing but the voluntary action of the people to rely upon for future income. Soon after that, Dr. Pryor, who had long been justly regarded as one of the main pillars of the College, was called to the United States, leaving the burthen of providing instruction principally upon Professor Chipman. The Governors, therefore, found themselves in the strange position of having a College to maintain, and neither men nor money at command, and what was still worse, the Denomination disheartened and distracted with a heavy debt. But we rejoice to say that, notwithstanding the discouragements which oppressed them in the beginning, they were enabled, after three years of anxious care and toil, to give the cheering intelligence that they had paid the £2,000 of debt, that they had raised an Endowment of £10,000, and that they were henceforth to be favoured in the teaching department with the able and united services of Doctors Cramp and Crawley and Professor Stuart. These three years' labour will afford a most impressive chapter in Baptist history, for all time to come. It brings out in bold relief the power of the voluntary principle, and shows what can be done in a good cause when the appeal is made to God and humanity. The remarks of the Hon. J. W. Johnston on this subject, at the Convention, were worthy of being recorded in letters of gold."

The Report on the state of the Denomination showed the number baptized in the three Provinces during the year to have been 585; number of Churches, 202; total membership, 16,580.

Ten new meeting-houses opened, were at the following places, viz. : Ohio, near Yarmouth,—New Canaan, N. B.,—Carleton, N. B.,—Salem District, Amherst, N. S.,—Germantown Lake, N. B.,—Amherst Point,—Gaspereaux, N. S.,—Salem, near Carleton, N. B.,—Liverpool, N. S.,—Simonds, Carleton County, N. B.

Seven brethren ordained since the last meeting of Convention, viz. : W. H. Coldwell, Lower Granville, N. S.; Henry Angell, Milton, (near Liverpool), N. S.; P. A. Shiels, Hantsport, N. S.; W. G. Goucher, Yarmouth Ponds, N. S.; James Spencer, Chester, N. S.; J. C. Hurd, St. Margaret's Bay, N. S.; Arthur R. R. Crawley, Wolfville, N. S.

Nine Churches constituted, viz. : in Nova Scotia, at Chelsea, Ohio, South Yarmouth and West Yarmouth;—in New Brunswick, Second Hillsboro, Kingston, Point Monask, Second Johnston and Shediac.

The Report on departed brethren contains the following record:

“In reviewing the past year, this Convention are called to the mournful duty of recording the departure from our midst of several honoured brethren, whom, in the course of the year, the Lord has been pleased to remove from the ties of earth.

REV. RICHARD E. BURPEE, the first pioneer from these Provinces amidst the darkness and difficulties of labour in the vast heathen field, struggling long against the inroads of insidious disease,—now cheering us with the hope of returning health, now again prostrated with threatening weakness,—at length breathed forth his spirit among strangers, but leaves to us the legacy which none can feel as we, and which we possess in the remembrance of his peculiar singleness of heart, and increasing earnestness of devotion to God and His cause.

Then our valued brother, J. PARK, in the midst of toilsome labours in the pulpits and among the homes of the surrounding neighbourhood,—honest, sincere, and earnest of purpose,—is also called to obey the summons, and has departed.

Our aged Father, DAVID HARRIS, too, burthened with many years, but still vigorous and giving promise of much continued useful labour, has been suddenly called from the ties that bound him.

And again, called with almost equal suddenness from the midst of active useful life in the Church and in the world, our lamented brother, DR. SAWERS, so favourably known to the Churches as the originator of the Union Societies, and to so many of our friends by his hospitality and kindness, has left desolate his place on earth, and is seen no more amongst us.



We that are thus left cannot but mourn; but we would mourn not as those that have no hope. On the contrary, we feel ourselves called at this time especially to rejoice while we mourn,—for the cheering hope that these our brethren are only called from earth because meet for heaven, and that through the merits of our common Lord, they have only exchanged the toilsome field of earthly labour for the glorious service of a brighter world.

And further, in remembrance of the long-continued and most important labours of the late lamented PROFESSOR CHIPMAN, and of the peculiar circumstances attending the death of the honoured brethren who were so suddenly removed from earth with him by a heart-rending calamity,—this Convention earnestly recommend that a suitable *monument* be erected in the churchyard at Horton, where repose the ashes of Professor Chipman and Brother W. Grant, together with a proper inscription in honour of all those lamented brethren, and that an appeal be made to the community to defray the needful expenses.

All of which is respectfully submitted."

E. A. CRAWLEY, *Chairman*.

The Convention appointed a Committee to carry out the above recommendation.

The Report of the Board of Foreign Missions makes mention of the death of their loved missionary, Rev. R. E. Burpee, in the town of Jacksonville, East Florida, whither he had gone in search of health, but after much bodily suffering, his spirit passed from time to eternity. Mr. Burpee left a widow and four children, to be cared for by the Board, and to receive support in accordance with the provisions made for the families of departed missionaries by the American Baptist Missionary Union.

Rev. S. N. Bentley, pastor of the Baptist Church in Liverpool, N. S., had offered himself as a candidate for the foreign field; but after a careful medical examination it was decided that the state of his health would not justify his appointment.

Brother Arthur Crawley having requested to be released from his engagement with the Board, that he might go out under the sanction of the American Baptist Missionary Union, the following resolution was adopted by the Board:

*Resolved*, "That while we regret the necessity that compels us to "relinquish our connection with Brother A. Crawley, on whom the "affection and hope of our Churches were placed, we nevertheless "comply with the desire of Brother Crawley as expressed in his

“letter, and relinquish our engagement with him as the accepted  
“missionary of this Board.”

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1854. Convention held in the Baptist Chapel in Germain Street, St. John, N. B., October 7th to 10th.

Rev. John Davis, President; Rev. I. E. Bill, Secretary for New Brunswick; Rev. W. Hall, Secretary for Nova Scotia. Introductory sermon by Rev. J. Davis.

In the course of the proceedings, the following resolution was adopted:

*Resolved*, That this Convention sanction and adopt the measure of raising the Endowment Fund of the College to £20,000, so as to give all donors of £100 the privilege of free tuition, either in the Academy at Fredericton or Horton, or in the College, within the limits and in manner as already commenced under the authority of the Convention last year; and feel themselves called upon to take the most strenuous and immediate means to complete that plan, by raising the fund to the proposed amount.

Revs. J. Francis and A. D. Thompson were appointed agents to raise the Endowment to £20,000.

In their report this year for the first time the Board of Governors recount in brief the proceedings at the Anniversary of the College. On that occasion,—June 23, 1854,—essays were delivered by the following undergraduates:—Alfred Chipman, William Johnston, Isaiah Wallace, David McKeen, I. Judson Skinner, Robert Philp, Thomas Patillo, D. M. Welton, and Thomas A. Higgins. The last named was the only graduate of that year. The various courses of instruction had been attended, wholly or partially, by thirty-two students. One-half of the entire number in attendance at the close of the year were candidates for the ministry, nearly all of whom received instruction in the Theological Institute.

From another source we learn that the students who completed the regular course and received the degree of B. A. previous to 1854 were the following:—(1843), John L. Bishop, James W. Johnston, Lewis Johnston, Amos Sharp. (1844), \*George Armstrong, \*Richard E. Burpee, \*Samuel Elder, \*Abraham S. Hunt, William F. Stubbett, G. R. Wilby. (1845), William Almon Johnston, Samuel Richardson, James Whitman. (1846), †Edward Anderson, Asahel Bill, Stephen W. DeBlois, Lewis Johnston, Jas. S. Morse. (1848), Harris O. McLatchy, John Moser. (1849), †Arthur R. R. Crawley, Henry T. Crawley, †Elisha Budd DeMill. (1850), †Thomas W. Crawley,

David Freeman. (1851), Henry Johnston. (1852-3), none. Of these twenty-six graduates, the four marked with an asterisk (\*) received the degree of Master in Arts in the year 1851; and the four marked (†) received the same in 1854.

The first annual catalogue of Acadia College was published in 1854.

The Rev. I. E. Bill submitted to the Convention the following Report on Foreign Missions, which was unanimously adopted:

1. *Resolved*, That this Convention record its deep and unabated interest in the great work of Christian Missions, as an instrumentality of Divine appointment, to execute the designs of mercy in the redemption of the world.

2. *Resolved*, That we offer devout thanksgiving to Almighty God for His merciful guardianship over the lives of our esteemed Brother A. R. R. Crawley and his wife, amid the perils of the deep, and for their safe arrival in the land which they have chosen as the field of their future labours. That we tender to them our deepest sympathy in the engagements, trials and responsibilities of the missionary life, and that we pledge ourselves to offer fervent prayer to Heaven for their personal happiness and success in the noble cause to which they have devoted their lives.

3. *Resolved*, That the sum of \$600 be appropriated this year from the Foreign Mission Fund, to the American Baptist Union for the support of Brother A. R. R. Crawley.

4. *Resolved*, That while this Convention cheerfully contribute, under present circumstances, to the funds of the "American Baptist Union," they nevertheless feel that the interests of the cause, both at home and abroad, render it highly important that the Baptists of these Provinces should maintain separate and independent action in the cause of Christian Missions.

5. *Resolved*, That in the opinion of this Convention, Australia, from the boundless resources of its wealth, the rapid increase of its population, the demoralizing influences which pervade that rising country, together with its proximity to the numerous and populous islands of the Pacific, and the vast empires of China and of India, presents to the Church of God a most inviting field for missionary enterprise; and that the Baptists of these Provinces are loudly called upon in the Providence of God to establish a mission in that distant Isle of the Sea.

The Treasurer's account shows a balance on hand of £655 2s. 10d., a sum quite adequate to the commencement of vigorous operation.



The subject of the *Australian Mission* being resumed, the following resolutions were unanimously adopted:

*Resolved*, That this Convention deem it to be its duty to establish and sustain a mission in Australia, and that a Board be created to take this subject into consideration and to look out for a suitable missionary or missionaries, and to take measures to raise funds for this object, and put it into immediate execution.

*Resolved*, Further, that Brethren I. E. Bill, S. Robinson, W. Burton, Charles Tupper, George Armstrong, S. N. Bentley, J. Francis, Stephen Gerow, J. Davis, E. A. Crawley, D. D., W. Parker, A. Martell, R. S. Morton, G. Seely, N. S. DeMill, E. N. Harris, A. McL. Seely, G. F. Miles, and D. Crandall be said Board, five of whom shall form a quorum, and that the Board be located in St. John.

The Committee on the state of the Churches reported a net increase of 455 members; total membership, 17,035.

Revivals had been enjoyed in the course of the year by the Churches at Wallace Road, Goose River, Pugwash, Little River, Leicester, Isaac's Harbour and Wentworth, in the Eastern Association, N. S.; by Upper Aylesford, Horton, and Second Indian Harbour, in the Central Association, N. S.; by Argyle, Brookfield, First Digby Neck, First Hillsburgh, Greenfield, Liverpool, Lower Aylesford and Upper Wilmot, Milton, Nictaux, Parker's Cove, Second Yarmouth, and Wilmot, in the Western Association, N. S.; by Salisbury, Second Wickham, Harvey, and Sussex, in the Eastern Association, N. B.; by Woodstock, Douglas, Simonds, and Jackson-town, in the Western Association, N. B. The Church at Nictaux added 125 by baptism—the largest number added to any one Church.

#### Report on Deceased Brethren.

“During the past year, the venerable Father HARRIS HARDING has been translated to his heavenly repose. He died last March, in his ninety-third year. \* \* \* \* Our Provinces owe a deep debt of gratitude to God for His bestowment upon them of men like our deceased father and his contemporaries, now all but passed away.”

“About the time of our last gathering, Brother CHRISTOPHER H. CHUTE, licensed to preach by the Church at Bridgetown, N. S., was taken away at the age of forty-five years. For some twenty years he had known the Lord; and was greatly blessed in his efforts to bring others to the knowledge of His name.

Brother SILAS H. VIDTOE has also been removed after a short but useful career. He laboured in the pastorate first at Maccan, and then at Hammond's Plain, N. S.

1855. Convention met at Liverpool, N. S., September 15, 17, 18.. Meeting called to order by Hon. J. W. Johnston.

Rev. Jos. Crandall chosen *President*; *Vice-Presidents*, Hon. J. W. Johnston, Hon. W. B. Kinnear, Revds. S. Robinson, C. Tupper, W. Chipman and I. E. Bill. *Secretaries*,—Rev. J. Davis, for N. S., and Rev. D. Nutter, for N. B. Introductory sermon by Elder Nutter..

The Report of the Governors of Acadia College explained the loss of about \$12,000 of the Endowment Fund, by investment in the "West Columbia Mining Company." Dr. Crawley had gone to Boston in December, 1854, and subsequently to West Columbia, Ohio, in order to prosecute inquiries in respect to the affairs of the Company, which were in an embarrassed state. It was found that there had been so great an amount of mismanagment that the Company was in much peril. Under these circumstances, Dr. Crawley was requested to remain in the United States, that he might aid in conducting necessary investigations and in suggesting measures for the relief of the Company. He consented to do so, and was provisionally appointed President. That appointment was subsequently made permanent.

At a meeting of the College Board, held at Wolfville on the 13th of July, in view of all the circumstances of the case, it was resolved to grant Dr. Crawley leave of absence for a year, receiving no salary from the funds of the College during that time, in the hope that, by the end of that period, he would be able to resume his duties in the College.

A Committee having been appointed to obtain another Professor, their attention was directed to the Rev. A. W. Sawyer, of Lawrence, Mass., who was recommended to them as a gentleman evidently qualified to undertake the duties of the Classical Department.

Notwithstanding the untoward circumstances referred to above, the Governors were encouraged by the matriculation of a considerable number of students, by the liberal contributions towards the salary of an additional Professor, and by the striking display of Divine goodness in a recent revival in the Institution, during which many members of the College and Academy had made a public profession of their faith in Christ.

Twenty-four students had attended the College during the year, and ten received instruction in the Theological Institute. The degree of Bachelor in Arts was conferred, at the Anniversary in June, upon Messrs. D. M. Welton, Alfred Chipman, Isaiah Wallace, and Isaac J. Skinner.

At an evening session of the Convention, an interesting and impressive speech was delivered by the Chairman, Hon. J. W. Johnston, after which the following resolution was passed:

*Resolved*, That the Convention are satisfied that the Governors, in investing the funds of the Corporation in the stock of the "West Columbia Mining and Manufacturing Company," were influenced by an earnest desire to advance the efficiency of the College, and acted in the belief that they were increasing its annual income by means of an investment, secure and permanent as well as profitable,—a belief which the circumstances led them to entertain, and which they shared in common with capitalists of experience and judgment, who invested their own moneys in the same stock. The Convention deeply regret that the opinion thus formed by the Governors has been followed by disappointment that for the present curtails the resources of the Corporation, and demands for its funds renewed assistance, to preserve the efficiency of the College. And the Convention record their opinion and decision, that in future the funds of the Corporation be not invested except in landed property of ample value in one of these Provinces, unless sanctioned by a two-thirds vote of this Convention.

The "Christian Visitor" in reporting the proceedings of the Convention, says:

"The evening meetings was well attended,—crowded, we might say,—and a number of thrilling addresses were delivered, on the several resolutions embodied in the Educational Report. The chairman, Hon. J. W. Johnston, led the way. He alluded to the commencement of our educational efforts. He had not only watched the progress of our institutions narrowly from the beginning, but they had always shared largely in his affections, his efforts, and his prayers. Fully and lucidly did he unfold the nature and the cause of recent difficulties, connected with Dr. Crawley's absence in the United States, and the investment of a portion of the Endowment funds in the 'West Columbian Mining and Manufacturing Association.' Successfully and clearly did he vindicate the Governors, Dr. Crawley, and all parties in these Provinces concerned in making that investment, from the suspicion of either fraud or recklessness. Fraudulent they could not be supposed, for they had embarked, many of them, their own capital, and some of them their all nearly, in that same business.—Reckless they were not, since every measure had been taken by them for investigation and security which men of acknowledged business tact,—men, indeed, who occupy the very



highest position in monetary and mercantile affairs, in Halifax and elsewhere,—who had also taken stock largely in the same concern, had deemed it necessary to adopt. Cause for regret had arisen, but no cause for either repentance or for reproach. We had been disappointed for the present in our hopes: that was all. A passing cloud had shadowed the sun. We had lost for a year or two, perhaps forever, a little interest money,—the interest of about £3,000. Of course we are all sorry, but we are neither discouraged nor disconcerted. This is the smallest part of the evil. We have lost for the year, and we may lose forever, the valuable services of Dr. Crawley. Here the honourable gentleman took occasion to expatiate upon the character of his friend:—his intellectual endowments of the highest order,—his uniform Christian consistency,—and the unabated attachment which Dr. Crawley, the originator of our Educational Institutions, and one of their firmest friends and supporters from the beginning, had always shown to the Baptist interests of these Provinces. We should honour such a man. We should present our unceasing petitions to the God of all grace, that every embarrassment may be removed, and that Dr. Crawley may be speedily restored to us, in a capacity to continue his invaluable services without interruption, until they shall be called for in a nobler and higher sphere.”

The Memorial Committee, in their report, referred in appropriate terms to the death of Father THEODORE S. HARDING, and also spoke of Brother JOHN FERGUSON, who had long filled a prominent and important position in the Denomination, as an editor of the “Christian Messenger.”

The following Report on the state of the Baptist Denomination in these Lower Provinces was presented by Dr. Cramp:

## NOVA SCOTIA.

	Churches.	Baptized	Members.
Western Association,.....	42	463	5923
Central Association, .....	35	267	3318
Eastern Association (including P. E. I.), ..	40	146	3300

## NEW BRUNSWICK.

Eastern Association,.....	47	165	2950
Western Association,.....	49	408	2340

Three new Churches have been constituted during the year, viz:—Fourth Springfield, N. B., Tancook, and Maitland, N. S.

The following brethren have been ordained, viz.:

Henry Achilles, Parker's Cove, N. S., David Lawson, Lower

Stewiacke, N. S., A. W. Barss, North West, Lunenburg, N. S., W. A. Troop, Newcastle, Grand Lake, N. B., D. Freeman, Granville Street, Halifax, N. S.

Eleven new places of worship have been opened, viz.:

Cape Demoiselle, Hillsborough, N. B., Bridgewater, N. S., Shediac, N. B., Clarence, Wilmot, N. S., Memramcook, Dorchester, N. B., Stronach Mountain, Wilmot, N. S., Wallace, Head of the Tide, N. S., Port Medway, N. S., Loch Lomond, N. B., Gondola Point, N. B., Head of Amherst, N. S.

Your Committee rejoice in the indications of blessing with which many of the Churches have been favoured during the past year. It has pleased God to grant an abundant outpouring of His Spirit, whereby drooping causes have been revived, and great numbers savingly converted.

Some of the converts, there is reason to believe, will enter into the Christian ministry. There is indeed great need of additional labourers in the field. Many Churches are without pastors. Many important districts call for the operations of evangelical enterprise. It is hoped that due encouragement will be given to young men of promising talents, who are desirous of devoting themselves to ministerial work, and that they will be kindly sustained in their endeavors to secure further instruction and improvement.

The necessity for enlarged efforts on behalf of Domestic Missions will be apparent to the members of the Convention. Such efforts are happily going on in New Brunswick, and great good has already resulted. It is much to be desired that similar efforts should be made in every other part of the field occupied by this Convention.

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1856. Convention held at Portland, N. B., September 20th, 22nd and 23rd.

The meeting was called to order by the President of the Convention, Rev. Joseph Crandall, who was assisted in the discharge of his duties, to the close of the session, by the Hon. W. B. Kinnear and Rev. C. Tupper, two of the Vice-Presidents. Secretaries,—Rev. J. Davis, for New Brunswick; Rev. S. DeBlois, for Nova Scotia.

Introductory sermon preached by the Rev. C. Tupper.

The Report on Acadia College says:

“Since the last meeting of the Convention, forty-two students have enjoyed the advantages of the Institution.

Three students \* \* \* received the degree of B. A. at the Anniversary, viz.: Messrs. Thomas R. Patillo, William Johnston,

and Robert Philp. The honorary degree of M. A. was conferred on J. W. Hartt, Esq., Principal of Horton Academy.

Twelve students have attended the lectures or taken part in the exercises in the Theological Institute."

"The Governors have great pleasure in informing the Convention that the negotiation with the Rev. A. W. Sawyer, A. M., was brought to a favourable termination, and that Mr. Sawyer entered on his duties as Classical Professor at the commencement of the last term.

The hope that the Rev. Dr. Crawley might be enabled to resume his post as President of the College has not been realized. Investments in the 'West Columbia Mining and Manufacturing Company' are still unproductive, although it is expected that in a year or two a favourable change will take place. Under these circumstances, Dr. Crawley has addressed a letter to the Board of Governors, tendering his final resignation. The following is a copy of the letter:

TO THE GOVERNORS OF ACADIA COLLEGE, HORTON, NOVA SCOTIA.

*Gentlemen, and Dear Brethren* :—It was my hope to bring things about with regard to the property at West Columbia in which the College is interested, so that I might be able to return to my post of labour in Horton at the end of the period until which leave was kindly granted me. It is now apparent that I shall be disappointed. Not that the property has failed, or that there is not still good reason to anticipate, though in the midst of many and great difficulties, its ultimate resuscitation; but from my longer residence here I can now form a more accurate judgment of probabilities; and I do not think it likely, considering the heavy pecuniary burdens my difficulties have thrown upon me, that the stock will become so soon remunerative as to render it possible for me to return among you at the time appointed.

It ought at the same time to be understood that the stock is not safe; it is in peril, as expressed in my recent Circular, from the inaction of many stockholders who have not aided in the measures adopted for its relief, which throws on those who have advanced moneys the power of foreclosing, if they please, their mortgage.

Under all these circumstances I have felt, however grievous the conclusion to my feelings and hopes, that the prospect of my return to Nova Scotia is too distant and uncertain to allow me to continue any longer in the office of President of Acadia College; and I now, therefore, tender finally my resignation.



In thus taking leave of my early friendships, of my closest and kindest associations, a crowd of remembrances rush upon me to fill my heart with pain. But I bow to the will of Providence; I cheer myself by recurring to the many evidences of kind regard I have received from you and others; and I do most devoutly and earnestly commend you all, and the Institution you cherish, to the merciful protection of Him who will, I am persuaded, continue to you and to the College, that blessing and favour which shall enlarge its success and usefulness, and thus reward you with abundant satisfaction in the fruits of your toils and sacrifices.

Farewell, Dear Brethren. Accept my sincere thanks for past forbearance and kindness; continue to me a place in your brotherly affection and in your prayers, and believe me to be most truly,

Your friend and brother,

E. A. CRAWLEY.

Cincinnati, July 12, 1856.

After lengthened consideration of the contents of this letter, it was resolved. 'That Dr. Crawley's resignation be accepted; that in accepting that resignation, however, the Board still entertain the hope that at some future time Dr. Crawley will be able to return and resume his post; that with his hope they will for the present refrain from filling the vacant office, and will continue to provide for the government of the College as its affairs are now carried on, requesting the faculty to make due arrangements for the preservation of order and discipline, with Dr. Cramp as Chairman.' The Board trust that this resolution will prove satisfactory to the friends of the Institution."

The "Christian Visitor," speaking of the resignation of Dr. Crawley, said:

"The letter of Dr. Crawley, which appeared in the "Visitor" of last week, tendering his resignation as President of Acadia College, deeply affected us. No one can read it without feeling that this valued Brother has come to this final resolve, not as a matter of choice, but as an absolute necessity. How significant of grief, and how expressive of attachment to his home are the closing sentences of his letter, Who that knows him will fail to appreciate the motives which dictated these utterances of high-minded, pure, affection? A mysterious providence has brought about this separation, alike painful to all concerned. The reason why is not understood now, but will be made plain in a coming day."

The Foreign Missionary Board reported that they had appropriated

four hundred dollars to the funds of the American Baptist Missionary Union, and a like sum to the funds of the English Baptist Missionary Society. The appropriation to the American Union constituted Brethren Chipman, Cramp, Robinson and Spurden life-members of that body.

*Resolved*, That the Foreign Missionary Board be instructed to contribute to the American Baptist Missionary Union, one hundred and fifty pounds, out of their funds, to support Brother A. R. R. Crawley and his family for one year, commencing from the first of June last, and including the sum of one hundred pounds already voted, and paid by the Board. And if the Union refuse to pay Brother Crawley this sum, that we appropriate to them such part thereof, as they may be willing to receive and pay to him, and remit the balance to him as a donation.

The Secretary of the Australian Missionary Board presented a report in which he said:

“At the last Convention, which was held in Liverpool, Nova Scotia, the Australian Board was re-appointed; but as yet, we have no mission in Australia. The question very naturally suggests itself, Why this delay? The answer is at hand. No man deemed competent has, until very recently, been found willing to undertake this great work; therefore no decided action has been taken by your Board. The time, however, has at length arrived when your Board is enabled to report that a valued brother, who has long been prayerfully pondering this subject, has decided to propose himself as a candidate for the Australian field. That brother is the Rev. Isaiah Wallace. He has decided to take his life in his hand, and to say to the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, ‘Here I am, send me.’ In the judgment of your Board, this brother is eminently qualified to go out as the representative of the Baptists of these Provinces to the golden Isle of the Sea, to teach her perishing thousands the path that leads to heaven.

Your Board would, therefore, respectfully suggest that the Rev. Isaiah Wallace be appointed as the missionary of this Convention to Australia, and that immediate action be taken for raising funds in support of this important object.”

The reading of the report was followed by a statement from Brother Wallace, containing a history of the movement of his mind in regard to Australia, and an expression of his anxious desire to proceed thither in the service of the Board, should his brethren see fit to give him an appointment to that effect. The report was adopted.

The following resolution was also proposed and carried:

This Convention having heard the report of the Board of the Australian Mission, and having listened also with deep interest to the statement of Brother I. Wallace respecting his impressions in regard to this work and his readiness to enter upon it; therefore

*Resolved*, That Brother Wallace possesses the entire confidence of this Convention as a brother well adapted to enter upon the work of Christian Missions in Australia, and that his proposal to engage in this deeply interesting department of missionary effort be cordially accepted; and that the Board be instructed to make suitable provisions for sending him to Australia with the least possible delay.

The Australian Board of the last year was re-appointed, except that Rev. A. D. Thomson was substituted for Dr. Crawley, and Rev. Jas. Spencer was added to the Board.

The following Report on Departed Ministers was presented and adopted:

Since our last Anniversary, the venerable and beloved Father THOMAS MAGEE has passed to the spirit land. He died at his son's residence in the City of Calais, January 11th, 1856. He professed faith in his Saviour at Cork, Ireland, his native country. For upwards of twenty years he was connected with our denomination in this Province as a minister of the Lord Jesus. As a Christian he was pure in spirit and upright in life. As a divine he was well instructed in the mysteries of the kingdom of God. As a minister of the sanctuary he was thoroughly consecrated to his great work; and as a soldier of the cross he died with his armour on, exclaiming in the arms of death, "Thanks be to God, who giveth us the victory." He travelled extensively, not only in this Province, but also in the State of Maine, proclaiming, with all fidelity, the truth as it is in Jesus, and his labours were not in vain in the Lord. He has gone, we doubt not, to his reward in Heaven. May we be prepared to meet him there!

We have to record also the death of the Rev. JOHN E. COGSWELL, another esteemed minister of this body. He was a native of Cornwallis; experienced religion under the ministry of the lamented Edward Manning, by whom he was baptized. He entered upon the work of the ministry under the direction of the First Baptist Church in Cornwallis. A large portion of his ministerial life was spent in the County of Cumberland, N. S., where, in addition to pastoral labour, he performed sundry missionary excursions among the destitute. His ministry was rich in sound doctrine, and full of religious fervour; and his life was a practical illustration of the power of truth upon his own heart. It may justly be said of him, as was said of



Barnabas, "He was a good man, full of the Holy Ghost and of faith; and much people was added to the Lord." He died suddenly while walking the highway not far from his own house, of what was supposed to be disease of the heart. "The memory of the just is blessed."

I. E. BILL, *Chairman*.

The Committee on the State of the Denomination reported eighteen new Churches as having been constituted during the year. Thirteen of these Churches are in New Brunswick, viz.: Elgin and Mechanics' Settlements, Cape Demoiselle, Caledonia, German Town, Second Cambridge, Second Upham, Bay de Verte, Second Coverdale, St. Francis, Northampton, Gagetown, Scotch Town, Dumfries and Queensbury. Five of them are in Nova Scotia, viz.: New Cornwall, West Chester, Schooner Pond, Londonderry and Jordan Bay.

The following brethren have been ordained, viz.: Isaac Judson Skinner, Port Medway, N. S.; W. M. Edwards, Hampton, N. B.; Harris Charlton, Wallace Road, N. S.; Isaiah Wallace, Scotch Town, N. B.; Thomas W. Crawley, Chester, N. S.; Robert Walker, Lower Aylesford, N. S.; Stephen March, St. Francis, N. B.; William S. Howe, Chipman, N. B.

Several new places of worship have been opened, and several have been enlarged.

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1857. Convention held at Yarmouth, N. S. The meeting was called to order by the Rev. C. Tupper, D. D., at whose request Rev. I. E. Bill was chosen to preside at this meeting, in the absence of the President, Rev. Joseph Crandall. Secretaries,—Revds. S. W. DeBlois and A. H. Munro.

Introductory sermon on Monday morning by Rev. A. D. Thomson of New Brunswick.

Extracts from the Report of the Board of Governors of Acadia College:

"There have been in connection with the College the past year upwards of thirty students, most of whom were pursuing a full Collegiate course.

"The Anniversary was held this year on the 6th of June, in accordance with a previous arrangement, at the Baptist meeting-house, Wolfville,—when Mr. Thomas A. Higgins, A. B., received in course the degree of Master in Arts,—and Mr. Robert D. Porter, who had fulfilled the prescribed term of study, received the degree of Bachelor in Arts.

“This Board, by a unanimous vote, conferred the degree of Doctor in Divinity upon the Rev. Charles Tupper, of Aylesford, so long and so closely identified with our denominational interests and our educational progress.”

The Board advert, with emotions of the deepest gratitude, to the religious element so conspicuous in the history of our College. “During the past year a revival of religion was enjoyed in the neighbourhood, in which the Institutions largely participated. A number were awakened, and we trust converted, in the Academy and College, and in the families of those connected therewith. At present, we have the happiness of knowing there are but two students in the College who are not professors of religion.

“These revivals are the hope of our Churches,—distinguished as they are by deep-toned feeling, by the absence of confusion and disorder, and by thorough heart-searching truth. Your Board can point to many in our own and other lands, who are holding forth the word of life they themselves received within Acadia’s halls. \* \*

“At the last Convention your Board was directed to secure the services of an efficient agent for the Institution. The Treasurer [Rev. J. Chase] undertook such an agency for a short time, at a most inclement season. His success was not equal to the expectation raised by his known efficiency in that capacity. The best agent could not succeed if received with apathy by the Churches. The urgent pressure of private business soon compelled him to relinquish his agency, and after much enquiry and effort, the valuable service of Rev. A. D. Thomson, of St. Andrews, N. B., were secured.”

From this year forward, Rev. S. W. DeBlois appears as Secretary to the Board of Governors of Acadia College, and as such presents the annual report.

The Report of the Foreign Missionary Board reads thus:

“Your Board has not learned that there is any brother in the Provinces qualified and disposed to go forth as a Foreign Missionary in its service. The Board have, however, ascertained by correspondence that there are native converts in Burmah adapted to the work whose hearts burn with fervent desire to preach the gospel to the idolatrous countrymen; that the Rev. A. R. R. Crawley would gladly superintend their labours; and that the American Baptist Missionary Union, not having sufficient funds to support all the native preachers who might labour usefully, would readily acquiesce in an arrangement by which a number of them may be sustained from your Foreign Mission Funds.

Under these circumstances, it has been deemed highly desirable to engage immediately in active exertions to diffuse the gospel of Christ among the perishing heathen, through this channel. Your Board, therefore, having made the appropriations voted by the Convention, in order that no time may be lost, forthwith appropriated the sum of \$200 to enable their esteemed Brother Crawley to employ additional labourers, now ready and impatient of delay, to enter immediately the extensive fields white to the harvest. This amount has been forwarded through the American Union, accompanied with a letter of instructions.

The Board respectfully recommend to the Convention that further appropriations be made for the same object.

As the way is now open for the employment, at a very moderate expense, of zealous and efficient gospel labourers, prepared to engage at once in the vastly important work of preaching Christ to the perishing heathen, it is hoped that funds will be liberally furnished to aid in thus carrying into effect the Divine Redeemer's last command, 'Go ye into all the world, and preach the gospel to every creature.' "

CHARLES TUPPER, *Chairman*.

The Australian Mission Board reported as below:

"Immediately after the close of the Convention (in 1856) a meeting of the Australian Board was called at the Baptist parsonage, Germain Street, for the purpose of taking decided action. Members present,—Revds. C. Tupper, J. Spencer, George Armstrong, G. F. Miles, J. Francis and I. E. Bill. Visiting brethren,—Revds. Dr. Cramp, J. Chase and S. Bancroft. Elder Tupper was appointed Chairman, and Elder Armstrong, Secretary, *pro tem*. Whereupon the following action was taken:

1. *Resolved*, That Brother I. Wallace, having been accepted by the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, as their missionary to Australia, be employed from three to six months in visiting the Churches in Nova Scotia and New Brunswick for the purpose of presenting the object of the mission, and obtaining funds for its support; his salary as agent to commence from the time he enters upon his agency, and not to exceed £100 per annum.

2. *Resolved*, That as soon as the object of his agency be accomplished, Brother Wallace be instructed to proceed to his destined field of labour with the least possible delay.

3. *Resolved*, That Elder S. Robinson be appointed Chairman of the Board, and Elder I. E. Bill, Secretary, and A. McL. Seely, Treasurer.

As Elder J. Francis was contemplating a visit to England at that time, as agent for the "Bible Union," he was requested by the Board



to bring this mission to the notice of the English Baptist Foreign Mission Society, and request their co-operation.

In accordance with this action of the Board, the missionary elect visited most of the Churches in Nova Scotia between Halifax and Yarmouth, consulted with the ministers, and presented the claims of the mission to a number of meetings held in the respective districts through which he passed. His stay in each place being necessarily short, he had but little opportunity for personal application ; consequently the amount of money raised was small.

He returned from Nova Scotia, fully intending to visit the Churches in New Brunswick, in relation to the mission ; but as decided opposition to the action of the Convention began to manifest itself through the press and other mediums, he deemed it prudent to postpone further application to the Churches until the matter should be more fully matured.       \*       \*       \*       \*       \*

The funds raised for the mission, less the expenses incurred in the collection, are in the hands of the Treasurer, subject to the order of the Board.

While your Board deeply regret its inability to carry out the intention of the last Convention, they are happy to know that the English Baptists are beginning to feel the magnitude and importance of this work. Arrangements are in progress to furnish a number of men for Australia. Rev. James Taylor, a minister of high standing, having been deputed by the English brethren to Australia, went out with his family in the steamship "Great Britain," and arrived safely in Melbourne in April last, where he met with a most enthusiastic and joyful reception.

The demands of Australia as a field for missionary enterprise are increasing in urgency every hour. God grant that these demands may be met by a corresponding zeal and liberality on the part of His Church, and to His name shall be the glory."

I. E. BILL, *Secretary*.

The Report of a Committee on altering the Constitution of the Convention was presented, discussed and adopted,—making the following amendments:

ART. II., amended so as to limit the special objects of the Convention to the maintenance of Acadia College and Foreign Missions.

ART. III., as amended, mentions "a Treasurer" instead of two Treasurers, provides that one of the Secretaries must reside in Nova Scotia, and the other in New Brunswick, and omits the office of Auditor.

ART. IV., remained substantially as before, the wording only being slightly amended.

ART. V., abbreviated by striking out all after "incidental expenses," and substituting the words, "shall be appropriated as the Convention shall direct, unless otherwise ordered by the donors."

ART. VI., cancelled.

ART. VII., first clause amended so as to read—"The Board of Directors shall be empowered to meet, &c." Also a clause added, empowering the Board to call special meetings of the Convention.

ART. VIII., the time of meeting changed to "the first Saturday after the 18th of August." Further amended so as to name only the following Boards as those to be chosen or appointed,—the Board of Directors, and "a Missionary Board or Boards—each consisting of fifteen members of the Convention, etc."

ARTS. IX. and X., cancelled.

Dr. Cramp, reporting on the State of the Denomination, gave the number of Churches, 248; number of baptisms during the year, 1,411; total membership, 18,976.

Ten new Churches were formed during the year:—eight of them in Nova Scotia, viz.: Third Horton, Waterville, Glenville, Jordan Bay, Kempt, Middlefield, Pubnico, and Sable River; two in New Brunswick, viz.: Springfield and Elgin.

The following brethren have been ordained, viz.: Robert R. Philp, Margaree, C. B.; Thomas Lockey, New Jerusalem, N. B.; G. R. Campbell, Howard Settlement, N. B.; Aaron Estey, No. 11, Maine, N. B. [sic]; Thos. Keillor, Advocate Harbour, N. S.; and Thos. A. Moore, Port George, N. S.

New meeting-houses have been erected at Little Fork Bridge, Canning, and Port Williams, N. S.; Upper Gagetown, Springfield, Moncton, and Kingslear, N. B.; Bedeque, P. E. I.

1858. A special meeting of the Convention was convened June 4th, at Wolfville.

The meeting was called to order by Rev. I. E. Bill, Vice-President. Rev. Dr. Cramp stated the object of the meeting, and further statement was made by Rev. J. Chase, Treasurer, from which it appeared that the critical condition of Acadia College was the object for which this meeting was convened.

Rev. A. D. Thomson then presented a statement in reference to his agency.

After full and free discussion, the following resolution, moved by Hon. J. W. Johnston, and seconded by Rev. J. Chase, was passed unanimously:

*Whereas*, It is the opinion of this Convention that it would be most disastrous for the interests of the Baptist Body in these Provinces that Acadia College be suspended or its efficiency impaired;

*And whereas,* The sum of at least £900 will be required to sustain the College the coming year;

*Therefore resolved,* That Acadia College be continued, in the same efficiency as heretofore: and that the present efforts being made to raise the annual income necessary to sustain the college be continued, and, if required, increased, until such income be realized: and that the Governors of the College be requested to take immediate steps to realize the amount due for principal and interest on the outstanding notes; and that efforts be made to raise the permanent Endowment to a sum, the interest of which shall meet the required expenditure.

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1858. The Convention met in Germain Street Baptist Church, St. John, N. B., August 21, 23, 24.

After a season of social conference and prayer, the Convention was called to order by the President of the last year, Rev. I. E. Bill, who commenced by reading a letter of welcome from the Church to the Convention.

Convention sermon preached by Rev. S. W. DeBlois, of Wolfville.

Rev. Dr. Tupper chosen President; Revds. S. March and H. Angell, Secretaries.

The Governors of Acadia College reported twenty-four students in attendance the past year, eleven of whom received instruction in the Theological Institute. The report says,—“Rev. Daniel Welton, A. B., of Windsor, and Mr. Alfred Chipman, A. B., of West Cornwallis, received in course the degree of Master in Arts. Messrs. Henry Vaughan, George W. Sanderson, Simon Vaughan, Chas. H. Corey, Robert S. Weatherbee, and Edward M. Saunders, having fulfilled the prescribed term of study, received the degree of Bachelor in Arts.”

Soon after the Convention in August, 1857, M. Gustave Peple was appointed to the Chair of Modern Languages; but in consequence of the low state of the funds, and in accordance with his wish, the Board deemed it necessary to accept his resignation at the close of the last term.

The Board had also sustained a grievous loss by the resignation of Professor Stuart, whose labours in the mathematical and kindred departments had been thorough and efficient. His place was supplied, in the mathematical department, by Mr. Alfred Chipman.

The Report of the Foreign Missionary Board, read by the Secretary, Rev. Dr. Tupper, makes mention of a letter received from Rev. A. R. R. Crawley, of Henthada, acknowledging with gratitude the



\*receipt of \$200 for the support of native preachers in Burmah, and gives the names of several of those native preachers.

The sum of \$600 was appropriated towards the support of Brother A. R. R. Crawley's mission.

The following resolution was adopted in relation to the Australian Mission:

*Resolved*, That whereas the Australian Mission has been for the present abandoned, in view of the measures which are being adopted in England, the money which has been received towards that fund be handed over to the Foreign Missionary Board, to be applied in assisting Sister Crawley in the establishment of a Female school.

The Committee on the State of the Denomination reported as follows:

In the five Associations of Nova Scotia and New Brunswick, 251 Churches; 1,396 baptisms; total membership, 18,506.

Six new Churches have been constituted during the year. Four of them are in New Brunswick, viz.: New Zealand, Marsh Bridge, St. John, Second Springfield, and Tenth Creek; two in Nova Scotia, viz.: Jordan River and Truro.

The following brethren have been ordained, viz.: Thomas A. Higgins, A. M., Liverpool, N. S.; Daniel M. Welton, A. M., Windsor, N. S.; Robert D. Parker, B. A., Dartmouth, N. S.; J. E. Goucher, Upham, N. B.; A. H. Munroe, Digby Joggins, N. S.; Eliphalet O. Read, Gaspereaux, N. S.; J. Harvey, Springfield, N. B.; Caleb Sprague, Tenth Creek, N. B.; James L. Read, Hopewell, N. B.; Albert Porter, Billtown, Cornwallis, N. S.; Joseph H. Saunders, Ohio, Yarmouth, N. S.

New meeting-houses have been erected at Marsh Bridge, St. John, Maquapit Lake, Salisbury Corner, Buctouche and Jemseg, N. B.; Weymouth, Pereaux (Cornwallis), Cove (Guysborough), and Berwick, Cornwallis, N. S.

The Committee charged with printing the Minutes of Convention this year was directed to include therein "a table of the ministers and Churches composing the Convention, together with the number of additional members during the year." This was accordingly done, and has been continued since that time.

Rev. J. M. Cramp, from the Committee on Departed Brethren, reported as follows:

Since the last meeting of the Convention, death has been busy among us. The Committee have to record the removal of four ministering brethren, whose departure from the scene of action

cannot but be contemplated with mingled feelings of grief and gratitude—grief for the loss which has been sustained—gratitude for the grace of God towards them.

Brother R. H. EMMERSON, late of Moncton, was the first who received the summons. He was suddenly called away, after a short illness. Endowed with gifts for usefulness, and ardently devoted to his work, he gave promise of eminence in the cause of the Saviour in this Province, and the Churches hoped that a life so valuable would be long spared, to be employed for the best and holiest purposes. These hopes have been disappointed. On the 11th of September last, Brother Emmerson was transferred to the "better land," in the thirty-first year of his age, and the fifth of his ministerial life.

The next victim was Brother R. W. CUNNINGHAM, late of Digby, who had laboured among the Churches for nearly thirty years, and whose great worth, as a Christian and as a minister, was universally acknowledged. \* \* \* \* Brother Cunningham died on the 15th of January last, in the fifty-sixth year of his age.

Brother WILLIAM SEARS died in Hillsborough in March last.—In his latter years he was somewhat alienated from his brethren, in consequence of his doctrinal views differing in some respects from those generally entertained among us, yet the Committee trust that he lived in the fear of God, and sought to do good to the best of his ability, and that he is now dwelling in the region of pure truth and universal holiness. Brother Sears was in the sixty-third year of his age.

Last of all, the Committee record the fall of a veteran. FATHER CRANDALL departed this life on the 20th of February in the present year. He had attained the venerable age of fourscore and six years. To his latest breath he testified for Christ, exhorting all men to confess His power and trust in His atoning blood. A labourer in the field of nearly sixty years' standing, he had borne the 'burden and heat of the day,' and often 'endured hardness.' The Churches in these Provinces 'received him with all gladness,' and held him in reputation as a faithful and energetic servant of the Heavenly Master.

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1859. Convention held at Canard, Cornwallis, N. S., August 20, 22, 23.

After a short season spent in singing and prayer, the Convention was called to order by Rev. Dr. Tupper, President.

On Monday the annual sermon was preached by the Rev. W. H. Humphrey, of Halifax.

The Annual Report of the Governors of Acadia College says that during the past year twenty-six students had been in attendance—a fair proportion of whom had the ministry in view.

“Daniel F. Higgins, Brenton Eaton, Dugald Thompson and Andrew D. Barss, \* \* \* received the degree of Bachelor in Arts; Rev. Isaiah Wallace, A. B., of Newcastle, N. B., and William Johnston, M. D., A. B., of Sackville, N. B., received the degree of Master in Arts. The honorary degree of Master of Arts was conferred on the Rev. S. N. Bentley of Halifax.”

The Report of the Foreign Mission Board was read by Rev. Dr. Tupper, the Secretary, from which we learn that Rev. A. R. R. Crawley, of Henthada, had baptized a man who, when only twelve years of age, had received a tract at the Mission House at Rangoon, read it, and received from it impressions which never left him. They led him to renounce all connection with priests and idolatry, and to tremble at the thought of what awaited him beyond the grave. For nearly thirty years he had continued with his mind ill at ease,—now searching for a Saviour, and again quenching for awhile, in worldly pursuits, the burning of his spirit. “I was struck at once,” says Mr. Crawley, “on meeting him, with the earnestness expressed in his face. He was a sinner, and he needed the Saviour. That he felt, he said, in his inmost soul. Almost in the language of the Eunuch he professed his faith in Jesus Christ, and asked for baptism. On Sunday, after the morning service, the disciples, in a most faithful and at the same time kindly manner, put to him many searching questions, and were so well satisfied with his answers, that on the putting of the vote he was received by acclamation. This is the third baptism we have had since I returned from Maulmain. Tell the brethren, dear Sir, that the Burman Mission is not a failure. Let them give liberally, and pray earnestly, and ‘try’ the Lord, and see if He does not pour out a blessing, even upon these unpromising Burmese.”

“The assistants all continue labouring quietly and steadily at their posts; and they are doing a great work, for they are preaching the Gospel that is able to save.”

The Committee on the State of the Denomination report 248 Churches, 2,576 baptized during the year; 20,760, total membership.

“The following brethren have been ordained, viz.:

A. B. McDonald, Hampton Ferry, N. B., P. O. Reese, Canning,



N. B., Benjamin N. Hughes, Maugerville, N. B., David Blakeney, Caledonia, Albert Co. N. B., W. A. Corey, Second Springfield, N. B., Edward M. Saunders, Berwick, Cornwallis, N. S., W. G. Blakeney, Second Cambridge, N. B., Michael Normondy, Tusket, N. S.

Five new Churches have been constituted:—at Tusket Lakes, and River Philip, N. S., at Black River, N. B., and at Salmon River and St. Peter's Road, P. E. I.

Six new meeting-houses have been opened, viz:—in Nova Scotia, at Windsor,—Black River, near Gaspereaux,—Greenwood Square, Lower Aylesford,—Diligent River,—and Mills Village; in New Brunswick, at Cambridge, Q. C.”

The Committee on Departed Brethren reported as follows :

“Since the last meeting of this Convention, it has pleased God to remove by death two brethren in the ministry, one from Nova Scotia, and the other from New Brunswick.

REV. EBENEZER STRONACH, of Wilmot, N. S., died Nov. 25th. He had been engaged for nearly thirty years as a Christian minister, —principally as a missionary. His success shows that ‘his labour was not in vain in the Lord.’ Love was, with him, the ruling passion. It shone in his countenance, gave a subdued mildness to all his actions, and a meekness to his appearance. In his private conversation and public ministrations he delighted to dwell upon the love and sufferings of his Saviour.

The REV. CHAS. THORNE, of the parish of Johnston, N. B., has also departed this life. He was a warm-hearted, devoted Christian, and for many years preached the gospel of the grace of God with commendable zeal, and with encouraging tokens of the Divine favour. ‘The memory of the just is blessed.’”

E. M. SAUNDERS, *Chairman*.

The “Christian Visitor” in reporting the proceedings of the Convention, remarked in relation to Foreign Missions:

“We have now five native preachers, sustained at an expense of about eighty dollars each per annum, labouring under the direction of Rev. A. R. R. Crawley, who speaks of them as performing a most valuable service in connection with his mission field. This is well ; but the Baptists of these Provinces ought to enlarge the sphere of their missionary operations, and take hold of the work with more faith and with greater liberality. Speeches were delivered by brethren Cramp, W. G. Parker, I. E. Bill, S. T. Rand, T. A. Higgins, and S. N. Bentley. The house was full, and the interest kept up until a late hour.

A public Educational Meeting on Tuesday morning. Report of Acadia College read by the Secretary, Rev. S. DeBlois. The Financial Agent, Rev. D. Freeman, read his report also, showing that between four and five hundred pounds had been collected by him during the year, and that he was getting the Endowment obligations settled up as fast as possible, and putting the monetary affairs of the College into a more healthful condition. The agent has laboured with great assiduity during the year, and as an evidence of his disinterested zeal in the cause, gave nearly one-half of his salary as a donation to the College. Stirring speeches were delivered on the subject of Education by Professor Sawyer, H. Vaughan, D. M. Welton, T. A. Higgins, D. Freeman, G. Armstrong, S. N. Bentley, and the Hon. Attorney General (Johnston).

Dr. Parker came from Halifax for the special purpose of submitting to the Convention a plan for raising money to aid ministerial candidates in obtaining an education. He made a capital speech on the subject, and submitted a resolution recommending the Churches embraced in the Convention to collect from each member if possible the small sum of 1s. 3d. for this object. The resolution was unanimously adopted, and we trust it will be followed up by the earnest endeavours and hearty co-operation of ministers and people. If so, a large amount may be realized towards this important object.

The Financial Agent, having decided that the income of the College for the ensuing year, from ordinary resources, would not be over £500, proposed to limit the expenses of the teaching department to that amount; but it was deemed impracticable to carry the College forward at this reduced rate, and Rev. G. F. Miles proposed to raise £150 on the spot, by subscriptions of \$30 each from twenty persons, and gave his own name to begin with for \$30. The proposition met with a warm response, and in a few minutes the £150 were pledged."

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1860. The Convention held its fifteenth session in Sackville, N. B., on Thursday, Friday, and Saturday, August 23-25.

President, Rev. I. E. Bill; Vice-Presidents, Hon. J. W. Johnston, Hon. W. B. Kinnear, Rev. S. Robinson, Rev. C. Tupper, Rev. W. Chipman, Rev. C. Randall.

Secretaries:—Rev. I. Wallace for N. B. and Rev. S. W. DeBlois for N. S.

Introductory Sermon by Rev. D. M. Welton, A. M.,—Subject, "Systematic Benevolence."

The Governors of Acadia College reported that twenty-two students had enjoyed the advantages of instruction during the year.

Silas Alward, Wm. Chase, Andrew P. Jones, Chas. F. Hartt, Edward Hickson, William Wickwire, Robert V. Jones, Alfred DeMill, John Y. Payzant, Theodore H. Rand and James E. Wells, having completed the usual course of study, received respectively the degree of Bachelor in Arts.

The President, Rev. Dr. Cramp, in his Report says:

"I deeply regret the retirement of Professor Sawyer from the College. He has proved a most thoroughly efficient officer of the Institution, and has always enjoyed the confidence and high respect of the students. We have laboured together in entire harmony. At the same time I contemplate with much satisfaction the arrangements made to fill up the vacancy, and congratulate the Governors on the fact that the wants of the College can now be supplied by her own sons."

The Board of Governors further stated in their report that the Rev. J. M. Cramp, D. D., had been appointed to the Presidency of the College—that Mr. D. F. Higgins, A. B. ('59), had been appointed Mathematical Tutor,—and that James DeMill, Esq., a Master of Arts of Brown University, had been elected Professor of Classics, to fill the place vacated by Rev. A. W. Sawyer, A. M., with leave of absence for one year, without salary.

During the past year a vacancy had been caused in the number of Governors by the lamented death of the Rev. S. N. Bentley, A. M. At the first meeting of the Board, after this event, an appropriate memorial was placed on record, and reported to the Convention.

Mention is made of the valuable services of the Rev. D. Freeman as Financial Agent. It was seen from his report that he was doing a work which was essential to the very life of Acadia College. All the monetary transactions of the Board were being placed on a firm and satisfactory basis.

"Your Board would advert," says the report, "to the founding of the *Manning Professorship* as a somewhat novel feature in our operations, yet one which commends itself to all. What more enduring monuments to the memory of the great and good men who have passed away could be erected than these! Your Board is hopeful that not only will the Manning Professorship be completed, but that this will be only the beginning of a series of efforts in this behalf, in which the names of the Hardings, Dimocks and others will be commemorated.

"In this connection your Board would also advert with satisfac-



tion to the formation of an affiliated society, entitled *The Associated Alumni of Acadia College*, composed of those who have received instruction within her walls and desire to evince their gratitude, and of others who wish to lend their aid in this noble work."

The Governors of the College presented an address to His Royal Highness the Prince of Wales, at the levee held at Government House, Halifax, on the first day of August; which address called forth the following reply, received by the Rev. Dr. Cramp, President of the College, from the Duke of Newcastle.

TO THE REV. DR. CRAMP:

*Reverend Sir* :—I have the honour to acknowledge, by desire of His Royal Highness the Prince of Wales, the Address presented to him by the Trustees, Governors and Fellows of Acadia College, and to convey to you the thanks of His Royal Highness for the terms in which it is expressed.

I am, Rev. Sir,

Yours faithfully,

NEWCASTLE.

Government House, Halifax, Aug. 1st, 1860.

The Committee in reference to young men studying for the ministry report that they have endeavoured to carry out the desire of the Convention in that respect. "They addressed a letter to the Churches in the Province and sent it to all the pastors and others; and also by referring to the subject in our denominational organ, have sought to induce a greater degree of attention to this important part of our benevolent efforts. The Committee are happy to inform the Convention that these appeals have not been altogether without effect.

The two members of the Committee, who present this report, deeply regret that the duty devolves upon them of informing the Convention that their brother, the Chairman and Treasurer of the Committee, who has been so long engaged in the Lord's vineyard, and was so much beloved by us all, has been called by the Divine Master, to appear above and engage in a higher sphere of service. Brother Richard McLearn has been removed from this world to his everlasting rest, after two or three weeks' sickness."

The report of which the above is an extract was signed by S. Selden and D. McN. Parker.

The letter to the Churches, referred to above, gives the resolution prepared by Dr. Parker, and unanimously passed at the Convention in 1859. It reads thus:

*Resolved*, That the pastors and officers of the Churches connected with this Convention be urgently requested to organize a system in their several Churches, by which each member may contribute a sum not less than 1s. 3d., for the support of young men studying in preparation for the ministry at Acadia College or the Academies at Horton or Fredericton; and that Committees be appointed by this Convention, one in Nova Scotia, and one in New Brunswick, for carrying into effect the above suggestion, and for appropriating the funds collected."

In accordance with the above resolution, Brethren D. McN. Parker, Richard McLearn, and S. Selden were appointed (in 1859) the Central Committee for Nova Scotia; and Brethren I. E. Bill, E. B. DeMill, and J. E. Masters, Central Committee for New Brunswick.

The Committee for New Brunswick submitted the following Report at this meeting:

"They were impressed with the idea that it was exceedingly desirable so to enlarge the suggestion of Dr. Parker as to encompass all our denominational interests, viz.: Home Missions, Foreign Missions, General Education, Ministerial Education, Sabbath-schools, and the support of infirm ministers, and the destitute widows and orphans of deceased ministers; making in all six distinct denominational objects claiming the sympathy and contributions of our Churches. Your Committee drew up a paper, recommending that a sum not less than 5s. should be obtained from each member of the denomination, and that this amount be distributed according to the following scale, viz.;

			£	s.	d.
1. Home Missions, ....	....	....	....	0	2 0
2. Foreign Missions, ....	....	....	....	0	0 7½
3. General Education....	....	....	....	0	0 7½
4. Ministerial Education,	....	....	....	0	0 9
5. Sabbath-schools, ....	....	....	....	0	0 6
6. Infirm Ministers, ....	....	....	....	0	0 6
			<hr/>		
			£0	5	0

It was believed that a very large proportion of our members would be able to give this sum, and if any fail that the deficiency would be made up by larger donations from the more wealthy. If any prefer contributing the whole sum to a given number of the objects instead of the whole, let them do so, and let the money be appropriated according to the wish of the donor; but uniformity of action should prevail as far as practicable.

This plan was submitted to the Western and Eastern Associations of New Brunswick and cordially adopted by them.

In accordance with the recommendation of your Committee, Rev. Thomas Todd, pastor of the Church in Jacksontown, was appointed the Financial Agent of this Union plan, to visit the Churches generally, and to organize the UNION as a collecting agency in every Church in the Province. He accepted the agency, and for the last ten months has been engaged in vigorously prosecuting his work. During this time he has travelled extensively, organized fifty-one Societies, appointed fifty-one Secretary-Treasurers, about one hundred and fifty Collectors, and raised in subscriptions £700, over one half of which sum is paid. Several of our wealthy Churches have not yet been visited by the agent. The prospect now is that this financial arrangement will secure at least £1,000 per annum from the New Brunswick Churches to the objects embraced in the Union plan. This is very much in advance of the amount collected in any previous year.

From experience and observation your Committee feel assured that the most useful results would follow the general adoption of this arrangement by all the Churches in this Convention. It would tend to wipe from us the reproach and ruin of disorganization,—concentrate the sympathies and affections of the people in the agencies of enlightened religious progress at home and abroad,—give greater solidity to our Churches,—afford a sphere of useful action to ministers having no pastoral care,—aid feeble Churches now struggling for existence,—supply many of the waste places of the Provinces with the preaching of the gospel,—render valuable support to our educational institutions,—impart intelligence to the rising ministry,—multiply Sabbath-schools in destitute districts,—send the word of God to those in distant lands,—give the means of support to those who have worn themselves out in the service of the Master,—and administer to the necessities of the widow and fatherless.

Your Committee, cherishing these views, and encouraged by the success of this arrangement, so far as it has been tried in New Brunswick, would respectfully recommend its adoption substantially by all the Churches embraced in this Convention:

All of which is respectfully submitted.”

I. E. BILL, *Chairman.*

From the Report of the Foreign Missionary Board it appears that the whole number of native assistants supported by them in Burmah was seven. Mr. Crawley in his letters mentions instances of the



manifest usefulness of these zealous and self-denying labourers. Several of the converts baptized by him had evidently profited by the persevering efforts of these men.

The sums heretofore voted by the Convention, to be appropriated to the support of native preachers in Burmah, had been remitted for that object, together with £25 from the Juvenile Missionary Society of Brussels Street, St. John, for the maintenance of an additional preacher, and £27 5s. to aid in sustaining a female school in Henthada. The actual expenditure, however, had considerably exceeded the amount of receipts during the year.

The report mentions a bequest by the late Burton Bowlby. This pious young man having, by diligence and economy, accumulated a small amount of property, bequeathed the principal part of it, estimated at £50, to the Burman Mission for the support of native preachers.

On the state of the Denomination, the Committee report the number of Churches 225,—baptisms, 1,615,—total membership, 21,861.

The following brethren had been ordained during the year, viz.: William Dobson, Little River, Cumberland County, N. S.; M. A. Bigelow, Guysborough, N. S.; John E. Goucher, Upper Gagetown, N. B.; John E. McKenna, Greenfield, N. S.; E. C. Cady, Portland, St. John, N. B.; and David Shaw, Falmouth, N. S.

Five new Churches had been constituted, viz.: at Crow Harbour and Coddle's Harbour, N. S.; and at Hampton Ferry, Restigouche and Dundas, Kent County, N. B.

Six new meeting-houses had been opened, viz.: in Nova Scotia,—at Beaver River, Wolfville, and Jordan River; in New Brunswick,—at Springfield, Studholm, Kings County, and Blissville, Miramichi.

Report on Departed Brethren:

“SAMUEL N. BENTLEY died November 26, 1859. He was ordained at Liverpool, November 23, 1851. After labouring there several years with much acceptance, he removed to Halifax and became pastor of the North Church. He resigned that office in order to take charge of the interests of the Nova Scotia Baptist Home Missionary Society, as its secretary and general agent. In view of the spiritual necessities of the Province, he determined to devote his energies to an endeavour to rouse the Churches to adequate and united action. He had entered on the work with much zeal, and prosecuted it with encouraging success, when it pleased God to remove him to the better world, and thus to disappoint the hopes of

his brethren. Snatched from us at the early age of thirty-seven, he has left a vacancy which cannot be easily filled.

MAYNARD PARKER was ordained at Lunenburg, August 29, 1831. He preached in different parts of Nova Scotia, and presided over several Churches. He resided last at Londonderry, where he died, on the 15th of January, at the age of fifty-four. He was a plain, solid preacher of the Gospel.

ISRAEL POTTER, son of one of the old fathers of the same name, and his colleague for some time in the pastorate of the Church at Clements, died there on the 26th of June. He was threescore and ten years old. His ordination took place September 7, 1837. For some years before his death he had been compelled by infirmity to desist from public labours. 'He dwelt among his own people,' and lived in their affections.

RICHARD McLEARN was pre-eminently 'a brother beloved.' He died on the 17th instant, aged fifty-six.

[The memorial of Brother McLearn is omitted here, because a fuller notice is inserted in Chapter IX.]

JOSEPH C. SKINNER was born at Parrsboro, N. S., in the year 1800, and was early instructed by his godly mother, the late Mrs. Sarah Skinner, in the principles and obligations of the Christian faith. When about twenty years of age he professed religion, and was baptized by the late Edward Manning. He was then regarded as a young man of more than ordinary promise. He removed to New Brunswick in 1825, and feeling a deep interest in the progress of education, he devoted several years of his life to the instruction of the young. In 1836 he was ordained to the pastorate of what was then designated the First Wickham Church. He faithfully fulfilled the duties of his office for many years; and although his pastoral connection nominally ceased some time prior to his death, yet virtually he continued to preside over these people and to watch for their souls as one that must give an account, until removed to join the Church triumphant in the heavens. He departed this life in the sixty-first year of his age, March 23, 1860, in full assurance of the faith he had so long proclaimed as the only ground of the sinner's hope. He was interred in the churchyard surrounding the house in which he was ordained, in the presence of a large concourse of people. Rev. David Crandall preached his funeral sermon from 2 Timothy, 4: 7, 8, 'I have fought the good fight,' etc.

Our departed Brother Skinner stood pre-eminent among his brethren as wise in counsel, evangelical in doctrine, and spotless in

life. It was his happiness to witness several interesting revivals of religion during his pastorate, and to induct many valuable members into the fellowship of the Church; and though his labours on earth have terminated, yet the instructions which he gave, his meek and pure example, and the composure and confidence with which he passed through the valley of death, will continue to give forth utterances distinct and solemn, calling upon the people of Cambridge to 'Mark the perfect man, and behold the upright; for the end of that man is peace.'

MERRITT KEITH was born in 1806, at the Long Reach, N. B. He professed religion when eighteen years of age, and was baptized by Elder Charles Lewis, at that time pastor of the Church at New Canaan. He was ordained to the ministry in 1845, and was pastor for short periods of the Churches at New Canaan, Butternut Ridge, Canning and Jemseg. He preached the gospel extensively and successfully in the Counties of Queens, Kings and Albert. He died at the house of Mr. William Titus, Upham, after a very short but severe illness, on the 22nd of February, 1860, in the 55th year of his age. His ministry was purely evangelical, and was signally blessed in the conversion of souls. In his life he exhibited the purifying power of the gospel which he preached to others, and in his death he experienced its all-sufficiency to sustain in the prospects of the stern realities of the spirit world.

JACOB McDONALD was born in Cambridge in 1838. He professed an experimental acquaintance with the truth when eleven years of age. Some eighteen months ago he was licensed by the Church in Cambridge, of which he was a worthy member, to preach the gospel. Subsequently his services were engaged by the Church at Chipman, and were highly valued by those to whom he broke the bread of life. In attempting to cross the Salmon River in a canoe, on Saturday, the 18th of August, at eleven o'clock, A. M., as the canoe struck the bank he was thrown out, and before assistance could be rendered, life had departed. This young man was only twenty-two years of age when he was thus suddenly and unexpectedly summoned to his reward. He possessed elements of mental and religious vigour of no ordinary kind, and his numerous friends had marked out for him a career of brilliant usefulness; but a wise Providence had otherwise ordained. 'Like Enoch he walked with God, and he was not, for God took him.'

Thus we see that no less than seven of our beloved ministers, 'good men and true,' have exchanged, during our Convention



year, the toils of the militant state for the more exalted service of the upper sanctuary. How wide the breach! Who will fill their places? Lord, Thou knowest. Let us all work while the day lasts."

I. E. BILL, *Chairman*.

1861. We copy the proceedings of this year as furnished by the editor of the "Christian Visitor," in his issue of September 4th.

#### CONVENTION AT NICTAUX.

"Pursuant to appointment, the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, opened its sixteenth session in the Baptist Chapel at Nictaux, on Saturday, the 24th instant, at two o'clock, P. M. About forty ministers were present and a large lay representation, but mostly from Nova Scotia. There were but two ministers and six lay brethren to represent the Baptists of New Brunswick. After singing, prayer was offered by Rev. William Chipman, and the Convention was then called to order by Rev. I. E. Bill, President of the Convention for the last year.

The names of members having been duly reported, a Committee was appointed to nominate the officers for the ensuing year. This resulted in the choice of Hon. J. W. Johnston, President; Rev. S. W. DeBlois and Rev. E. B. DeMill, Secretaries; and J. W. Barss, Treasurer; Vice-Presidents, Rev. I. E. Bill, Hon. W. B. Kinnear, Rev. S. Robinson, Rev. C. Tupper, D. D., Rev. William Chipman, and Rev. C. Randall.

A Committee was next appointed to make arrangements for the order of the different services, and to name the preachers for the occasion. This Committee having reported, the other usual Committees were chosen, and the Convention adjourned until Monday morning.

Saturday evening was devoted to a meeting of the Board of Governors of Acadia College.

*Sabbath Services.*—In accordance with the decision of Saturday, Dr. Cramp preached on Sabbath morning at Nictaux, and Rev. I. E. Bill at the Pine Grove Chapel in the afternoon. Hundreds of carriages clustered around these places of worship, both of which were filled to overflowing, many having to remain outside for want of room. Rev. W. Hall and Rev. G. F. Miles preached in Lower Wilmot, for Rev. N. S. Viditoe, Brother E. M. Saunders preached in the afternoon at the new chapel at Pleasant Valley, and Rev. C. Randall in the new house recently erected in Canaan district. Other brethren assisted Rev. Dr. Tupper in his field of labour.

An interesting Sabbath-school service was held in the Nictaux Chapel, on Sabbath evening, when N. P. Kemp, Esq., President of the American Sunday-school Union was present, and gave a highly instructive and most useful address, relating especially to the mode of conducting Sabbath Schools in Massachusetts.

*Monday Services.*—The Convention sermon was to have been preached by Rev. J. H. Hughes, or by Rev. D. McKeen, his alternate, but in the absence of both these brethren, Rev. Dr. Pryor was chosen to perform this service. The discourse was rich in experimental and practical truth, and was highly appreciated by the large congregation in attendance. A meeting of the Governors was in progress at the same hour.

At the close of the sermon the President took the Chair, and the business of the Convention resumed. Brother S. W. DeBlois, Secretary of the College, read the annual Report of the Institution. This showed that the business of instruction had gone forward during the year with its usual regularity and efficiency, and that the finances of the College upon the whole are in a more healthful and hopeful state than they have been for several years past. It was especially gratifying to be told that not a cent of the endowment capital had been used for the last two years to pay current expenses, and that the income for the last year from all sources was in advance of the expenditure nearly £70. Upwards of £200 had been received from the Churches in compliance with the appeal addressed to them by the Committee of Finance last Spring, and the College Alumni had also aided by a generous contribution from their funds. What has been done the past year may be done in all succeeding years; we therefore regard Acadia's financial condition as more hopeful than usual.

After the reading of the Report, stirring addresses were delivered by the Hon. J. W. Johnston, Rev. C. Randall, J. W. Barss, Esq., Professor James DeMill, Rev. I. E. Bill, Dr. Cramp, Dr. Pryor and Rev. J. Porter. A very lively interest was evinced in the addresses by the assembled multitude, and it really seemed that the spirit and power of the educational meetings that we used to hold when "the Fathers" and Dr. Crawley and Professor Chipman were with us, had once more come upon us in no ordinary measure.

Dr. J. R. Fitch, feeling himself unable in consequence of ill health to fulfil the onerous duties of Treasurer of the College, tendered his resignation, which was accepted. A cordial vote of thanks was given to him for the faithful manner in which he had

fulfilled the duties of his trust; and J. W. Barss, Esq., was unanimously chosen to succeed him in this important office. With the full knowledge of its necessities and responsibilities he has accepted the trust, and the fact of his having done so may be regarded as a pledge to the denomination that all money matters appertaining to the College, will be carefully and faithfully conducted.

The financial speech of Mr. Barss, having reference to the past difficulties and triumphs of the Institution as constituting a solid basis for cheering hope in relation to the future, interested us exceedingly.

*Missionary Meeting.*—Monday evening was devoted to the Foreign Missionary enterprise,—Rev. I. E. Bill in the Chair. The Annual Report was read by the Secretary, Rev. Dr. Tupper. This showed that six native preachers had been employed by the Board during the year, under the direction of Rev. A. R. R. Crawley of the Henthada Mission. The expense of one of these missionaries is met by the contributions of the Brussels Street Juvenile Missionary Society. The letters of Brother Crawley speak of these native assistants as rendering a most important service to the cause of Missions. As fast as they receive instruction regarding the doctrines and precepts of the Christian faith, they impart it to others, and are found to be more effective in awakening the heathen mind to a consideration of the claims of Christianity than the foreign missionaries. It appeared from the report that the Secretary had corresponded with Dr. Warren, Secretary of the American Baptist Missionary Union, regarding the establishment of *an independent mission* by the Baptists of these Provinces in some portion of the Burman Empire, and that such a movement will meet the cordial approval of the American Board. We are informed that it is the wish of the “Union” that the Convention should take special charge of the vast Province of Arracan. The words of the sainted Comstock will be remembered by many,—“Six men for Arracan.” His appeal was uttered some sixteen years ago,—he who spoke it has long since rested from his labours,—but the “six men” are not yet in the field. Are there none in these Provinces to say, “Here am I, send me?” Surely, if our piety were equal to our numbers and our wealth, we could easily supply Arracan with “six men,” full of faith and of the Holy Ghost, to teach the benighted the path that leads to heaven.

Addresses were delivered by Brethren S. T. Rand, W. G. Parker, Dr. Pryor, G. F. Miles, and others, and the meeting was protracted to a late hour; but the people listened with devout attention to the



close. Brother Rand called attention to the Gaelic, French and Mic-mac missions, and suggested that as these were all in some sense foreign, they might be engrafted on to the Foreign Missionary department. Brother Miles was for establishing a mission without delay in Newfoundland; but no decided action was taken in either of these directions. The fact is the great commission not only authorizes but commands God's servants to preach the Gospel to every creature, and the whole world is now open and waiting for the reception of the message. O for more of that primitive spirit which sent the early disciples "everywhere preaching the word!"

Our Churches will never be thoroughly aroused to do their duty to the heathen world until they have a given field of their own to cultivate. On this account mainly, we have, all through, advocated independent action in some given direction. Let those in charge have faith in God and go forward, and men and means will be forthcoming to carry on the work.

At a meeting of the Board of Governors on Monday evening, the Alumni of Acadia College, through their Chairman, J. W. Johnston, jr., presented an application for the appointment of Rev. Dr. Pryor to a Professor's Chair in the Institution, and for the Board to pay £50 per annum towards the salary, the Alumni holding themselves accountable to make up the balance. This proposition was duly considered at an adjourned meeting held on Tuesday morning, and most cordially accepted. The proposal of the Alumni, and the action of the Board in relation to it, were reported by Brother Johnston to the Convention, and met with the hearty approval of that body. It is understood that Dr. Pryor will accept the appointment and return at an early day to the Institution, for whose welfare and progress he so earnestly and effectively laboured for so many years.

\* \* \* \* \*

Dr. Fitch, having resigned his office as Governor, as well as Treasurer, a new Governor had to be appointed; and as it seemed highly important that a business man should be selected, who resided near the Institution and could attend the meetings of the Board, the brethren from the different Provinces united in the choice of Mayhew Beckwith, Esq., to fill the vacancy. He is an old and tried friend of the Institution, and will be willing to make sacrifices to promote its welfare.

By twelve o'clock on Tuesday, the business having been brought to a close, the Convention adjourned, to meet next year with the Baptist Church in Moncton.

The usual vote of thanks to the people of Nietaux and Wilmot was passed with a hearty good will, all feeling that such a vote was never more richly merited. These people are thoroughly instructed in the science of hospitality, and know just how to make their guests feel themselves perfectly at home.

We have attended many denominational gatherings, but we must say that we never attended one in which there was a more marked absence of all discordant words, or a richer flow of brotherly feeling and good will. This sharp-shooting, this disregard for the feelings of others, this disrespect for age and experience, which are sometimes seen in deliberative assemblies, we do most cordially abominate; and hence the gentlemanly, kindly, Christian spirit which pervaded the deliberations of the late Convention was peculiarly gratifying."

The following Report on the State of the Baptist Denomination in these Provinces was presented to the Convention by the Chairman of the Committee appointed to attend to this duty.

"The returns furnished to the Associations present the following results:

## NOVA SCOTIA.

	Churches.	Baptized.	Members.
Western Association,.....	50	163	6892
Central Association, .....	37	279	4717
Eastern Association (with P. E. I.)...	54	91	3229
	—141	—533	—14838

## NEW BRUNSWICK.

Eastern Association,.....	69	117	4082
Western Association,.....	56	242	3988
	—125	—359	— 8070
Totals,.....	266	892	22908

This shows an increase of not quite five per cent.

Nine brethren have been ordained, viz.:—Benjamin Jewett, Andover, N. B.; James Irving, Baltimore, N. B.; J. F. Goldrup, Salisbury, N. B.; W. T. Corey, Grand Lake, N. B.; J. C. Bleakney, McKenzie's Corner, Richmond, N. B.; Thomas Bleakney, Caledonia, Albert County, N. B.; David O. Parker, Liverpool, N. S.; A. Washburn, Loch Lomond, N. B.; William McPhee, Guysborough, N. S.

Three new Churches have been constituted: at Parsboro Village, N. S.; Jacksontown, N. B.; and McKenzie's Corner, Richmond, N. B.

Seven new meeting-houses have been opened, viz.:—In Nova Scotia,—at Parsboro, Long Point, Long Island, Walton, Handley Mountain, and Canaan; in New Brunswick,—at Keswick.

Your Committee observe, with deep regret, that the number of conversions, as indicated by the baptisms reported, falls far short of any number recorded by this Convention since 1853, in which year the increase was unusually small. This is a matter for grave consideration and serious inquiry.

Adverting to the increased number of ordinations, the Committee beg to say, that while they rejoice exceedingly in accessions to the ministry, they are impressed with the conviction that great care should be exercised in setting apart brethren for the work, and especially to the pastorate. Our principles forbid interference with the sense of individual responsibility, or with the freedom of the Churches; but the apostolic injunction to 'lay hands suddenly on no man' should be conscientiously regarded and observed.

Your Committee have learned with peculiar satisfaction that there are now about twenty young men, candidates for the ministry, studying at Horton, some in the College and some in the Academy. They look upon this fact as one of the proofs of the Lord's goodness towards us, and they trust that the Churches will be increasingly willing to discern and recognize the gracious bestowments of the Spirit, and to encourage those whose hearts are set on the work of God.

Considering the little progress which our denomination has made during the past year, the Committee suggest the desirableness of recommending that a day of humiliation and prayer be observed throughout the Churches. They would also remind the brethren, generally, that personal effort for the salvation of souls is a duty, binding on all the servants of the Redeemer, which cannot be neglected without loss and damage to the cause of truth.

Respectfully submitted.

J. M. CRAMP, *Chairman.*"

The Report of the College Governors says,—"The degree of Bachelor of Arts was conferred on Mr. William H. Porter; and Master of Arts on Messrs. John Moser, Charles H. Corey, Robert L. Weatherbee, and Robert D. Porter; also the honorary degree of Doctor in Divinity on the Rev. Charles Spurden, M. A., of Fred-erickton. \* \* \* \* Mr. James DeMill has removed to Wolfville, and will be prepared to enter upon his duties at the commencement of the ensuing term. The services of Mr. D. F. Higgins will still be continued in the mathematical and philosophical departments,—not as Tutor, but with the rank and standing of Professor, for which position your Board are assured he is well qualified."



*Obituary of Departed Brethren:*

REV. WILLIAM FITCH was converted in early life, and entered upon his labours in New Brunswick. He was distinguished by clear and sound theological views, and rare earnestness and depth of feeling. While in the full vigor of his life, his usefulness was widely felt, and all his energies were freely put forth in the cause which he loved. Toward the latter part of his life his health failed, but he still laboured, until finally he was compelled to desist. His last illness was characterized by the highest triumphs of the Christian faith.

REV. JOHN MARSTERS entered upon his ministerial labours in Nova Scotia at an early period in life, but soon removed to New Brunswick, where he laboured with success in different localities. He was everywhere known as an humble but laborious minister of the Cross. A long life spent in the service of his Master is a proof of his devotion; and the many souls converted through his instrumentality form the monument of his labours. In his declining years his health failed him, but the Gospel was his support, and he died in a hope full of immortality.

REV. WM. H. CALDWELL first entered into the service of the Master as a lay preacher, in Halifax, but afterwards feeling the resistless pressure of duty, he consecrated himself to the work of the ministry, and was ordained pastor over the Church at Granville, September 22, 1852. Here he laboured successfully as a pastor beloved and a diligent servant of his Lord. After a career of nine years, in which he experienced all the vicissitudes of the Christian life, he was called home to receive his reward. His death took place at New Germany, whither he had moved from Westport, and where he had won from the Church a rare and sincere attachment.

JAMES DEMILL, *Chairman.*

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1862. Convention held at Moncton, N. B., August 23-26. Chair taken at 2 o'clock, P. M., by Rev. S. Robinson. Prayer by Rev. C. Tupper, D. D.

President,—Hon. J. W. Johnston; Secretaries,—Rev. I. Wallace for Nova Scotia, and Rev. E. C. Cady for New Brunswick. Treasurer,—Charles E. Knapp, Esq.

The first session was occupied chiefly in routine business.

We again copy from the editorial columns, of the "Christian Visitor" (Aug. 28).—

"In compliance with a request of the Moncton Total Abstinence Society, it was resolved to aid them in a public temperance meeting

on Tuesday evening. Brethren G. F. Miles and E. N. Harris, were appointed a Committee to arrange the matter.

The Convention then adjourned to give place to a meeting of the Foreign Missionary Board.

A meeting of the Board of Governors, Scholarship Holders, and friends of Acadia College, took place at the old Baptist Chapel in the evening; and Rev. John Rowe, by appointment of the Convention, preached in the new Chapel, to an attentive and interested congregation.

Notwithstanding the threatening aspect of Sabbath morning early, the sun soon shone forth with his wonted splendour, and the day proved most auspicious for the assembling of the multitudes, who gathered at the different places of worship to hear the word of God. We should have been delighted to listen to all the sermons that were preached, but as we could only be in one place at a time, we could hear but three of them:—the first by Dr. Pryor, on The Great Atonement; the second by Dr. Spurden, on Love to the Unseen Saviour, and the third by Dr. Tupper, on Perfect Obedience to the Will of God. The sermons were all rich in evangelical truth, and were admirably adapted to instruct the intellect and to stir the heart with the pulsations of Christian love.

On Monday evening an adjourned meeting of the Board of Governors, Scholarship Holders, and Convention Delegates, took place in the old Chapel. Matters of vital interest to the College were freely discussed until it became necessary to adjourn to the new Chapel, to hear the Introductory Sermon by Dr. Cramp. He selected for his text, Romans 13: 11. The discourse was thoroughly practical and made a deep impression upon the congregation.

At the close of the sermon the Convention resumed business. The Secretary of Acadia College read the Annual Report, which exhibited an encouraging state of progress during the year. The Treasurer's Report gave the pleasing intelligence that the income of the year from all sources had more than equalled the expenditure, and that a balance was in his hands. Brother J. W. Barss, the Treasurer, whose unavoidable absence from the Convention was greatly regretted, is working up the financial affairs of our College with consummate skill and energy, and richly deserves the thanks and hearty co-operation of the denomination.

After recess for dinner, a session was held in the old Chapel for private conference, which continued until half-past three o'clock, when we assembled in the new Church to have a public Educational

meeting. The Hon. J. W. Johnston, President elect, had arrived by the cars, and was present to preside at these meetings. He gave the opening address at the public meeting, calling special attention to the importance of unity of sentiment and action in fostering and carrying forward the educational interests of the denomination and of the country. He was followed by Dr. Pryor, who referred to his former connection with the institutions at Horton, and to the blessing of God upon his labours. Rev. E. N. Harris dwelt upon the importance of establishing High Schools in central positions throughout the country for the wider diffusion of education among the masses. Rev. G. F. Miles thought we should all rally to the support of our denominational schools, with increasing devotion. Deacon William Chipman spoke of his conversion to God through the instrumentality of the departed Joseph Crandall, and of his progressive attachment to the cause of education. Charles E. Knapp, Esq., dwelt upon the necessity of giving more attention to common schools. Rev. Dr. Spurden made a speech of telling power, declaring that Acadia College is now in a more healthy state financially than at any former period in its history, passing an eloquent eulogy on the fidelity of our worthy Treasurer, and calling upon the denomination to give him their cordial and undivided support. Rev. S. Robinson referred in a happy style to the past and present of the Baptists of New Brunswick, in respect to their numbers, and in reference to the educational question. He showed that they had increased in a comparatively few years from 12,000 to nearly 60,000, and that the number of Baptist teachers in the common schools of the country is much greater than that of any other denomination. He argued that this fact showed rapid progress in the educational department. The session was so full of interest, and so many hearts were moved with the speaking impulse, that it was difficult to bring it to a close. But this had to be done to give time for the evening service.

At half-past 7 p. m., the President took the Chair, and called upon Rev. D. Crandall to offer prayer. The Foreign Missionary Report was read by the Secretary, Rev. Dr. Tupper. It showed that about \$700 had been raised during the past year, by the Churches of the Convention, for the foreign field,—that six native preachers had been employed under the direction of Rev. A. R. R. Crawley, and that the blessing of God was especially resting upon the female school, under the direction also of Brother Crawley. Several of the young girls in the school had been converted and baptized, and aid



was required in this connection to help forward the good work. Over nine hundred dollars in all had been expended during the year, and upwards of \$500 remain in the Treasurer's hand. The reading of the report was followed by thrilling speeches on the subject of missions, by Rev. A. D. Thomson, Rev. G. Armstrong, Rev. Dr. Pryor, Rev. Willard Parker, Rev. John Davis, and Brethren Selden and Shaw. This was a blessed meeting. The God of missions was present, and the brethren spake as the Spirit gave them utterance. Many hearts felt, and many tears were shed. At the close a resolution was moved by Dr. Cramp, pledging the Convention to seek out an independent field and to enquire for young men who should be prepared to go up under God and possess the land. This motion met with a hearty response, and all seemed to feel that the time had fully come when the Baptists of these Provinces should enter upon this great work of converting the heathen to Christ, with redoubled zeal, energy and liberality. The meeting closed at a late hour by the choir and congregation singing with spirit and life,—

“From Greenland's icy mountains,” &c.

Tuesday morning was devoted to a private session from 8 until half-past 10 o'clock, when the public business was resumed. Six Governors were chosen in place of an equal number whose term of office had expired, but who were eligible to re-election. The Convention expressed its will by ballot, upon the report of the Nominating Committee, and made choice of Rev. C. Spurden, D. D., Hon. W. B. Kinnear and Rev. J. A. Smith, for New Brunswick; and Rev. G. F. Miles, Rev. Jas. Parker, and Mayhew Beckwith, Esq., for Nova Scotia.

An interesting report on Ministerial Education was presented by Rev. A. H. Munro; and an address to Her Majesty the Queen was adopted, expressing the sympathy of the denomination with her in her recent affliction and sorrow.

After passing a vote of thanks to the good people of Moncton, for their generous hospitality to their guests, the Convention brought its business to a close, and adjourned to hold its next Annual Meeting in Amherst, Nova Scotia.

A good many vexed questions came up for discussion and explanation, in regard to which some difference of sentiment was entertained; but these discussions were conducted under the influence of a gentlemanly and Christian spirit, and resulted in an increase of

unity of sentiment and feeling in regard to the work before us as a denomination.

In the evening, the Temperance meeting noticed above came off in Salem Chapel. The Chair was taken by the Rev. G. F. Miles. A large assemblage was present, and after prayer by Brother Davis, telling addresses on the great questions of Total Abstinence and Prohibition were made by Rev. Dr. Tupper, Rev. William Porter, and Rev. J. C. Hurd, M. D. The speeches were instructive, eloquent and forcible."

From the report of the Board of Governors of Acadia College it appears that the following degrees were conferred at the Anniversary on the 6th of June:—the degree of B. A. upon Messrs. S. B. Kempton, M. P. Freeman, J. F. Kempton, J. E. P. Hopper, Augustus Freeman, J. M. Parker, Amasa Fisk, E. J. Stronach, Charles E. Harris, and James N. Fitch;—the degree of M. A. in course upon J. Leander Bishop, M. D., Rev. David Freeman, A. B., Harris O. McLatchey, M. D., Rev. Obed Chute, A. B., B. H. Eaton, A. B., Andrew D. W. Barss, A. B., and Dugald Thompson, A. B.;—the honorary degree of M. A. upon D. McNeil Parker, M. D., Hon. Charles Tupper, M. D., and Simon Fitch, M. D.;—the honorary degree of D. D. upon Rev. Charles DeWolf, M. A., of the Mount Allison Wesleyan College, Sackville, N. B.

The general report embodies the report of the Examining Committee appointed in August, 1861,—in which mention is made of a new curriculum of studies brought into operation this year, and of the fact that the Faculty of the College had raised the standard of admission, both as regards age and other qualifications. This year, for the first time, the names of all the students are given in the order of their standing in their respective classes,—a practice which was followed in the reports each year until 1870. Thirty-one names appear for 1861–2.

From the report of the Ministerial Education Board we learn that the funds at their disposal during the year amounted to £39 7s.; that ten young men had received aid from this fund; and that the Board had obtained £30 yearly from the Governors of Acadia College, as part of the bequest of the late W. S. DeWolf, Esq.

The Committee on the State of the Denomination report 283 Churches,—1,010 baptisms,—23,677, total membership.

"Six brethren have been ordained, viz.: Lawrence B. Gates, New Cornwall, N. S.; T. H. Porter, Brookfield, Lower Stewiacke, N. S.; W. H. Burnham, Coles Island, N. B.; Henry Vaughan, St. George,

N. B.; John Williams, Presqu'Isle, N. B.; Edward Hickson, North Esk, N. B.

Eight new Churches have been constituted:—at Graywood, Pine Grove, Brookfield (Colchester County), Cornwallis (the *fifth* of that name,—at Pereaux), Goshen (Guysborough County), New Harbour, and Litchfield (Lower Granville), in Nova Scotia; and at Millstream, Studholm (Kings County), N. B. Five new meeting-houses have been opened:—in Nova Scotia, at New Germany, Granville Ferry, and Indian Harbour; in New Brunswick, at Harvey, and the Parish of Kars, Springfield.”

#### OBITUARIES.

“During the past year it has pleased the Almighty to remove from our ranks two of our ministerial brethren, who had given good evidence of being faithful soldiers of Christ, and whose works of faith and labours of love will long be gratefully remembered by many who received from them the word of life.

Brother JAMES BLEAKNEY was called to his rest on the 14th of December, 1861. He had long been known as one of the most successful missionaries of our body. His labours were widely diffused, and in scarcely any instances without apparent results; over which all good men and angels must rejoice. The characteristics of Brother Bleakney's mind were rather of the useful order than the brilliant. Social in his views, and judicious in his measures, his chief excellences were his meek earnestness and affectionate zeal. He has gone to his reward, and having been, while on earth, by the grace of God, the honoured instrument of turning many to righteousness, will doubtless in heaven shine like the stars forever and ever.

Brother JOHN MAGEE was taken home on the 23rd of December, 1861. He was a native of Cork, Ireland, and at an early age was removed with his parents to New Brunswick. Being brought up under the ministry of his father, the Rev. Thomas Magee, his mind from childhood was habituated to reflect upon the most important of all subjects. During a revival at St. Stephen, where his father was labouring, he experienced a change of heart, and was baptized. He began his ministry as a licentiate with the Church at St. George, and after studying for a time at the Fredericton Baptist Seminary, he was ordained pastor of the Church at Maugerville. Subsequently, after labouring a short time at Macknaquack, he was called to preside over the Church at Nashwaak, of which he continued pastor till failing health compelled him to resign his charge. The remaining



two years of his life were spent chiefly in missionary work. Brother Magee's labours in all these various fields were blessed to the conversion of many souls. But it was as pastor that he was most highly esteemed by those best acquainted with him and his work. His conversation animated and cheering, his counsel judicious and prompt, his exhortations faithful and earnest, were valued by the people of his respective charges more than his pulpit labours, as the successful means, under God, of awakening sinners, leading souls to Christ and uniting the Church.

Brother WILLIAM JOHNSON, of Wolfville, has finished his course and taken his departure. Though not a preacher of the gospel, he was one whose demise demands mention in this record. He was one of the founders of the Baptist Education Society of Nova Scotia. The cause of education ever lay near his heart, and received invaluable aid from his personal exertions and liberality. His life was made lovely by Christian graces, and his death joyous by Christian hopes.

Respectfully submitted on behalf of the Committee.

A. H. MUNRO, *Secretary*.

1863. Convention held at Amherst, N. S., August 22, 23, 24.

Chair taken by Rev. C. Tupper, D. D., Vice-President. Officers: President, Rev. I. E. Bill; Vice-Presidents, Hon. W. B. Kinnear, Rev. C. Tupper, D. D., Rev. S. Robinson, Hon. J. W. Johnston, Rev. W. Chipman, and Rev. C. Randall; Secretaries, S. B. Kempton, Esq., for Nova Scotia, and Rev. Thomas Todd, for New Brunswick; Treasurer, B. Douglass, Esq.

Introductory sermon preached by the President, from Rev. 6: 2.

The "Christian Visitor," of the 10th September, reports the proceedings of the Convention thus:

#### ACADIA COLLEGE,

The report of the Governors of Acadia College was read by the Secretary, Rev. S. W. DeBlois, at the close of the Convention sermon on Monday morning. It noted the Anniversary services, the bestowment of degrees, the fidelity of the Professors, and the diligent and successful application of the students; the instructions given in the theological department, the important additions made to the library by purchase and donations, as also to the museum; the retirement of Dr. Pryor, to take the pastorate of Granville Street Church, Halifax, and the generous and noble bequest of the late Captain

Jacobs, of Liverpool, N. S., of ONE THOUSAND POUNDS, to the College funds. Thirty-three students had been in attendance during the year, and eight had matriculated at the close of the last term.

The Treasurer's report is encouraging. It shows that nearly \$4,000 have been added to the Endowment Fund during the year, in the shape of notes and cash, and that the income of the year, from all sources, has equalled the expenditure. Rev. A. D. Thomson, the agent, is rendering important service in this connection.

Among the speeches on the report, it was peculiarly gratifying to hear from Rev. Dr. DeWolf, President of the Wesleyan Conference, and Rev. Dr. Pickard, Principal of the Sackville Seminary. The former, in a pleasing manner, referred to his early training in the Institutions at Wolfville. He knows well their character, and sympathises deeply in the exertions put forth to extend their usefulness. He had witnessed the reviving influences so largely poured forth upon them, and had shared in their hallowed power, and he should never forget the names of those whose teaching was instrumental in leading him to Christ for salvation.

Dr. Pickard, in an admirable address, expressed his deep interest in the cause of education, and his hearty sympathy with the noble exertions of his Baptist brethren in this work. He well knew that his own people had been stimulated by these labours and examples. Mighty difficulties had been surmounted, and a great work had been accomplished, and he trusted the success of the past would encourage to increased liberality and perseverance in the future.

#### FOREIGN MISSIONS.

The report on this subject, presented by the Secretary, Rev. Dr. Tupper, on Monday evening, showed that about \$600 [\$890] had been raised for Foreign Missions by the Churches of the Convention the past year. The money contributed had been expended in the support of six native preachers, under the supervision of Rev. A. R. R. Crawley, and his labours had been attended with a rich blessing. Some sixteen persons had professed conversion to Christ, principally through the ministry of these native teachers, and had united with the Church by baptism. The Secretary had corresponded with the Mission Rooms at Boston, and also with Brother Crawley at Henthada, in relation to an independent mission. From this correspondence it appears that the "Board of the American Union" are willing to surrender to us Arracan for separate action and responsibility; but Brother Crawley suggests that as Arracan is very

unhealthy, it would be better to select another field, and proposes a region of country not far distant from his location, which he thinks might be occupied with very great advantage.

In the progress of the proceedings, Brother S. B. Kempton, a graduate of Acadia College, offered himself for the mission field. His proposition was favourably entertained, and should his medical examination prove favourable to his appointment, he will probably enter upon this great work.

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The late Rev. John Davis, in a letter to the "Christian Visitor," reviewed the doings of the Convention in a very interesting and characteristic style. The following are extracts:

DEAR BROTHER—I want to say something to you about our late Convention. I will try, that is, to reflect its spirit and give practical effect to its aims, at the same time not quite overlooking its outward aspects and circumstances.

The central position and accessibility of Amherst, where the Convention was held, made it very appropriate for such a purpose; and the numbers who came up to it seemed to justify the selection of that place for our recent gathering. Amherst itself, speaking of it in a Baptist point of view, is quite a study. There is the history of the Church, with its McCully, its Tupper, and its DeMill, not to mention others. These, as upheld and blessed by heaven, have left deep traces of good behind them. Then there is the present pastor, with his large meeting-house, his large organ and choir, his large congregation, his large family, his large voice, and, last but not least, his large heart. Brother Miles doubtless "devises liberal things," and "by liberal things he stands." \* \* \* \*

The Baptist place of worship at Amherst was crowded to overflowing on Sunday. Doctors Pryor and Tupper, with Brother Welton, delivered sermons, which were followed by short addresses, the whole well fitted for instruction and impression. The exercises of the morning, especially, will not soon be forgotten. Dr. Pryor then discoursed from 2 Thessalonians, 2: 13, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." His subject in effect was the connection between election and holiness. That connection he maintained in a manner highly satisfactory and telling. But oh! for more grace, to produce a living embodiment of the truth as set forth by the preacher!



Brother DeMill; appointed last year to preach before the Convention, had been taken to heaven, and Dr. Spurden, nominated as his substitute, was absent. The President of the Convention was therefore requested to fulfil the duty thus vacated. He accordingly preached on the Monday morning, selecting Revelation 6: 2 as his text. This text he expounded as descriptive of the early victories of the gospel, and as symbolizing its final triumphs. The discourse was interesting, hopeful, and well received by the audience. In closing, the preacher referred with great pathos to some of the dying experiences and expressions of the lamented DeMill.

The Foreign Missionary Report, presented to the Convention, told of larger funds than heretofore, and spoke encouragingly of the work done in Burmah by the agency supported by those funds. But our great desideratum here is a thing as yet to be desired. The Board of the American Baptist Missionary Union are ready to assign to us such ground in Burmah as we may be prepared to occupy. But we are not ready, with so much as one man, to say nothing of a second, to represent us in that distant land. For our foreign work, as for our home work,—and more for the latter than the former,—we still have reason to “pray the Lord of the harvest that He would send forth labourers into His harvest.” Some brethren have offered for this work. Results, however, are yet in the dark. Let, therefore, the brethren persist in crying to “the Lord of the harvest” for the needed “labourers.”

Our educational work looks well. A quarter of a century, scarcely less, tells a good tale of that work. Acadia, after all its trials and storms, rests at last upon a solid foundation. “Child of Providence” as it is, it has not been forsaken by the God of Providence. Cheering results have just been placed before the Convention; and bright hopes were presented of nobler fruits in the future. All seemed to feel that now, more than ever, they had reason, in College matters, to “thank God, and take courage.”

The close of the present year will witness the conclusion of the twenty-fifth year since the founding of Acadia. Proposals are on foot for the appropriate celebration of a Semi-Jubilee of so much interest, of which we shall hear more in due season. Brethren will please to prepare to meet, and listen, and praise, and pray, and *give*. Yes! the cry is still, as heretofore, “*Give! Give!*!” We must give in the future, if we would not lose what we have given in the past, and would reap yet other and larger harvests. As the farmer, when he has manured his fields, and garnered his grain, goes to

work and manures afresh, with a view to farther garnering, so we, with our money-heaps, must go on spreading them abroad, if, in days to come, we would reap anew such harvests as have already gladdened our hearts. For truly these same money-heaps are no better than muck-heaps, offensive and worthless as they, unless, like them, opened and scattered around, until the breath of heaven has sweetened them, and a sacred chemistry has transmuted them into flowers and fruits, lovely to the eye, and pleasant to the taste, and fragrant in their goodly savor alike to God and man.

One thing more about College matters. Some one, in the columns of the "Messenger," has been trying to make everybody else as "wide-awake" as himself in regard to the late Dalhousie College movement. An impression has got afloat, not among the Baptists of Nova Scotia alone, that our Presbyterian friends have stolen a march upon their neighbours. It is asserted, for instance, that forty years ago some five thousand pounds of public money was lent to Dalhousie, which has never been refunded; but which ought to be refunded for the public benefit, and not alienated to Presbyterian uses, as it surely will be, if ultimately absorbed by Dalhousie. This matter was placed at large before the Convention (in a series of resolutions moved by Dr. Cramp), and largely debated. The result was that it was referred to the serious consideration of the Governors of Acadia College, who were authorized to take such steps in relation to it as in their wisdom should seem meet, even to the calling of a special general meeting of the Convention. The Methodists, Episcopalians, and Catholics of Nova Scotia have as much of an interest in these matters as the Baptists; and it may be expected that, if these last take the lead in such action as the occasion may demand, they would not be left to work alone. We shall hear more of these things anon; and these hints will prepare your readers for what may hereafter come before them in regard to such matters. \* \* \*

Your fellow-labourer,

J. D.

Yarmouth, August 29, 1863.

The annual report of the Governors of the College says that thirty-three students had been in attendance at the institution during the year. Messrs. Israel A. Blair and Edwin D. King were admitted to the degree of Bachelor in Arts; and the degree of M. A. in course was conferred upon Rev. E. M. Saunders, T. H. Rand, R. V. Jones, J. E. Wells, J. G. Payzant, W. Wickwire, S. Alward, and C. F. Hartt. Prominent mention is made of the fact that the Faculty

had this year introduced the "honour" system into the College, beginning with the Classical department only, but purposing to extend it to other departments in future. The first student to receive an "Honour Certificate" from the hands of the President was Mr. H. C. Creed.

The Treasurer, J. W. Barss, Esq., in his report says:

"The Endowment is slowly increasing. Mr. Thomson, your agent, has been in the field nearly the whole time since last Convention, and has not been without success. He states that in all his journeys in Nova Scotia and New Brunswick there is a growing interest in our institution. He has added between £800 and £1,000 in notes and securities during the year. Since the last Anniversary, a *legacy* of £1,000 from the late Captain W. S. Jacobs, of Liverpool, N. S., has come to our knowledge."

The Committee on the State of the Denomination reports 271 Churches,—1,659 baptisms,—and 24,595, total membership.

Five new Churches have been formed, viz.: at Picton, N. S.; Wickham, Centreville, and Cocaigne, N. B.; and Belfast, P. E. I.

Seven brethren have been ordained, viz.: William H. Porter, Pine Grove, Wilmot, N. S.; Isaac Lawrence, Upper Kingslear, N. B.; Alfred Chipman, River Philip, N. S.; W. W. Corey, Second Keswick, N. B.; John F. Tooker, North Sydney, C. B.; James Palmer, Advocate Harbour, N. S.; Maynard P. Freeman, Bedeque, P. E. I.

Five new meeting-houses have been opened: in Nova Scotia, at Amherst,—Greenfield, Queens County,—Kempt, Hants County,—and Poplar Grove, Newport; in New Brunswick, at Belyea's Cove, Wickham.

The report of Committee on departed brethren said, "The present Convention must always be associated in the minds of its members with the sad recollection that the esteemed brother appointed to preach its introductory sermon was prevented by death from discharging that duty." This was Rev. E. B. DeMill, an appreciative memorial of whom was contained in the report, and has been transferred to our biographical chapter.

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1864. Convention held at the Leinster Street Baptist Church, St. John, August 20, 22, and 23.

The President of last year, Rev. I. E. Bill, in the Chair. Prayer by Rev. Dr. Tupper.

Officers for the year:—President,—Rev. J. Davis; Vice-Presidents,—Hon. J. W. Johnston, Revds. N. Viditoe, D. W. C. Dimock,



J. A. Smith, W. A. Coleman, and Hon. W. B. Kinnear; Secretaries, for Nova Scotia,—Rev. S. B. Kempton; for New Brunswick,—Rev. E. C. Cady; Treasurer,—F. A. Cosgrove, Esq,

The Convention sermon was preached on Monday morning, by Rev. Dr. Warren, Secretary of the American Baptist Missionary Union, from 2 Corinthians 2: 14.

In the report of the Governors of Acadia College, which was discussed and adopted by the Convention, the following statements occur:

“In pursuance of certain resolutions passed at the last meeting of this Convention, the celebration of the SEMI-JUBILEE OF ACADIA COLLEGE took place at Wolfville, on the second and third days of June last. The attendance of graduates, other alumni, and friends of the Institution, from various parts of the Provinces, was very large. A feeling of gratitude to God for past mercies, and an earnest desire for continued prosperity was abundantly manifested. The addresses and speeches were such as to command attention. The interest was well sustained until the close of the exercises.

“On Thursday, June 2nd, the first meeting was held in the Baptist meeting-house, Wolfville, in the following order:

*Prayer by Rev. William Chipman.*

*Opening Address by the Chairman, Simon Fitch, Esq.*

*Addresses:—*The Fathers and Founders.....J. W. Nutting, Esq.

The Departed.....Rev. J. Pryor, D. D.

Educational Difficulties in Former Times, Rev. C. Tupper, D. D.

The Connection between Education and Religion,..Rev. I. E. Bill.

The Special Demands of the Times,...Rev. G. Armstrong, A. M.

Our Future,.....Rev. D. M. Welton, A. M.

“At 7 o'clock, P. M., a *soirée* was held in the Gymnasium. This was a friendly, social gathering enlivened by music, and by the pleasant reminiscences and cordial greetings which the occasion called forth. Speeches were made during the evening by the President of the College, by Rev. C. DeWolfe, D. D., President of the Wesleyan Conference, T. H. Rand, Esq., A. M., Superintendent of Education, Rev. I. E. Bill, J. W. Barss, Esq., and others.

“On Friday the usual Anniversary exercises took place, when, in addition to essays by under-graduates and graduates, conferring degrees, presentation of honour certificates, and the address by the President, all interspersed with music, addresses were given by Rev. H. Pickard, D. D., President of the Wesleyan College, Sackville, N. B., Rev. C. DeWolfe, D. D., Rev. J. Pryor, D. D., and Rev. A. D. Thomson.

“Mr. Harris Harding Bligh and Mr. Edward M. C. Rand were respectively admitted to the degree of B. A. Rev. Samuel Richardson, A. B., Rev. Wm. H. Porter, A. B., Rev. Henry Vaughan, A. B., Rev. Edward Hickson, A. B., and Alfred H. DeMill, Esq., A. B., respectively received the degree of M. A.

“R. VonC. Jones, Esq., A. M., who, in addition to the discharge of his duties in the Academy, also acted as tutor in the College, in both which capacities he gave abundant satisfaction, has been appointed to the fourth professorship, made vacant by the retirement of the Rev. J. Pryor, D. D., in 1863.

“It is also proper to mention that, by the munificence of the President in contributing the sum of \$400 per annum to the College funds, this appointment will, for the ensuing year, place no additional burden on the denomination.

“A meeting of the Board of Governors was held at Wolfville, on the 1st of October last, at which Scholarship Holders and other friends were present. Statements were made to the effect that the sum of £9,750—being part of the ‘Castine Fund’—was placed in the hands of the Earl of Dalhousie for the establishment of *Dalhousie College*; that after expending £4,750 on the building, the remainder was employed in the purchase of £8,289 7s. 6d. in the English three per cent. stock, yielding an annual income of £310 17s., currency; that the House of Assembly granted £3,000 towards the erection of the building; that in 1823, the building being still unfinished, the House lent to the Governors of the College the sum of £5,000, to be repaid whenever required by the House, after the expiration of five years; that the said sum of £5,000 *has not been repaid*, and that interest thereon for forty years, is also due; and that, in consequence of the College having been in operation but for short periods, the property has accumulated, so that an income is now receivable, in interest and rents, amounting to about £900 a year.

“The Act passed last session, ‘For the regulation and support of Dalhousie College,’ was explained. It appeared that, under the operation of that Act, the College is about to pass into the hands of the Presbyterians, and thus to become a Presbyterian institution, largely supported by public money. It further appeared that, in consequence of the establishment of denominational colleges in the Province, the supporters of which will not consent to sacrifice them, Dalhousie College cannot become a Provincial University; and that the foundation of such University, however desirable it might have

been under other circumstances, cannot now be contemplated with any reasonable prospect of acceptance and success.

“After mature deliberation and discussion it was resolved to petition the Legislature for the repeal of the above mentioned Act, or for such an amendment of the same as may prevent the appropriation of the property of the College to sectarian purposes. It was further resolved to invite the co-operation of all classes of the community in this movement; and to embody in the petition a request that the Governors of Dalhousie College may be required to pay the debt due by them to the Province (and for which the property is pledged as security), and that the proceeds, or the interest thereof, may be appropriated to the furtherance of education in connection with the collegiate institutions existing in the Province. A Committee, consisting of Rev. Dr. Cramp, Brethren Hunt, Barss, T. A. Higgins, and D. Freeman, was appointed to carry the whole into effect.

“In consequence of the above action, *petitions* were prepared and circulated throughout the Province of Nova Scotia. They were most numerous and respectably signed by all classes of the community, and by all denominations of Christians. They were presented to both Houses. In the Legislative Council they were *put aside without consideration*. In the House of Assembly they met with but little better treatment. After a discussion, in which the question was considered at some length, and representations differing much from each other were made by members on opposite sides of the House, the prayer of the petition was *rejected*.

“Your Board deem it but just to record their hearty appreciation of the stand taken by Avard Longley, Esq., and other gentlemen, who sustained the prayer of the petition.”

The Treasurer, J. W. Barss, Esq., in closing his report, said:

“A hasty glance at the past should encourage us to trust a kind and overruling Providence for the future. In 1850 we were in debt, without resources, over £3,000; this is paid off; £1,000 added to our buildings and improvements, and with no debt pressing; we have available property worth £4,000; and nearly £9,000 in available funds. In view of these facts, trusting in God, let our motto be, ‘Forward!’ ”

*Resolved*, That the warmest thanks of this Convention are due to the Rev. Dr. Cramp, President of Acadia College, for the munificent donation of £100 in aid of the current expenses of that Institution.



The report on Foreign Missions says:

"On the 19th ult., Rev. Joseph F. Kempton, a graduate of Acadia College, and a brother held in high esteem by all that are acquainted with him, met your Board and proposed to become your foreign missionary."

Brother Kempton was accepted by a unanimous vote of the Board, but on due examination by D. McN. Parker, M. D., G. E. Day, M. D., and John Berryman, M. D.; he was found to be, on account of organic disease, unqualified to be a missionary in a warm climate.

The report further states:

"On the 7th of March last, the sum of \$80, bequeathed by our late esteemed brother, William Allen Kempton, for the support of a native preacher in Burmah,—and \$51 contributed by two friends conjointly towards supporting another (together making \$131),—were likewise (*i. e.* in addition to \$200 previously mentioned); remitted for the purpose specified,—the support of native preachers in Burmah."

J. Wheelock resigned the Treasurership of the Foreign Missionary Board, and Brother A. T. Baker was appointed in his place.

*Resolved*, That the sum of \$600 be appropriated to the support of native preachers under the direction of the Rev. A. R. R. Crawley, and that \$50 be appropriated for native schools.

The "Christian Visitor" gave the following account of the Monday evening session:

"In the evening there was a Foreign-Missionary meeting. After prayer, and the reading of the report, Dr. Warren again spoke, giving a thoroughly interesting, soul-stirring address, expressing the deepest sympathy with our Board in their sudden disappointment in regard to their missionary elect (he having to-day passed a medical examination, and been prohibited from going to a foreign field). Brother Warren also tendered the truest sympathy to the disappointed brother. He adverted, in his address, to such incidents in the history of the American Baptist Missionary Union as were adapted to rebuke our despondency, oftentimes indulged in respect to the success of our missionary hopes, plans, and operations; also to inspire our souls with new impulses of gratitude and praise to God and confidence in His blessing on our faithful efforts in this department in the future. No written description by us can, however, do this address justice. We can only thank Dr. Warren, and bless God for the presence of this our brother with us at this time.

Dr. Wyckoff spoke of the Christian calling as being essentially a

*missionary* calling; and of the need of *devotedness* to the calls of our own great Master and Missionary.

Rev. C. A. Buckbee followed with excellent remarks, particularly in reference to a poor lad in a cotton factory, converted at twelve years of age, now a missionary of Christ in China,—Horace Jenkins, once in St. John.

Dr. Cramp added the testimony of the Board to that of Dr. Warren, that they sympathized truly with Brother Kempton in his disappointment; also added other interesting remarks.

Thus closed, after collection, singing Missionary Hymn, and benediction, a missionary meeting which, we feel assured, will long be felt in its blessed influences."

The Committee on the State of the Denomination reported the following abstract of the corrected returns of the Associations, viz.: 268 Churches,—879 baptized,—24,649, total membership.

Three new Churches had been formed, viz.: Lower Wickham, and Kinnear Settlement, in New Brunswick, and Second Preston, in Nova Scotia.

Nine brethren had been ordained, viz.: S. Bradford Kempton, New Minas, N. S.; Warren Parker, Upper Aylesford, N. S.; W. H. Richan, Barrington, N. S.; J. C. Steadman, Second Elgin, N. B.; Amos Weaver, Milton, Queens County, N. S.; George Weathers, Newport West, N. S.; Joseph F. Kempton, Mira, C. B.; J. H. Strang, First Studholm, N. B.; J. M. Curry, Norton, N. B.

Five new meeting-houses had been opened, viz.: at Black Rock, and Little River, in Nova Scotia; at Florenceville, Leinster Street, St. John, and Keswick, in New Brunswick.

#### REPORT ON OBITUARIES.

"In October last our number was diminished by the death of our Brother W. H. BURNHAM, who was suddenly removed by a violent fever, in the twenty-sixth year of his age, from his work on earth to the rest of the saints in heaven. Our young brother was converted to God in early life; he was baptized by Elder James Herritt, about six years ago, and soon gave indications of possessing an aptitude to teach. Being encouraged to exercise his gifts in preaching the Gospel, he was ordained to the work of the ministry at Cole's Island, January, 1862. He laboured at Cumberland Bay, the Range, and Studholm, where he died. Our beloved brother was an object of universal esteem and affection, and no one could look upon his open countenance, and observe his modest demeanour at the various

meetings of the body, without anticipating for him a long career of usefulness; but the Lord saw fit to remove him while he was still young, both in years and in the ministry of the Gospel. His last illness was soothed by the attentions of Christian friends, and sometimes in the midst of weakness he exhorted and preached to those who stood around, using his expiring breath in praising the Lord and showing forth His glory. 'Be ye therefore followers of those who, through faith and patience, inherit the promises.' "

"In Nova Scotia, during the last year, one of our fathers in the ministry has fallen,—fallen at his post, though having reached the age of 72 years. Your Committee regret that they have not at hand more facts respecting the life and labours of Brother JOHN WHIDDEN, of Antigonish. He was probably a native of Nova Scotia. In his early life he was a Presbyterian, but having been brought under concern in reference to his soul, and failing in obtaining any light or relief from any human source, he was led back to his Bible and the throne of grace, and ultimately found joyful deliverance. Himself and wife, with another brother, were afterwards the first persons scripturally baptized in the village of Antigonish. With Father Whidden, the present Baptist interest in that place has grown up, he having been one of the members of the Church in its organization, having been subsequently chosen and appointed deacon, and at a later period passed from a deacon and an exhorter to a licensed minister and ordained preacher of the Gospel of Christ. He built a small place of worship almost wholly at his own expense, which is now, by the payment of a few pounds at their own request, in the service of the Church and congregation of that place. But his labours were not confined to one community. His praise is truly in all the Churches in the eastern part of Nova Scotia. Father Whidden was not distinguished for brilliant talents, but for something far better,—brilliant piety, a guileless heart, and an eminently devoted Christian and ministerial life. Father Joseph Dimock, who himself was truly a man of like character with Bro. Whidden, said of him years ago,—'Behold an Israelite indeed.' He preached most successfully from house to house. Few men have been happier than he in this department of ministerial effort. Of his blameless and benevolent life and Christian faithfulness, most pleasing testimony was afforded in this village, where he spent the greater part of his earthly life and where he died,—even many persons, Roman Catholics and Protestants, coming in during his dying hours to gaze on his countenance, and receive a word from one of



their best friends, and a man of God. His last illness continued about twelve days, during which he suffered—to use his own expression,—‘excruciating pain every few minutes;’ but his faculties were bright, his mind remarkably collected, and tenderly thoughtful in respect to others, and his whole soul in such peaceful exercise as to constrain those present to exclaim,—‘How blest the righteous when he dies!’

Such was Father Whidden’s death; such his life. As might be expected, his life was pre-eminently a life of prayer,—of secret prayer, no doubt; he was accustomed also, for 25 years, to maintain family worship *three* times a day, and a sister in his Church recently remarked that she would go to meeting to hear Father Whidden *pray*, if for nothing more. Many answers to his prayers in secret and public, and fruits of his labours he was permitted to witness during his life, in souls newly born by the Spirit and consecrated to Christ. He leaves a widow and nine children.” \* \* \* \*

A. CHIPMAN, *Chairman*.

1865. Convention met at Berwick, Cornwallis, August 19th, 21st, and 22nd.

Rev. D. W. C. Dimock in the Chair. Prayer by Rev. S. Robinson.

Officers elected: *President*, Rev. S. Robinson; *Vice-Presidents*, Hon. Judge Johnston, Rev. N. Viditoe, Rev. J. A. Smith, Hon. W. B. Kinnear, Rev. D. W. C. Dimock, Rev. I. E. Bill; *Secretaries*,—for Nova Scotia, Rev. I. J. Skinner,—for New Brunswick, Rev. E. C. Cady; *Treasurer*, John M. Parker, Esq.

MONDAY MORNING.—In consequence of the illness of the President, Rev. I. E. Bill, Vice-President, was called to the Chair.

The Convention sermon was preached by Rev. W. V. Garner, pastor of the Leinster Street Church, St. John, from Psalm, 126: 5, “They that sow in tears shall reap in joy.” Subject,—“The exercise of a Christian minister’s emotional nature necessary to the successful proclamation of the word of God.”

From the report of Acadia College, as presented by the Secretary, Rev. Stephen W. DeBlois, we learn that Messrs. H. C. Creed, S. Macvane, C. T. Andrews, W. B. Boggs, T. E. Corning, E. N. Archibald, D. A. Steele, T. A. Blackadar, Joseph Murray, and S. D. Shaw, were respectively admitted to the degree of Bachelor in Arts.

During the year, forty-three students had enjoyed the advantages of the Institution.

In the Theological Department, there was a junior and a senior

class, the latter embracing five of the gentlemen who graduated in June.

By a notice handed to the Secretary of the Board, dated the 16th August, James DeMill, Esq., A. M., relinquished the post occupied by him with distinguished success the past few years. This fact was reported with extreme regret.

The report further states that a series of meetings was held by the First Horton Church during the preceding winter, at which a number of the theological students laboured in connection with the pastor. Some thirty young persons belonging to the College and Academy were baptized; and others also, not connected with our own denomination, gave satisfactory evidence of a change of heart, and purposed uniting with the Churches to which their relatives belonged.

“Your Board,” says the report, “are called upon to note the removal by death of one of their brethren, Nathan S. DeMill, Esq., of St. John. Though he did not take a prominent part in the management and direction of affairs, Acadia College possessed no warmer friend. He was a steady and earnest advocate of our claims. Four of his sons were educated within our walls. He liberally aided her by large pecuniary donations. Those who were present at the last meeting of this Convention will not soon forget his impassioned appeals in our behalf.”

The report also states that, “by an Act of the Legislature of Nova Scotia, passed during the recent session, the Governors of Acadia College are entrusted with the management and control of Horton Collegiate Academy; those of them who reside in Nova Scotia being constituted a special Committee for that purpose.” \* \* \* “The female department,† under the charge of the Misses Townsend, has maintained a high standing: sixty-eight young ladies have received instruction during the year. The Misses Townsend, much to the regret of all, resigned their positions at the close of the last term.”

The following resolution was presented by Rev. S. Robinson, seconded by Rev. A. H. Munro, and supported by Rev. I. E. Bill.

*Whereas*, The Chair of Professor of Classics in Acadia College is rendered vacant by the resignation of Professor DeMill; and *whereas*, we are informed that the Rev. E. A. Crawley, D. D., one of the original founders of the Institution, and whose high scholarly attainments eminently qualify him to fill the

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† NOTE.—This Institution, afterwards known as “Grand Pre Seminary,” was first opened in January, 1861, with Miss Alice Shaw (now Mrs. Alfred Chipman), as Principal.

vacant position with distinguished ability [There is evidently an omission here in the preamble as printed in the Minutes]; and whereas, our absent brother shares largely in the Christian confidence and affection of the ministers and Churches of this Convention;

*Therefore Resolved*, That this Convention recommend to the Board of Governors of Acadia College to extend to Dr. Crawley a cordial invitation to a Professor's Chair in that Institution.

The Dalhousie College question came up for discussion, when Rev. Dr. Crawley presented the report of the Committee appointed at the last meeting of the Convention on that subject. After noting the action of the joint Committee of the Baptist and Wesleyan bodies, their correspondence with the Government, etc., the report closes as follows:

“The present position of the Presbyterians may be thus stated:—they enjoy the funds of Dalhousie College, amounting to about £900 a year, and they receive an annual grant of £250, besides which they have the free use of the College building, the erection of which cost at least £12,000; the rent cannot be reckoned at less than a £100 a year. If it be admitted, as is contended, that the Presbyterians are in fact two denominations, viz., the Church of Scotland and the Presbyterian Church of Nova Scotia, then each denomination receives £625 a year, while the Wesleyans, Baptists, and Episcopalians receive only £350 a year each. The Roman Catholics, on the other hand, are permitted to draw public money for two institutions, making their share £700 a year. All this is inconsistent with the equality for which the Wesleyan and Baptist denominations have pleaded.”

The following resolution was passed by the Convention:

*Resolved*, That the report of the Committee be adopted; but, that in adopting the report, this Convention do not accept the grant of the sum of one hundred pounds per annum as an equitable and final settlement of the Dalhousie question, but hope that some occasion may arise for a more satisfactory arrangement; and, if the Government are not content to pay the said sum with this explanation, the Governors of the College be directed to refund the amount already received.

Rev. E. C. Cady was appointed to a seat at the Board of Governors of Acadia College, in place of the late Nathan S. DeMill, Esq., and the six Governors whose term of office expired this year, in accordance with the Act of Incorporation, were re-elected by vote of the Convention. The members of the Board, as thus constituted, were Rev. J. M. Cramp, D. D., *ex officio*, Rev. Wm. Burton, Rev. S.



Robinson, Rev. John Davis, Rev. A. D. Thomson, Hon. Judge Johnston, D. McN. Parker, Esq., M. D., Mayhew Beckwith, Esq., Rev. C. Spurden, D. D., Hon. W. B. Kinnear, Revds. J. A. Smith, G. F. Miles, Jas. Parker, A. S. Hunt, A. M., I. E. Bill, S. W. DeBlois, A. M., D. M. Welton, A. M., Geo. Armstrong, A. M., and E. C. Cady, A. M.; *Secretary*, Rev. S. W. DeBlois, A. M.; *Treasurer*, John W. Barss; Esq.

Brother J. W. Barss tendered his resignation as Treasurer of Acadia College, but it was resolved that his resignation be not accepted.

The Report of the Foreign Missionary Board states that "great was the disappointment and deep the grief, produced by the announcement, at the last meeting of the Convention, that Brother Kempton's physical constitution did not admit of his being our missionary in India."

The Board also expressed regret that they had not yet been able to secure the services of a man in all respects suitable to be our Foreign Missionary.

#### REPORT ON OBITUARIES.

Your Committee have the painful duty of reporting that an unusually large number of brethren have been removed by death during the past year.

REV. HENRY VAUGHAN.—The last session of this Convention, in St. John, was marked by the sudden and alarming illness of the pastor of Germain Street Church. Medical men were called in immediately, but they pronounced his case a most serious one. About two weeks after this, he, who had participated in the opening exercises and business of the Convention, was translated to a higher sphere of spiritual activity. Brother Vaughan was the youngest son of Deacon Simon Vaughan, of St. Martins, N. B. He had been through the course at the Baptist Seminary at Fredericton, and was pursuing his studies at Acadia College, when he experienced the change "from darkness to light," and was baptized by Rev. Dr. Cramp. He soon came to the determination to give himself to the work of the Christian ministry, and took the usual theological course at Acadia College, and subsequently at Newton. From his mental cultivation, moral improvement, and intellectual acquirements, it was reasonable to regard him as well prepared for many years of usefulness to the Church and the world; but the Lord's ways are not as man's. Being called to the pastorate of the Church at St. George, he was ordained

on the 8th of January, 1862. He was married to Sarah, daughter of Bennett Smith, Esq., of Windsor, N. S. In March, 1863, he became pastor of the Germain Street Church in St. John. His short course here indicated a Christian character of the highest type. His ministerial talents were such as to present a prospect of great usefulness. He was logical, instructive and practical, leaving on his hearers a deep impression of the earnestness with which they should receive the message from heaven. His private life was such as to endear him to all who knew him, and to secure great respect for his opinion. The new sanctuary in Germain Street was being built in a great measure under his direction, and the blow of his removal was keenly felt by the Church. He was taken ill on Lord's day evening, the 21st of September, and died on Monday, the 12th of August, 1864.

His early death must be left among the mysteries of Divine Providence; with the reflection,—“Shall not the Judge of all the earth do right?”

REV. HEZEKIAH HULL has also ended his earthly pilgrimage. He died at Amherst on the 13th day of April, 1865. For several years previous to his death, he had been entirely unable to perform any public labour in the Master's cause.

Much of the early part of his ministry was in the eastern part of the Province, and in the employment of the Missionary Board. He was a good man and sound in the faith, and his labours were not without tokens of the Divine favour.

During his severe and protracted illness, he found consolation in the faith he had preached; and at the above date closed his eyes on the terrestrial, to behold, without a veil, the face of his Redeemer.

REV. WELLINGTON JACKSON experienced the power of Divine grace during the memorable revival of religion in Annapolis and Kings Counties in 1829. He was licensed as a preacher by the Church at Nictaux in August, 1832, and immediately afterwards went to the Academy at Wolfville, where he remained three years. In January, 1836, he visited Westport, and shortly after, being invited to become the pastor of that Church, was ordained to the work of the Christian ministry.

Our brother was a warm-hearted, zealous preacher of the gospel, and was considerably blessed in winning souls to Christ; but owing to organic disease, his last years were greatly beclouded; and although he partially rallied, so that he would sometimes preach with good effect, yet it was evident that his days of usefulness were

past, and he gradually sank until he fell asleep, on the 9th day of October, 1864, aged 51 years.

REV. JAMES PALMER was baptized by Rev. Dr. Tupper, in May, 1854, when seventeen years of age. He soon came to the conviction that he must give himself to ministerial work; but, apprehensive of his unfitness for so high an office, he purchased a farm and store, to get rid of the impression. In February, 1857, he was married to Julia, daughter of Deacon Oliver Cogswell. In 1859 he came to the conclusion that he must abandon worldly pursuits, and devote his life to the work of the Lord. He sold his farm, and spent two years in preparatory study. In November, 1862, on a visit to Cumberland County, he had great encouragement to labour there; and on the 3rd of June, 1863, was ordained pastor of the Baptist Church at Advocate Harbour. Early in August, 1864, he was attacked by hemorrhage of the lungs. Continuing in a state of entire prostration, he was removed to his home in Aylesford, where he lingered till the 4th of August, when he departed this life in full assurance of faith.

NATHAN S. DEMILL was for many years associated with the Baptist Churches of St. John, N. B. For twelve or fourteen years, we believe, he filled the office of deacon in the Brussels Street Church, but subsequently united with the Church in Leinster Street. He was highly esteemed for his sterling Christian integrity. He took a deep interest in the institutions of the Baptist Denomination in these Provinces, and was one of the Governors of Acadia College for about fourteen years. He lost no opportunity of manifesting his warm attachment to the Gospel of Jesus Christ; and died rejoicing in hope, on the 26th day of December, 1864, aged 60 years.

REV. WILLIAM CHIPMAN fell asleep in Jesus just at sunset on Friday, June 14th, 1865, at the advanced age of eighty-three years, seven months and fifteen days.

The memoir of this eminent and devoted servant of God contained in the "Christian Messenger" of the 16th and 23rd of August, 1865, from the pen of Rev. J. M. Cramp, D. D., supersedes the necessity of a lengthened account of the character and life of this man of God. We fully endorse the views of his biographer. With the rationalistic tendencies of the age he had no sympathy. He held tenaciously to the plain teachings of the word of God, and considered it important to give prominence to its cardinal doctrines in his pulpit ministrations. His interest in the moral and religious elevation of his fellow-man did not decline with advancing years.



As he grew older, his heart grew warmer; and he was tenderly laid, by an affectionate family and bereaved Church and community, in in an honoured grave.

E. M. SAUNDERS, *Chairman*.

Rev. Dr. Cramp presented the following report on the State of the Denomination, which was adopted.

“The returns of the Associations, somewhat corrected, present the following results:

NOVA SCOTIA AND PRINCE EDWARD ISLAND.

	Churches.	Baptized.	Members.
Western Association,.....	54	188	7514
Central Association, .....	40	192	4840
Eastern Association,.....	62	118	3471
	—156	—498	—15825

NEW BRUNSWICK.

Eastern Association,.....	62	196	4807
Western Association,.....	56	172	4108
	—118	—368	—8915
Totals,.....	274	866	24740

Several Church-books having undergone revision, the numbers on the lists are in some instances diminished, and consequently the clear increase is small,—very small,—being only ninety-one,—not one-half per cent.

Six new Churches have been formed, viz.: In Nova Scotia,—Caledonia, Queens County; Second Ragged Islands;—In New Brunswick,—Grand Falls; St. Andrews; Ludlow, Miramichi; Doaktown.

Five brethren have been ordained, viz.: Alexander Estabrooks, Tobique, N. B.; Hezekiah Harris, Grand Lake, N. B.; William E. Hall, New Germany, N. S.; G. Davenport Cox, Clementsvalle, N. S. D. Allan Steele, Wolfville, N. S.

Eleven new meeting-houses have been opened, viz.: In Nova Scotia,—at Centre Rawdon; Cambridge, West Cornwallis; Tusket; Petite Passage, Long Island;—In New Brunswick,—at Bathurst; Salmon Creek; St. Andrews; Hillsboro, Albert County; Third Elgin (Gold Mountains); Jacksonville; Mechanics' Settlement.”

The editor of the “Christian Visitor” gave his reflections on the Convention thus:

“First of all we may be allowed to say that we were especially delighted with the Convention sermon, on Monday morning, by Rev. W. V. Garner,—evangelical in sentiment, skilful in arrangement, elegant in diction, earnest in delivery, and impressive in its effect.

The annual report of Acadia, read by Secretary DeBlois, immediately after the sermon, set forth in distinct utterances the steady progress of this honoured Institution. Students increasing, library multiplying, the Professors faithfully discharging their duty, and above all, the influence of the descending Spirit upon teachers and pupils, like showers of rain upon the new mown grass. Surely all this indicates real progress.

The *Financial Agency* of the Institution was a wise arrangement. It is obvious to all competent judges that the Endowment Fund cannot be largely increased, or the financial interests of the College carried forward successfully without the constant supervision and incessant labour of a competent agent. It seems to us that Brother Balcom is well qualified for this work, and we trust that his place at Great Village can be so well supplied that his acceptance of the agency will not seriously interfere with the future prosperity of his present charge.

The invitation to REV. E. A. CRAWLEY, D. D., to return to the College and take the place vacated by the resignation of Professor DeMill, has our most cordial approval. It seems like inviting a father, who has long been absent from his home, to return to the embrace of his own family. Dr. Crawley is emphatically the father of Acadia College. \* \* \* \* \* A mysterious Providence has separated him for long years from his country; but we hope the way is opening for his return, and we most earnestly pray that the invitation extended may seem to him as the call of God for him to come back and spend the rest of his days, be they few or many, in the service of the Master in his own country, and in association with those who are prepared to give him their warmest sympathies, their deepest love, and their most cordial co-operation.

The acceptance of four hundred dollars per annum from Government, as a quietus to the Dalhousie agitation, is, to say the least, a doubtful policy. Acadia has gone through its deepest struggles from the beginning until now without a Government staff to lean upon, and we cannot but feel that *the wiser course would be to keep perfectly clear of all Government props in future.* The whole-hearted support of a praying Christian community ought to be sufficient; without this, the paltry contributions of Government treasuries are of little avail.

*Foreign Missions*, we are almost ashamed to say, were crowded into a corner by other matters. We do not say that any one in particular was to blame for this; but it does seem that there was

unpardonable neglect somewhere. We had, it is true, the Report, and one or two speeches, but these came at the eleventh hour. Little time was given for calm deliberation, for earnest inquiry, for united prayer, or for decisive action. Can this be right?

The Report told us that something over \$2,000 had been contributed to the foreign field during the past year, including the \$400 contributed to the American Missionary Union, at our Convention in Leinster Street. The larger proportion of this has been expended, under the direction of Rev. A. R. R. Crawley, in the support of native preachers; but we could not ascertain either the names or the number of those brethren.

The fact is, all experience goes to show that comparatively little will be done for Foreign Missions by the Churches of these Provinces until they take up an independent field, and place in it men who, under God, shall rely upon them for their daily bread. So with the English Baptists, so with our American brethren, and so with us.

On Thursday evening, after most of the ministers and delegates had left, we had a missionary meeting; but the principal part of the time was occupied by the Rev. William Caldwell, agent of the American Bible Union, in advocating the claims of his agency. After his address, we had a few short and earnest speeches in advocacy of Foreign Missions.

Among other good things, we had the Freedmen's Aid Society, of the United States, ably represented by Rev. J. D. Fulton, of Tremont Temple, Boston. He came amongst us like some flashing meteor, radiant with light. His special purpose was to illuminate us on the necessities of the four millions of the South made free by the terrible arbitrament of war. Sabbath evening was given to him to present his appeal; and most eloquently and touchingly did our brother plead the cause entrusted to his care, in the presence of a crowded and deeply interested congregation. The whole style of his address was entirely new to a Provincial audience, and we were therefore not surprised that some questioned the propriety of delivering an address so spicy in political sentiment and spirit, on the evening of the Lord's day. But we have observed from the beginning of the late fearful struggle, that the religious sentiment of the American people, North and South, was thoroughly imbued with the political aspects of the times. The ministers and Churches of the North felt that they were fighting for God and liberty; but looking from a Northern stand-point, it seems impossible that the religious sentiment of the South could have been equally conscientious in its



advocacy of the doctrine of State rights, and of the justice of human bondage; but still it may be so. We 'judge not, lest we be judged.'"

1866. Convention met August 18th, in the Brussels Street Baptist Church, St. John, N. B. Rev. S. Robinson, President of last year, in the Chair. The first session was occupied with routine business. Officers elected for 1866-67:—*President*, Hon. Judge Johnston; *Vice-Presidents*, Rev. Dr. Crawley, Rev. C. Randall, Rev. Dr. Cramp, Rev. Dr. Spurden, Hon. A. McL. Seely, Rev. David Crandall; *Secretaries*, Rev. Isaiah Wallace, A. M., and Rev. E. C. Cady, A. M.; *Treasurer*, J. W. Hartt, A. M.

On Monday morning the annual sermon was preached by Rev. John Pryor, D. D., from 1st Corinthians, 15: 25. "For He must reign, &c." Subject, "The destined prevalence of the Christian faith and the agencies by which it is to be accomplished."

The following report of the proceedings of this Convention appeared in the "Christian Visitor" of August 23:

EDUCATIONAL MEETING.—This occurred at half-past 2, P. M., on Monday: the President of the Convention, Hon. Judge Johnston, in the Chair. There were few set speeches, but what was said was none the less telling on this account. The aim was to arouse a spirit of generous liberality in behalf of the College, and to increase the Endowment Fund.

Rev. Dr. Pryor disapproved of students in the College pursuing Theological studies while attending to the regular College course.

Rev. Dr. Tupper wished an alteration made in the wording of the Report, in relation to the qualification of young men to be encouraged in the work of preparing for preaching the gospel. Dr. T. was called upon to amend the Report.

Rev. S. Robinson took occasion, from remarks that had fallen, to express his views respecting the scriptural qualification of a minister, or his call to preach.

Rev. D. M. Welton, A. M., said it was impossible to exaggerate the value of the subject of education. He expressed his strong attachment to Acadia College, and his willingness to make sacrifices and add to his contributions toward the Endowment, which it is now absolutely necessary to raise to twenty thousand pounds, in order that our College may take an honorable position among other colleges. He urged most warmly the necessity of keeping pace with the educational requirements of the day. Other institutions in the country were becoming more and more attractive to students, and a greatly

increased amount of means must be poured into the treasury of Acadia College to enable her to cope with other colleges. He could not think, for a moment, of our college maintaining an inferior position.

Rev. E. M. Saunders, A. M., manifested great attachment to the College, and intense anxiety to see the Endowment raised, as the only means of securing the ultimate success of the Institution. He urged upon all to feel that this is a critical period in the history of Acadia College; and that great efforts should be made to elevate it higher and higher, until in all respects it should be an Institution worthy of the Baptists. He had subscribed towards its funds, and had been enabled to redeem his pledges; and he would venture to subscribe still further towards raising the Endowment.

Rev. E. Hickson, A. M., alluded to the great necessity of harmony between the Provinces of New Brunswick and Nova Scotia, especially in reference to the Theological Department of Acadia College. He urged the desirableness of placing Rev. Dr. Spurden as a professor in that department, and his being sustained there by the Baptists of New Brunswick.

Interesting remarks were also made by Rev. N. Viditoe, Rev. C. H. Corey, Rev. A. D. Thomson, Dr. Parker, Bro. W. Faulkner, Rev. E. F. Foshay, Rev. J. Davis, Hon. W. B. Kinnear, Bro. E. H. Duval, Revs. W. V. Garner and E. C. Cady.

A number of brethren made their speeches thoroughly practical by pledging donations, to the full extent of their ability, to the Endowment Fund. Before the adjournment, the number of pledges given amounted in all to £2,100.

**FOREIGN MISSIONARY MEETING.**—By half-past 7 p. m., the large chapel of Brussels Street was filled in every part with an attentive audience, to listen to addresses on the subject of Foreign Missions. The President of the Convention in the Chair. After singing and prayer, the Corresponding Secretary of the Board, Rev. Dr. Tupper, read the Report, which was followed by a statement from the Treasurer, Brother Ansel T. Baker. From these documents it appeared that seventeen native preachers were engaged during the year in the service of the Board, under the superintendence of Rev. A. R. R. Crawley, of Henthada, Burmah. The income of the year from all sources amounted to \$1,861.85; the expenditure, \$1,775.58. Balance in the hands of the Treasurer at the opening of the year, \$1,249.04½; at the close, \$1,335.31½.

Rev. Dr. Crawley first addressed the meeting. The reverend

gentleman expressed some reluctance in speaking on this occasion, not from any disinclination to bearing a part of the evening's exercises, but feeling the weighty responsibility of addressing so large an audience on so great and important a subject. He alluded to the time when the first meeting in connection with the question of Foreign Missions was held, at Chester, N. S. That was the first movement made by these Provinces, twenty-eight years ago. That meeting was small in numbers when compared to this. By the mighty aid of God all the success which has since crowned the missionaries' work has been achieved. It was no light matter to engage in missionary labour. It was a blessed thing to know that the efforts of missionaries had been so successful. In far distant lands the mighty God had moved upon the hearts of the heathen, and thousands were annually converted. What a reward to know that hosts of dusky bosoms gladly received the word of life! With all the surrounding impediments of caste and early training, still precious souls are being turned to Christ, and are becoming humble worshippers of God. Such results were encouraging to the Christian labourer, and a glorious reward for all his toils.

Rev. N. Viditoe said—He well remembered the time alluded to by the last speaker, when the subject of Foreign Missions was first introduced at our Association,\* held twenty-eight years ago at Chester. The committee appointed to take that question into consideration held their first session in a field near by the Church. It was then determined to make Burmah the field for our missionaries; and Oh! what mighty results have been attained. The subject of Foreign Missions was very dear to him; and the nearer he lived to his God, the nearer Burmah seemed to him. The missionary's work was a great one. What a power in the hands of God was the Bible. What the sun was to the natural world, the Bible was to the Church. What a fearful state—to be without the Bible and God! A great calling to be a teacher of Christ and His resurrection. A blessed thing to unfold the plan of salvation to the benighted. Such was the missionary's work, a glorious work—with glorious results. The speaker concluded by remarking that "where much is given much is required;" and he hoped more would be done to advance this cause in this Province in the future than had been done in the past.

The Rev. Charles H. Corey, of Charleston, S. C., next addressed the meeting. He said—The silence of nearly eighteen centuries had

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\* N. B.—The first contribution in aid of Foreign Missions was made by the Association in 1814. This also was at Chester. See pages 49 and 99.



passed, ere God called Carey from his lap-stone to be the founder of Foreign Missions. Why did God allow so many years to elapse before this great work was commenced? "God's ways are not our ways." Through all the generations past, God had been silently but surely unfolding His designs and maturing His plans. As the years rolled on, when system after system had been tried, and when civilization had forced its way nearly all over the world, then God raised up men to commence this work. Everything that opposed God's march must get out of the way; if not, He would put it out of the way. His acts were often shrouded in mystery; but occasionally the drapery was lifted, and God's steppings forth were seen in all their grandeur and power. The people among whom he laboured were labouring for the assistance of the missionary. Some of his people were of darker skin than we, but their hearts were as warm in this cause as any others. He had known some such who, though very poor and old, after accumulating money wherewith to have themselves decently buried, came and gave all they had to aid the missionary work. More should be done. He had travelled through our rich valleys and through our thriving towns, where prosperity was everywhere apparent, and he thought we should do more to aid this movement. Every Christian heart should be fired with zeal, and "come up to the help of the Lord against the mighty."

The Rev. H. F. Smith, of New Jersey, said he thanked God for Foreign Missions. The word of God taught us that millions upon millions of the people of this world were to be reclaimed. We were fellow-helpers with Jesus. He was our elder Brother and we His co-workers. The gospel was to be proclaimed till Jesus' conquests were complete. No real Christian could be a selfish man. All Christians should be missionaries, and let their light shine before men. Seventeen native missionaries were now sustained by this Society; what a mighty influence for good did these seventeen exert among their countrymen. There was a great necessity for individual effort among members of Churches here, in order to properly support this cause. We must give, not only as Churches, but as individuals. What we gave was only interest legally due to God. Let us not withhold it.

Rev. Dr. Wyckoff, of New York, then said that, after the very able speeches he had listened to, he did not think it necessary to further enlarge. He would introduce a new view of this subject. He believed that the Foreign Mission enterprise had done much good among us at home. Columbia College was opened through the

instrumentality of Foreign Missions. He believed the best remedy for a poor Church was to give liberally to this Society. If we gave, we would receive; we ceased to give, and we ceased to receive. Let each one work, and the result would be mighty. God would return ten-fold for all we gave to aid His cause. And when we gave to God's cause, we were only returning part of His. Some had one, some had five talents given them; let each improve what God had given him. Let our motto be, "Do all the good you can, when you can, and as long as you can."

The Rev. George Miles next addressed the meeting. He had listened with great interest to the report read at the opening of this meeting. The speaker here alluded to the death of a young brother, a member of his Church, who, while preparing for the noble work of a missionary, had been called hence. Missionaries, he said, were required to sacrifice much in leaving home, friends, and happiness for the land of strangers. God, he said, was still the missionary's friend, whether here or in the jungles of India. We should give liberally to the support of missions. How cheering it must be for those who had gone from amongst us, and were struggling in Burmah to sound the glorious tidings of salvation, to know that their labours were acknowledged by their friends in these Provinces.

The Rev. William Hall made a few remarks in connection with the presentation of a doubloon (\$16) to the Society. The gift, he said, was from a lady, and had been entrusted to him to be delivered to the Society.

**TUESDAY'S PROCEEDINGS.**—In the morning, there was a private meeting of the Convention, commencing at half-past eight, for the purpose of free interchange of thought in reference to a better understanding between the brethren in Nova Scotia and the brethren in New Brunswick, on the subject of their educational institutions. It was conducted for the most part, we are happy to say, in the spirit of brotherly love; and such mutual explanations were made as had a tendency to allay any unpleasant feelings which had existed in the past, and to bind the brethren more closely together in the bonds of faith and love. In the progress of this meeting, Rev. Dr. Crawley gave an address touching matters under consideration, which, as a specimen of genuine honesty, pure Christian eloquence and judicious fatherly advice, deserves to be inscribed in letters of gold. It was as oil upon the troubled waters, and moved deeply, in the right direction, the religious sensibilities of every soul present. In the workings of our institutions in the future let us cleave to the

sentiments so beautifully expressed by our beloved Brother Crawley, and we shall be found striving, not apart, but together, in good faith and in brotherly love, for the furtherance of every good word and work. After the private session, the remainder of the forenoon was occupied with the routine business of the Convention.

The afternoon was devoted principally to the consideration of ways and means for the support of Acadia College. The question of Endowment was again resumed, and a resolution was passed unanimously, recommending the increase of the Endowment Fund to \$80,000, and the appointment of an efficient agent to push forward the work as rapidly as possible.

The Committee appointed to confer with Rev. Dr. Cramp, on the matter of his continuance in his present position as President of Acadia College, in compliance with the unanimous request of the Convention, reported that the venerable Doctor had consented, under certain conditions, to accept the proposition of his brethren. This reply was cheering to all. We trust his present health and vigour may long continue, and that his pathway will brighten yet more and more until the perfect day.

There were present about thirty ministers from Nova Scotia, and an equal number from New Brunswick, besides visiting brethren,—we presume the largest ministerial representation we have ever had at a Convention. The meeting, for the most part, was one of delightful harmony, and we doubt not, will be attended with a rich blessing.

The following is Dr. Cramp's report on the State of the Denomination:

NOVA SCOTIA.			
	Churches.	Baptized.	Members.
Western Association,.....	55	493	7870
Central Association,.....	41	128	4971
Eastern Ass'n. (including P. E. I.)....	59	235	3551
	<u>—155</u>	<u>—856</u>	<u>—16,392</u>
NEW BRUNSWICK.			
Eastern Association,.....	62	172	4627
Western Association,.....	59	289	4343
	<u>—121</u>	<u>—461</u>	<u>— 8,970</u>
Totals,...	276	1,317	25,362

These returns present a clear increase of 622, being a little more than  $2\frac{1}{2}$  per cent.; while last year the increase was not quite one-half per cent. Of this increase, Nova Scotia claims 567, or  $3\frac{1}{2}$  per cent; New Brunswick is credited with 55, or  $\frac{2}{3}$  per cent



The baptisms, it will be seen, are reported to amount to 1,317, being 451 more than last year. This is nearly five to each Church; but as many of the Churches reported no baptisms at the last anniversaries of the Associations, the average must be taken accordingly, and will probably amount to two for each Church reporting baptisms.

Four new Churches have been formed, viz.: In Nova Scotia,—Shelburne; in New Brunswick,—Pitt Street, St. John; Hainesville; and Florenceville.

Seven brethren have been ordained, viz.: Thomas A. Blackadar, Parrsboro Village, N. S.; William B. Boggs, Sydney, C. B.; George D. Godsoe, Second St. George, N. B.; J. Melbourne Parker, Springfield, Annapolis County, N. S.; Joseph Murray, Guysborough, N. S.; William George, Little River, N. S.; Eliakim N. Archibald, North River, P. E. I.

Two new meeting-houses have been opened, both in New Brunswick; viz.: Pitt Street, St. John; and Richmond, Carleton County. Several others are in construction in various parts of the Province.

The Committee feel that there is much cause for gratitude to God, who has so blessed the labours of His servants, that the success announced in the preceding statistics considerably exceeds that reported at the last anniversary. Not that this amount of success should be regarded as satisfying the aspirations of Christian faith and hope; for we are warranted and encouraged to look for greater things than these, and we ought to ask for the continual rain from heaven rather than occasional showers of grace. Nevertheless, any progress, however small, should be contemplated with thanksgiving, and animate us to vigorous and sustained effort.

That there is a large amount of unemployed talent in the Churches cannot be doubted. It will be a happy day for the Baptist Denomination when all its members shall recognize the fact that they are “members one of another,” each being bound to “please his neighbour for his good to edification;” and when they shall all become so deeply conscious of obligation to “the Lord that bought them” as to live not “unto themselves, but unto Him which died for them and rose again.”

The cry for help is heard from every quarter. Many Churches are destitute of pastors, and in many districts the moral wastes lie uncultivated. There is a growing demand for earnest, well-instructed labourers. The Churches are responsible to the Lord in this matter. It is their duty to seek out the gifts for edification that may be

among them, and to encourage their improvement and use by all appropriate methods.

The destitution, as far as Churches are concerned, may be partly attributable to indiscretion in the formation of Churches where pastoral labour cannot be adequately supported, and partly to hasty and inconsiderate ordinations. The growth of knowledge and experience will remedy these evils; and your Committee would rather rely on such growth, aided by the exertion of salutary influence, than recommend any attempt to effect reform by legislation, since legislation would involve interference with that scriptural freedom of action which is rightly claimed by our Churches, and is especially dear to Baptists.

On a review of the whole, the Committee repeat the suggestion of former years, that the Churches be recommended to observe the first Thursday in December as a day of thanksgiving and prayer.

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The Report of the Board of Governors of Acadia College recounts, as usual, the proceedings at the Anniversary, which was held this year on Tuesday, the 5th of June,—and gives the names of the gentlemen upon whom degrees were then conferred, viz.: Leander S. Morse, James F. Morton, Albert J. Hill, George E. Tufts, Thomas S. McLean and O. E. Cox, admitted to the degree of B. A.; Israel A. Blair, A. B., and Edwin D. King, A. B., admitted to the degree of M. A. It appears that only three students, all from New Brunswick, had attended classes in the Theological Department.

The Report states that, in pursuance of the resolution of the Convention passed in 1865, Rev. Dr. Crawley had been invited to take a Professor's Chair in the College, that his response had been favourable, and that he had entered upon his duties in January. In the meantime, the duties of the vacant Professorship had been ably discharged by the Rev. Robert Somerville, A. M., of Wolfville, in the capacity of Tutor.

The following are extracts from the Report touching the resignation of Dr. Cramp. "It is with deep regret the Board are compelled to intimate that the venerable President of the College, Rev. Dr. Cramp, has announced his intention of resigning the position so ably filled by him, at no distant day. At a meeting of the Governors in March last, the President made certain statements to the above effect, and in view thereof it was considered advisable to hold a special meeting." A large and influential meeting of the Governors and friends of the College was accordingly held in the Library on

the 2nd of May,—when Dr. Cramp stated his reasons for the step he contemplated taking. “The most perfect harmony existed between himself and the other members of the Faculty. His motives were solely of a personal and individual character. Institutions of learning required the supervision of men in the full vigour of life. \* \* \* He had now been nearly fifty years in public life, and would prefer the tranquillity of a less prominent position. There were some projects of a literary character, to the carrying out and finishing of which he desired to devote the remainder of his days. He had given timely notice, in order that measures might be deliberately taken to secure the services of a successor.”

After Dr. Cramp had withdrawn, and the brethren present had “freely expressed their views in reference to the important question before them,” the following resolutions were unanimously adopted :

“*Resolved*, That this meeting has learned with deep regret the Rev. Dr. Cramp’s determination to resign the Presidency of Acadia College. In his official position at the head of the College, as a Governor, and as connected with our institutions and the denomination generally, no language can express too strongly the appreciation in which he is held. His retirement, viewed from any standpoint, can only be regarded as a calamity. The Board of Governors cannot admit that in any respect Dr. Cramp’s age has impaired, in the slightest degree, his usefulness or efficiency.”

“*Resolved*, That this Board earnestly request that Dr. Cramp would remain in his present position at least another Collegiate year, in order that suitable arrangements may be matured.”

“*Resolved*, That this Board will endeavour to make such arrangements in the Theological Department as will be satisfactory to Dr. Cramp.”

“The above resolutions having been communicated to Dr. Cramp, he signified his disposition to accede to the request of the Board.”

The Report also mentions the fact that Dr. Cramp had “for several years past, with unexampled liberality, contributed \$400 per annum of his salary, to meet current expenses.”

From the Treasurer’s Report it appears that the amount of the Endowment Fund was estimated in 1866 at £9,500, about £500 having been added during the year.

The Committee on Departed Brethren reported:

“Chief among those whom the Head of the Church has removed from among us during the last year, must be noticed the REV.



GEORGE DIMOCK." [The sketch contained in the report is omitted here. See page 261.]

"In the 'Messenger' for August 29 of the present year, the Rev. M. P. Freeman has supplied a sketch of the life of the late REV. W. DOBSON, of which we here avail ourselves. He was born at Little River, Cumberland County, N. S., February 19, 1818. When he was about thirty years of age, it pleased God to 'call him by His grace.' Soon after this he was baptized by Dr. W. Hobbs, and became a member of the Baptist Church in his native place. By-and-by he was elected deacon of the same Church. Then in 1858 he was sent out by his brethren to preach the gospel, and in July, 1859, he received ordination as an evangelist. He laboured as an evangelist in various portions of his ministerial life, at Tryon, P. E. I., and in the western portion of that island, and again at Pugwash, at Point De Bute, and at other places on the main-land. In these efforts the Lord was with him, and gave efficiency to his ministry. In September, 1860, he became pastor of the Churches at Bedeque and Tyron, P. E. I., sustaining this relation until the Summer of 1862. In the Autumn of last year he returned to P. E. I., after a season of absence, to finish his work and to die. Through the last Autumn, and then through the succeeding Winter, he performed pastoral labour at Tryon, continuing to do so until the month of March; on the eighth day of which month he closed his eyes on earth, to open them in heaven. His ministerial course was brief, but useful. His death was safe and happy. He was taken away in his 49th year, when he had in him yet, to all appearance, much strength for continued work. But his Master, who loved him with an all-wise regard, has done with him as He pleased.

REV. LEVI H. MARSHALL entered the ministry as a Licentiate in 1843, and was ordained in 1847. He served, during his pastoral life, the Churches of Argyle, Onslow and Londonderry, N. S., and the Churches of Sackville, Harvey and Hopewell, N. B. He died April 15, 1866, at his residence at Hopewell. [See page 316 for biographical sketch].

The Minutes of the Western Association contain the following notices prepared by Rev. Dr. Spurden.

Since the Report of last year, others of our number have been called away. ISAAC LAWRENCE, a brother dearly beloved and highly esteemed by the community where he laboured for a short time, was early removed from the scene of his useful though unostentatious labours. His affectionate disposition endeared him to all who knew

him; and though the promise of future usefulness was cut short by death, yet we rejoice in the thought that while he lived, he lived not in vain.

BROTHER E. MCINNIS also has been removed from the Church on earth to the Church in heaven. He was latterly engaged as a missionary in the vicinity of St. John; but for some time previously to his death, he suffered much bodily indisposition, and was laid aside from active duties. He was a good man, and much esteemed in the sphere of his labours. May we all follow the faith of those who are gone, and at last enjoy with them the promised rest.

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1867. Twenty-second Annual Meeting of the Convention, held at Pine Grove, Wilmot, N. S., August 19th, 21st and 22nd.

First Session opened by Hon Judge Johnston, President of last year.

Officers elected for 1867-68.—*President*, Rev. Charles Spurden, D. D.; *Vice-Presidents*, Rev. Dr. Cramp, Rev. Dr. Crawley, Rev. C. Randall, Rev. W. S. McKenzie, Hon. A. McL. Seely, Hon. W. B. Kinnear; *Secretaries*, Rev. Isaiah Wallace, A. M., and John F. Marsters, Esq.; *Treasurer*, Rev. T. H. Porter.

The following report of the proceedings was furnished for the "Christian Visitor" by Rev. Isaiah Wallace:

"A goodly number of members were present, but the number of ministers was less than in past years, owing to a very small representation from New Brunswick: This we all regretted. About twenty ministers occupied pulpits on the Lord's day (according to appointment) in the surrounding country. Rev. Dr. Spurden preached at Pine Grove, on Sabbath morning, at the Baptist meeting-house, and Rev. T. T. Filmer, of New York, in the Methodist Chapel. Rev. Dr. Cramp occupied the Baptist pulpit on Sabbath afternoon. The services were deeply impressive.

On Monday morning a vast congregation assembled to hear the Convention sermon, which was preached by the Rev. E. C. Cady, A. M., from Phil. 1: 6. The preacher gave a scriptural elucidation and enforcement of the doctrine of the 'final perseverance of the saints,' and the discourse was listened to with marked interest and appreciation.

On Monday afternoon the subject of Collegiate Education was taken up. The Report of the Board of Governors was read by the Secretary, and indicated that Acadia College has been doing an important work during the past year. Rev. Dr. Crawley gave a

remarkably eloquent and powerful address upon the claims of the College. Other brethren also spoke with good effect. In the course of this educational meeting, Rev. Dr. Cramp read a report of a Committee that had been appointed to devise a scheme for the enlargement of the Endowment Fund. The plan submitted in this report contemplates the accomplishment of the work during the ensuing year. One of its leading features is the appointment of a suitable agent for each of the five Associations, with sub-agents under their direction. Several brethren took part in the discussion. The influence was good, and the prevailing feeling throughout the vast assembly was—*Acadia must live*. It is to be regretted that J. W. Barss, Esq., again tendered his resignation and decidedly urged its acceptance, which was reluctantly granted. The heartfelt thanks of the Convention were given to Brother Barss for his valuable services.

On Tuesday morning the subject of Foreign Missions occupied the attention of the Convention. The Report of the Secretary, Rev. Dr. Tupper, showed that there are now supported, in connection with our Board, 20 native preachers, 1 school teacher, and 2 female Bible readers. These are employed in different parts of the Kingdom of Burmah, and labour under the direction of Missionaries of the American Foreign Missionary Union—chiefly under our beloved Brother Crawley. This was a never-to-be-forgotten meeting. Great interest was aroused in behalf of the perishing heathen. The following facts seemed to contribute greatly to deepen the feeling in the meeting: Miss Minnie B. DeWolfe, a member of the Granville Street Church, Halifax, had offered herself to the Foreign Mission Board as a Bible reader to heathen women, and as the testimonials presented were perfectly satisfactory, she was unanimously accepted. She will probably leave this country in company with Mrs. Van Meter, in the month of October next; and Bassein, on the borders of Arracan and Pegu, about 70 miles south of Henthada in Burmah, will likely be her destination. She was present on Tuesday morning, and in the course of the meeting was introduced to the Convention by Rev. D. W. C. Dimock, of whose Church in Truro she was formerly a member. Her desire to forego the pleasures of home and friends, in order to proceed to that benighted land, and to live and labour for the benefit of the heathen, may well rebuke the apathy of multitudes of our people. There were many deeply impressive speeches delivered. A subscription was opened for the outfit and passage of our young sister to her destined field. Upwards of \$200



were given, the greater part paid on the spot. Sister DeWolfe will probably visit some portions of New Brunswick before leaving our shores.

On Tuesday afternoon, after attending to several matters of routine, the Convention closed its session by singing, and prayer by the President.

The Baptist people generally of Pine Grove did themselves great credit by their abundant liberality in entertaining the delegates, and a suitable expression of thanks by the Convention was given accordingly."

From the Report on Acadia College it appears that the graduating class of the year was smaller than usual, consisting of Messrs. J. F. L. Parsons, James W. Manning, W. D. Dimmock, and W. N. Graham. Mr. H. H. Bligh, A. B., was admitted to the degree of M. A. in course; and the honorary degree of M. A. was conferred upon Edward Young, Esq., of Washington, D. C.

A new and interesting feature of the Anniversary exercises this year was the presentation of prizes. Through the munificence of the Associated Alumni and other friends of the College, prizes had been offered for competition, and were now awarded as follows:

1. The Alumni Prize of \$40 for the best essay on a subject previously named.
2. Scholarship Prizes of \$20, one in each class.
3. The H. N. Paint Prize of \$25, for the best series of monthly essays.
4. The Avard Longley Prize of \$20, to the best elocutionist.
5. The Lewis Payzant Prizes of \$20 and \$10, for excellence in the manly game of cricket.

The gentleman who had the good fortune to receive the Alumni Prize—the first prize ever publicly presented at Acadia College—was Mr. Jonathan F. L. Parsons.

Thirty-five students enjoyed the advantages of the College during the year.

The following resolution was appended to the Report of the Board of Foreign Missions:

*Whereas*, Miss Minnie B. DeWolfe, formerly an esteemed member of the Baptist Church of Truro, and now of that of Granville Street, Halifax, has recently, with the approval of these Churches, offered her services to the Board, to labour in Burmah, especially for the spiritual good of the women there, to superintend and instruct the "Bible women," and in all suitable ways by personal efforts to win

souls to Christ; and has presented perfectly satisfactory testimonials of her Christian character, her untiring zeal to aid in advancing the Redeemer's cause in the salvation of souls, and consequently of her adaptedness to the work proposed, as also of the soundness of her physical constitution, and the probability of her continuing to enjoy health in that climate; therefore

*Resolved*, That Sister DeWolfe be received as our female missionary, and sent to Burmah without any avoidable delay.

"It was *Resolved*, That a Committee consisting of Dr. Cramp, Dr. Crawley, and J. W. Barss, Esq., be appointed to correspond with the Baptists of Quebec and Ontario with a view to union; and that any member of this Convention, who may be present at the next meeting of the Baptist Missionary Convention, to be held at Ingersoll, Province of Ontario, on the third Thursday of October next, be considered a delegate to that body from this Convention."

*Report on Memorials.*

"It is the painful duty of your Committee to call your attention to the death, during the past year, of three valued servants of Christ, viz.: Rev. Samuel Robinson, of St. John, N. B.; Rev. William Burton, of Hantsport, N. S.; and Rev. David P. McQuillan, of Cape Breton.

Your Committee consider it unnecessary to write extended obituaries of these brethren in this report. We therefore briefly state that REV. SAMUEL ROBINSON was born near Belfast, Ireland, in 1801; emigrated to America in early life; was baptized in 1830; and ordained to the work of the ministry in 1832. He laboured successfully at St. George, N. B., where he was ordained, and at St. John, in the Germain Street and Brussels Street Churches, successively. He died in September, 1866, in the sixty-fifth year of his age and the thirty-eighth of his ministry. He raised his own monument in his life of ministerial usefulness, having preached 4,241 sermons, attended 752 funerals, and baptized 1,142 persons.

We here record our high esteem of our departed brother, and can say of him that he was sound in the doctrines of the gospel, a wise counsellor, a faithful friend, and a devoted minister of Christ. We deeply regret his departure; but rejoice in the certain hope we entertain of his happy rest in heaven among the glorified, where he continues the delightful exercises of love and joy and praise before the throne of God and the Lamb.

REV. WILLIAM BURTON [see page 320.]

REV. D. P. MCQUILLAN came to this country with the American

Loyalists, and settled in early life at Baddeck, Cape Breton. Here he was ordained in 1833, by Revds. William Elder and Richard Cunningham. He subsequently removed to Newburyport, U. S., but finally returned to Cape Breton and settled in Mira, where he died in the early part of the present year. Brother McQuillan, in some respects less brilliant than Brethren Robinson and Burton as a public speaker, was a very superior man. Of unobtrusive habits, he was seldom seen to advantage. He required only to be known to be esteemed and appreciated. He loved the gospel, and loved to preach it. Confining himself principally to the poorer or more thinly settled localities, he in a great measure provided for his own necessities with his own hands. His life was one of toil and usefulness, his death peaceful and happy: his rest is all the more sweet, and his reward the more abundant."

Dr. Cramp, for the Committee on the State of the Denomination, reported 277 Churches, 976 baptisms, 25,781 members. Three brethren had been ordained, viz.: G. A. McNutt, Leinster Street, St. John, N. B.; F. Kidson, North River, P. E. I.; Peter McLeod, Newcastle, Grand Lake, N. B.

Nine new meeting-houses had been opened, viz.: in Nova Scotia,—at Springfield, Annapolis County, and Liverpool, Queens County; in New Brunswick,—at Germain Street, St. John; at Norton; First Cambridge; Little North River, Salisbury; Shemogue; and Cape Tormentine; in Prince Edward Island,—at Long Creek, West River.

The Convention having this year attained its majority,—being twenty-one years old,—it seems fitting to note the growth of the Body during that period. In 1846, forty-eight ministers and lay delegates attended the Convention; in 1867, one hundred and fifteen (137 in 1866). In 1848, there were 88 ordained ministers and 173 Churches connected with the three Associations then existing; in 1867, there were 161 ordained ministers and 277 Churches. In the 21 years, the membership was about doubled.

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1868. Twenty-third Session of the Convention, held at the Germain Street Church, St. John, N. B., August 22 to 25.

Officers for the year 1868-69:—*President*, Rev. E. A. Crawley, D. D.; *Vice-Presidents*, Rev. C. Tupper, D. D., Rev. C. Randall, Rev. J. Davis, Hon. A. McL. Seely, J. W. Barss, Esq., John Smith, Esq.; *Secretaries*, for Nova Scotia—Rev. Isaiah Wallace, A. M.,—for New Brunswick—Rev. W. S. McKenzie, A. M.; *Treasurers*, Z. G. Gabel, Esq., and Wm. Faulkner, Esq.



The "Christian Visitor" of August 27th furnishes the following sketch of the proceedings of this session.

The Sabbath services were numerous attended. The Word of Life was proclaimed with great fulness and power, and we trust the seed so faithfully sown will yield an abundant harvest.

The annual sermon was preached on Monday morning, by Rev. D. Freeman, A. M., from Matthew 9: 36-38. Theme—*The obligations of the Church to the rising ministry.* The nature and extent of these obligations were explained and enforced with much earnestness and effect.

Monday afternoon was principally occupied with the subject of Education. The report on Acadia College was read by the Secretary, Rev. S. DeBlois, and exhibited a healthy state of progress. The number of the students was equal to that of past years.\* The report urges an increase of funds for the purpose of augmenting the number of its professors, and thereby increasing the efficiency of the Institution. Acadia must keep pace with the progress of the age.

Rev. John Francis, of California, addressed the Convention on the importance of Acadia College to the furtherance of the interests of the Baptists as a denomination. Rev. D. M. Welton urged the necessity of immediate practical efforts to establish a Chair of Natural Science, and proposed being one of twenty to contribute forty dollars each for that purpose. Rev. E. M. Saunders was ready to pledge for a similar amount. Rev. T. Harley suggested that the salaries of the present Professors should be increased to at least \$1,000 each; he would pledge himself for fifty dollars towards the funds of the Institution, and thought his Church would do more in the future than they had in the past for the support of Acadia. Wm. Faulkner, Esq., thought that this was a work not for ministers, but for the Churches. As an illustration of how it might be done, he stated that the Church at Truro, which he represented, contributed to the extent of a dollar for each member, and that if other Churches would do the same, a sufficient Endowment would soon be realized. Rev. G. M. W. Carey thought Germain Street would not be behind

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\*NOTE.—The graduating class consisted of Messrs. Wm. A. Mackinlay, John McDonald, J. F. Tufts, Daniel Eaton, Hector E. Munro, E. C. Spinney, James W. Johnson, H. C. Messenger, John Wallace, and Lewis Hunt. Rev. D. A. Steele, A. B., was admitted to the Degree of M. A., in course.

Since the last Convention the Treasurership of the College had been transferred from J. W. Barss, Esq., to his son, Andrew D. W. Barss, M. D.,—who still holds that office.

hand in the future, in the support of this good cause. Rev. W. S. McKenzie assigned as a reason why no more was done by New Brunswick, that a special effort was being made to pay off the debt of the Fredericton Seminary.

Rev. Dr. Fyfe, of Ontario, gave an interesting statement in reference to the educational interests of the Baptists of that Province. They had no Endowment for their Institute at Woodstock, and consequently were thrown upon the voluntary contributions of the people, who nobly met all its immediate wants. In a few years they raised the sum of \$80,000 for educational purposes.

Rev. Dr. Murdock, of Boston, on being presented to the meeting, expressed his interest in this work. He well knew, from experience at home, the labour involved in supporting institutions of learning, and expressed a deep sympathy with his brethren of these Provinces in their educational efforts. In order to raise money he had found that three things were necessary, viz: 1st. Think you can do it; 2nd. Resolve to do it; and 3rd. Do it.

Rev. H. V. Dexter, of Calais, Me., forcibly pressed the necessity of a liberal Endowment, illustrating the point by reference to the noble efforts of the Baptists of Maine in endowing Colby University at Waterville, to the extent of one hundred and fifty thousand dollars, fifty thousand of which were contributed by that prince of benefactors, Gardner Colby, of Boston.

The time for adjournment having arrived, further discussion on the subject was postponed till Tuesday morning.

The evening session was opened with singing, followed with prayer by Rev. Henry Angell, of New York City.

The Board of Foreign Missions presented their Annual Report through their Secretary, Rev. Dr. Tupper; also the Report of the Treasurer, A. T. Baker, Esq. The Rev. Dr. Cramp moved the adoption of these reports, and accompanied his motion with a brief but earnest address. He was deeply impressed with the fact—for a fact it was—that in our Foreign Mission fields, where the principles and precepts of Christianity are embraced by renewed souls, there we have a type of Christian character superior to that presented in our land. By several specifications he illustrated and defended this position. He was followed by Rev. Dr. Murdock, one of the Corresponding Secretaries of the American Baptist Missionary Union, who held the large audience with the magic spell of his vigorous logic and glowing eloquence, while he dealt with some of the grand truths of the Christian religion as exemplified in the work of missions.

His manly utterances, with his impressive style of oratory, will be long remembered by us. It is always a rich treat to meet with and hear at our Conventions those large-hearted and noble men employed at the rooms of the Missionary Union in Boston.

Not less interesting, though quite of another type of oratory, was the speech of that vigorous, genial, eloquent and spicy speaker, Rev. Dr. Fyfe, Principal of the Woodstock Seminary, Ontario. We are not surprised at the rapid advance of the Baptist Denomination in that part of the Dominion, when we see and hear such a man as Dr. Fyfe with his broad views and with his intense and grasping faith in the Gospel of Jesus Christ. Such leaders and such workers in our denomination, always and everywhere, under God, win victories for truth, and souls to Christ.

The Rev. H. V. Dexter, of Calais, Me., made a few remarks, and we were to hear also from Rev. W. P. Everitt, of Chelsea, Mass., and Rev. T. Harley, of the Brussels Street Church, but it was near the time to adjourn. Rev. Mr. Barker, a missionary of the American Board of Commissioners for Foreign Missions, was called upon to address the meeting. His remarks and representations of the language and the music of the people among whom he has been labouring, were exceedingly interesting.

On Tuesday morning, the Convention was opened at 10 A. M., with singing, and with prayer by Rev. Dr. Spurden. Minutes of the previous meeting were read, corrected and approved. The Committee appointed on the fraternal greetings of the Canada Baptist Missionary Convention, reported as follows:

The Committee appointed to take into consideration the address of the Canada Baptist Missionary Convention, East, beg leave to report—

That they recommend the printing of the above mentioned address in the appendix to the Minutes of the Convention. And they further recommend that a fraternal reply to the address be sent by this Convention to their brethren of the Canada Convention, East, a draft of which they are prepared to submit for the approval of the Convention; and that a copy of the same address, when approved, be handed to the Rev. Dr. Fyfe and Professor Wells, for presentation to the Baptist brethren in the Western part of the Dominion at their next Annual Conference.

All of which is respectfully submitted.

C. SPURDEN, *Chairman.*

This report was adopted.



The Fraternal Address from this Convention to the brethren of the Canada Convention East, to be handed to the Rev. Dr. Fyfe and Professor Wells, for presentation to the Baptist brethren in the Western part of the Dominion, at their next Annual Convention, was read by the Chairman of the Committee, Rev. Dr. Spurden, and adopted by this Convention.

Rev. H. V. Dexter, of Calais, Me., having made a kind and fraternal statement in behalf of the Maine Baptist Missionary Convention, it was

*Resolved*, That the Rev. Charles Spurden, D. D., be our delegate to attend the next Annual Meeting of that body, and present our fraternal greetings, and in case of his failing, any other brother or brethren who might be present, be requested to do so.

It was announced to the Convention that Sir Henry Havelock was in the City, whereupon it was moved and carried that the President, Rev. Dr. Crawley, Hon. Judge Johnston, Rev. Dr. Cramp, Rev. G. M. W. Carey and Rev. I. E. Bill, be delegates to convey to him the compliments of this Convention.

On Tuesday afternoon the Convention re-assembled at 2.30 p. m. Prayer by Rev. William Hall. After reading, correcting and approving the Minutes of the previous session, the Committee on Nomination further reported, recommending that the next annual meeting of this body be held with the Granville Street Baptist Church, Halifax, N. S., and that Rev. G. M. W. Carey, A. M., preach the Convention sermon, and Rev. W. S. McKenzie, A. M., be his alternate. The report was adopted, after some discussion by those who would prefer to have Liverpool designated as the place for holding the next Convention. It was resolved to send Rev. I. E. Bill and Rev. Timothy Harley as delegates from this Convention to the next meeting of the Missionary Baptist Convention of the Province of Ontario.

The next item of business was the election of six Governors of Acadia College to fill the places of those retiring this year in course. Hon. Judge Johnston, Hon. D. McN. Parker, M. D., D. Rupert Eaton, Esq., A. F. Randolph, Esq., Rev. W. S. McKenzie, A. M., and Rev. John Davis, were re-elected, and Z. G. Gabel, Esq., was chosen to fill the vacancy made by the death of Hon. W. B. Kinnear.

The following report was read and adopted:

#### STATE OF THE DENOMINATION.

“The State of the Denomination, as presented in the Minutes of the Associations, appears in the following statistics:

## NOVA SCOTIA.

	Churches.	Baptized.	Members.
Western Association,.....	57	410	8,030
Central Association,.....	41	256	5,289
Eastern Association, (with P. E. I.)	61	303	3,844
	—159	—969	—17,163

## NEW BRUNSWICK.

Western Association,.....	62	165	4,332
Eastern Association,.....	66	347	5,220
	—128	—512	—9,552
Totals, .....	287	1,481	26,715

The number of baptisms is fifty per cent. greater than last year, averaging a little more than six per Church in Nova Scotia, and four in New Brunswick; general average, five. The clear increase is nine hundred and thirty-four,—being somewhat more than two and a half per cent. in Nova Scotia, and five and a half per cent. in New Brunswick; general average, three and a half per cent.

Eleven brethren have been ordained, viz.: J. A. Steadman, St. George, N. B.; W. D. Manzer, Shediac, N. B.; J. E. Hopper, Fredericton, N. B.; Elisha Corey, Canterbury, N. B.; O. E. Cox, Chegoggin, Yarmouth, N. S.; Elijah J. Corey, Point de Bute, N. B.; J. E. Blakeney, South Richmond, N. B.; James Meadows, Jeddore, N. S.; J. W. Manning, Hawkesbury, C. B.; G. E. Day, M. D., Yarmouth, N. S.; D. Carpenter, Bayside, N. B.

The formation of four new Churches has been reported, viz.: Second Fredericton and South Musquash, in New Brunswick; and Second Sable River and Mill Village, Queen's County, in Nova Scotia.

The brethren in Prince Edward Island, having formed themselves into an Association, the statistics of that Island, heretofore included in the returns of the Eastern Nova Scotia Association, will be henceforth reported separately, in their proper place. \* \* \* \*

Your Committee regret to learn that no steps have been yet taken to bring about a union between the Churches of these Provinces and those of the Provinces of Ontario and Quebec. They trust that the object will not be lost sight of, and that the presence at this meeting of the Rev. Dr. Fyfe, President of the Canadian Literary Institute, Woodstock, Ontario, and of Professor Wells, of the same Institute, will furnish occasion for such conference and mutual communications as shall ultimately issue in the accomplishment of the desired object."

Respectfully submitted,

J. M. CRAMP, *Chairman.*

It was moved and carried that a Committee be appointed to draft a resolution remonstrating against the matter of Precedence, as published in the Dominion "Gazette," and that when signed by the President and Secretaries of the Convention, it be communicated to the Secretary of State. The Committee appointed consisted of Rev. Dr. Cramp, Rev. Dr. Fyfe, and Rev. John Davis. They presented the following report, which was adopted:

*Whereas*, There has been published, in the Canada "Gazette," an "Order of Precedence," wherein certain honours are conceded to persons bearing ecclesiastical titles, and they are thereby placed, by royal proclamation, in a superior position; be it therefore

*Resolved*, That since there is no State Church in these Colonies, the placing of ecclesiastics, whether Protestant or Roman Catholic, in a position above their fellow-citizens, by the exercise of public authority, is offensive to other dissenting ministers, and calculated to disturb the peace and harmony of society, and perpetuate invidious distinctions between different religious bodies.

*Resolved*, That a copy of the foregoing resolution, signed by the President and Secretaries of the Convention, be forwarded to the Secretary of State of the Dominion, and that copies be also forwarded to the "Christian Visitor" and "Christian Messenger."

Several other matters of interest occupied the afternoon session, and Convention closed with an excellent educational meeting in the evening, when admirable addresses were delivered by the President, Rev. Dr. Crawley, Rev. Dr. Cramp, Rev. E. M. Saunders, Rev. Dr. Murdoch, and Rev. Dr. Fyfe.

We greatly rejoice to add that the discussions from beginning to end were conducted under the influence of Christian courtesy and brotherly love. Surely God was in our midst. Dark clouds have passed over our denominational horizon during the past year, and many timid spirits have dreaded the issues. But, blessed be God, a brighter day is dawning; Heaven is still propitious; and hearts that may have felt a temporary estrangement are prepared, we trust, to forgive each other in love, as God for Christ's sake hath forgiven us.

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1869. The Convention met in the Granville Street Baptist Church, Halifax, on Saturday, August 21st.

Officers elected for the year 1869-70. *President*, Rev. J. M. Cramp, D. D.; *Vice-Presidents*, Rev. G. Armstrong, Rev. C. Spurdin, D. D., Rev. G. M. W. Carey, William Faulkner, Esq., J. H. Harding, Esq., Joseph Shaw, Esq.; *Secretaries*, for Nova Scotia,—



Rev. Isaiah Wallace, A. M., for New Brunswick,—Rev. W. S. McKenzie, A. M.; *Treasurers*, B. H. Eaton, Esq., and Z. G. Gabel, Esq.

The “Christian Visitor” of September 2nd. furnishes the following report of the proceedings:

The Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island has had its twenty-fourth session this year, in Halifax, with the Granville Street Church. This is the first time the Convention has assembled in the metropolis of Nova Scotia. Its first session, in 1846, was held with the Germain Street Church, in this city, and its first President was the venerable and venerated T. S. Harding, who, for six years, filled that position. In the year 1848 the Convention met in Fredericton, the only time it has been carried to the capital of New Brunswick. It is to meet again in that city next year. With the Germain Street Church it has convened three times; twice with the Brussels Street Church; twice in Portland; once with the Leinster Street Church; twice in Sackville, and once in Moncton. Three times it has met in Nictaux; once in Bridgetown; once in Wolfville; once in Liverpool; once in Yarmouth; once in Canard; once in Amherst; once in Berwick, and once in Pine Grove. Many varied and important changes in our country, in our Churches, and in the ranks of the ministry, have transpired since the first convocation of the Baptists in the Maritime Provinces, twenty-four years ago,—some of which changes, when reviewed, awaken the emotions of joy and gratitude, and some the emotions of sadness and regret. Nearly all of those devoted fathers, gifted preachers and fearless pioneers of our denomination, who, in that first Convention, constructed plans for advancement and counselled methods of action, have gone to their rest and reward beyond the grave. A host of young men now appear and take their place at the anniversaries of our denominational enterprises. But we must arrest these reminiscences and reflections, for an outline record of the Convention which has just closed its session.

After a dreary storm, Saturday, August 21st, opened with delightful weather, which continued to the close of the Convention services, necessarily extended this year into the following Wednesday. At two o'clock, P. M., the Convention was called to order by Rev. Dr. Tupper, one of the Vice-Presidents of the last year. The list of Nova Scotia delegates was a long one, but from Prince Edward Island and New Brunswick the delegation was very small; from the latter Province only twelve, and nearly all these from the City of St. John;

from Prince Edward Island only three. Among the brethren invited to a seat in the Convention were Rev. J. G. Warren, D. D., Secretary of the American Baptist Missionary Union; Rev. A. Hovey, D. D., President of the Newton Theological Seminary, Mass.; Rev. A. Webster, D. D., editor of the "Christian Era," Boston; and N. P. Kemp, Esq., of Boston. The Committee of Arrangements made appointments for preaching on the Lord's day as usual.

During the progress of the first meeting, the transaction of business was occasionally arrested for devotional exercises, prayer being offered up by Revds. Dr. Cramp, E. C. Cady, George Armstrong and Isaiah Wallace. The Convention adjourned to meet on Monday at ten o'clock, A. M.

None who were in Halifax on the Lord's day, August 22, 1869, can ever forget the exceeding brilliancy of its sun; the calmness, purity and softness of its air; the smooth, glassy surface of the broad and beautiful harbour; the eager, but suppressed and orderly state of feeling among the citizens, who crowded and promenaded the sidewalks; the sudden arrest of that glittering decoration of the city that was attempted and had partially succeeded, in honour of the arrival of PRINCE ARTHUR, who that morning at 9.30 o'clock reached the wharf, on board the Inman steamer "City of Paris," after a splendid passage of six days and seventeen hours,—the quickest passage of the Atlantic on record. But notwithstanding the exciting event of Prince Arthur's arrival, which seemed to fill all hearts and to furnish the one topic of conversation for all classes of the population, large and attentive congregations waited upon the numerous services of Divine worship during the day, in sanctuaries and at various points in the open air. By the Baptist ministers then in the city and the vicinity, thirty-three sermons were preached, besides numerous addresses to Sabbath-schools. In the Granville Street meeting-house there was a union service for the Sunday-schools connected with the Granville Street and the North Baptist Churches. This occasion was deeply interesting; the addresses to the children were brief, spiritual, simple, touching, and in every way eminently adapted to the day and the assembly. Ministers and laymen, in many cases, found it difficult to decide the question,—Whom shall I go to hear preach? In the evening at Granville Street Church, Rev. Dr. Hovey presented before a large audience a masterly sermon on the present tendencies of Ritualism, Rationalism, and Naturalism. The pulpits of Presbyterian, Congregationalist and Methodist houses of worship were freely opened to the ministers in attendance

at the Convention, and it is to be hoped that much good was effected by the labours of the day.

The Convention re-assembled on Monday morning according to adjournment, but in the midst of an excitement for which the Convention was not responsible, and over which it had no jurisdiction. ROYALTY was in the city, and LOYALTY must have an expression. Outside, all was in a state of heated excitement. Processions were forming and marching, banners flying, bands playing, cannon booming, unorganized crowds surging along every street. Members of the Convention were uneasy lest they might fail to witness the reception to be accorded to Prince Arthur, who, the day before, had landed from the steamer "City of Paris" as one of its passengers, but to-day was to land again from the Admiral's ship, as His Royal Highness, Prince Arthur Patrick William Albert, third and beloved son of Her Most Gracious Majesty, Queen Victoria, and grandson of the illustrious and lamented Royal Duke who so long governed the Province of Nova Scotia. The Convention held together long enough to pass the following order:

*Resolved*, That an address be prepared and presented to the Governor General Sir John Young, now in this City, and that the Committee appointed on Saturday last to prepare an Address to His Royal Highness Prince Arthur, prepare said address.

*Resolved*, That this Convention adjourn at 11½ o'clock, for the purpose of participating in the reception of His Royal Highness Prince Arthur, and meet again at 2½ o'clock, P. M.

*Resolved*, That the Sermon of the Convention be delivered at 10 o'clock to-morrow, and that the Convention meet at 9 o'clock, A. M.

*Resolved*, That Rev. G. F. Miles with Brother Ackhurst be appointed to arrange for conducting the members of the Convention in the reception of Prince Arthur.

After prayer, the Baptist Convention of Nova Scotia, New Brunswick and P. E. Island attended in a body the reception of Prince Arthur, at the Dockyard, and were placed in a position most favourable for a view of the Prince as he came on shore and mounted the horse provided for him.

The Convention re-assembled in the afternoon, and first listened to the Annual Reports of the Secretary and Treasurer of the Board of Governors of Acadia College. The usual discussion on the reports was progressing when the delegation from the Young Men's Christian Association presented itself at the hour assigned for it. A long and able address was read by one of the delegates before the



Convention, and lengthy speeches followed by other members of the delegation. It was

*Resolved*, That a Committee of three, one from each Province, consisting of R. N. Beckwith, of Nova Scotia, Rev. T. Harley, of New Brunswick, and Rev. M. P. Freeman, of P. E. Island, be appointed to take into consideration the memorial of the Young Men's Christian Association now before the Convention.

In the evening the Reports of the Secretary and Treasurer of Acadia College were adopted. In order to open the way for further speeches on the subject of Education, as connected with our College, the report of the special Committee appointed by the Governors of Acadia College to propose a plan for raising the needed funds to meet the current expenses of that Institution,—referred by the Governors to this Body,—was then read. It was spoken to by Revds. E. F. Foshay, J. E. Balcom, Brother H. C. Creed, Revds. E. C. Clay, M. D., J. G. Warren, D. D., A. Hovey, D. D., H. Pickard, D. D. (Wesleyan), J. Davis, A. W. Sawyer, D. D. (the President elect of Acadia College), E. C. Cady, Brother T. H. Rand, and Revds. G. F. Miles and W. H. Porter.

It was stated by one of the speakers that Rev. J. E. Balcom intended at no distant day to offer his services, without salary, to undertake an agency for endeavouring to raise the Endowment of Acadia College. This was subsequently confirmed by Brother Balcom.

*Resolved*, That the Convention having listened with much satisfaction to the statements of the Rev. J. E. Balcom, do hereby request and empower the Board of Governors of Acadia College to secure his services as Agent, for the purpose of completing the Endowment Fund.

Tuesday morning, soon after the Convention opened, Rev. Dr. Tupper, Secretary of the Foreign Mission Board, presented his Annual Report, which was followed by the Treasurer's (A. T. Baker's) Report. These were laid on the table to make way for the Convention Sermon, which was preached by Rev. G. M. W. Carey, A. M., Pastor of the Germain Street Church, St. John, N. B. His text was 1 Cor. 1: 24, "*Christ the power of God.*" The sermon was regarded by those acquainted with Mr. Carey, as one of his very best efforts, embodying much earnest and careful thinking. At the close of the sermon and after some routine business, the Convention adjourned. The President informed the Convention that the Committee appointed to present an Address to Prince Arthur

had ascertained that Colonel Elphinstone did not think it advisable that the Prince should receive any addresses from the various denominations, His Royal Highness not having visited Nova Scotia in an official capacity. But Sir John Young had communicated his willingness to receive a delegation and an address from the Convention. At 1 o'clock, P. M., the brethren to whom that service was assigned proceeded to the Government House, with the President and Secretaries, and were presented by His Honor Governor Doyle to Sir John Young, in the reception room. Below is the Address read to His Excellency by Rev. Dr. Cramp, together with the Reply:

## ADDRESS.

To His Excellency Sir John Young, Baronet, Knight Grand Cross of the Most Noble Order of the Bath, Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George, &c., &c., Governor General in and over the Dominion of Canada, &c., &c.

MAY IT PLEASE YOUR EXCELLENCY—

The members of the Baptist Convention of the Provinces of Nova Scotia, New Brunswick and Prince Edward Island, now assembled in Annual Session in this City, hereby declare the profound respect with which they regard the representative of Her Majesty, and at the same time express the pleasure with which they greet your Excellency on occasion of your present visit to the metropolis of Nova Scotia.

It is gratifying to us that Her Majesty has placed at the head of this great Dominion a Statesman of such skill and experience, and we trust that while your Excellency is engaged in fulfilling "England's highest mission" in British North America, you will witness an extensive development of the resources of these lands, and of the energies of their people.

We beg to assure your Excellency that our best efforts will be constantly employed in diffusing the blessings of education and inculcating the principles of morality and religion, as derived from the Book of God, believing as we do, that the progress and welfare of nations are intimately connected with their obedience to the Divine Will.

Your Excellency will allow us to offer our sincere congratulations on the triumphs of civil and religious liberty by which this age is distinguished, both in the mother country and in her colonial possessions, and in which your Excellency has always taken an

important part. It may be hoped that the time is not far distant when universal freedom, secular and spiritual, will bless the world.

We tender to your Excellency and to Lady Young our heartiest good wishes. These northern climes will not prove, we venture to believe, less conducive to your enjoyment than those southern scenes with which your eyes were gladdened in years past.

On behalf of the Convention,

J. M. CRAMP, D. D., *President.*

ISAIAH WALLACE, A. M. }

W. S. MCKENZIE, A. M. } *Secretaries.*

Halifax, August 24, 1869.

#### REPLY.

GENTLEMEN—

The steady habits and self-reliance of the body you represent are well known. They give weight to your expressions of respect, and enhance the satisfaction with which I accept your welcome on the occasion of my present visit to the capital of Nova Scotia.

No labours can be more important, and no services to the community more beneficial than those in which you are engaged,—the diffusing the blessings of education and inculcating the principles of morality.

The progress on which you congratulate the age is mainly due to similar exertions and to the spread of sound knowledge amongst the people.

The general enlightenment which rendered the extension of political franchises necessary has also rendered it safe; and the power which an ignorant multitude might only wrest to its own detriment is now safely entrusted to the hands of intelligent and thoughtful constituencies.

I thank you on Lady Young's part and my own for the good wishes you so heartily express for our health and enjoyment in our present sphere of duty.

JOHN YOUNG.

Tuesday afternoon was devoted to a discussion of the various and important questions connected with the enterprise of Foreign Missions. In the evening a large and deeply interesting missionary meeting was held, at which speeches were delivered by Rev. A. R. R. Crawley, returned missionary from Burmah, Rev. Wm. George, missionary elect of our denomination in the Maritime Provinces, Rev. Dr. Warren, Secretary of the American Baptist Missionary Union, and Rev. G. M. Grant (Presbyterian). The leading questions



before the Convention, respecting our future course in the work of Foreign Missions, were these,—Shall we at once establish an independent mission? or shall we, for the present, become an auxiliary to the American Baptist Missionary Union? The latter method was almost unanimously adopted, but with the universal and deep conviction that we must contemplate an independent mission, and aim to establish it as speedily as possible. The brethren were perplexed as to which was the wiser course to pursue at the present moment, but all were willing to work any method that might seem to the judgment of the Convention the most feasible and promising. Brother George with his wife, and Miss DeWolfe, now in Burmah, are our foreign missionaries, to be employed by the American Baptist Missionary Union, and supported by our Churches. We are now under way once more with our foreign mission work, and it only remains that we proceed to enlarge and establish this enterprise on a basis that will bring the responsibility of conducting it more entirely on our Churches, by making our mission wholly our own. The hour was late Tuesday night when the Convention adjourned to meet again the next morning.

Immediately after the adjournment, when nearly all the congregation had departed, and the rest were on the move,—a most unseasonable moment,—the *Alumni* of the College, through their President, Rev. E. M. Saunders, presented a written address to Rev. Dr. Cramp, recognizing his services in the cause of education, and conveying sentiments of appreciation and affection, to which Dr. Cramp read a reply. It is also contemplated by the Alumni to present Dr. Cramp with something more substantial than a mere address, as a testimonial of the high estimation in which they hold him and his work in connection with the College. It is to be regretted that the proposed expression was not completed at the time of the Convention, and an hour selected when there was a larger audience and less confusion.

Some important matters remained for the consideration of the brethren the next day,—such as the report of the Committee on the State of the Denomination, and also the report of the Committee on Obituaries; but the next morning there was a general rush for the cars by the members of the Convention seeking their homes. We shall notice in our next issue the closing meeting, and bring forward some thoughts suggested by this Convention, which in many respects was one of unusual importance in its bearings upon the progress of the cause of God in the ranks of the Baptists in the Lower Provinces.

The hospitality, courtesy, and kindness exhibited by our Baptist brethren in Halifax towards the crowds of visitors they entertained, cannot be too highly commended."

The report of the Board of Governors of Acadia College announced the appointment of Mr. William Elder to the new Chair of Natural Science, and his acceptance of the same.

The Governors also announce their acceptance of the Rev. Dr. Cramp's resignation of the Presidency, tendered three years ago, but withdrawn at the urgent request of this Convention, and record their high and grateful appreciation of his long and faithful labours as President and Professor of the College, and as a minister of the denomination, and the marked success which has crowned those labours.

The report says, "Dr. Cramp's resignation was presented in April last. A committee was appointed to make inquiries in reference to a successor, and also to provide for the department of theological instruction. In accordance with the report of said committee, the following action was taken in June last:

1st. That the Rev. A. W. Sawyer, D. D., be invited to the Presidency of Acadia College.

2nd. That the Rev. E. A. Crawley, D. D., be appointed Principal of the Theological Department.

Your Board have great pleasure in being able to announce that both these appointments have been accepted, and that Dr. Sawyer will be prepared to enter upon his duties by the first of September next."

At the Anniversary in June, the degree of Bachelor in Arts was conferred upon Messrs. Neil McLeod, Albert Coldwell, Joseph Jones, C. R. Daniels, Rufus Sanford, Johnston Hunt, and Charles F. Myers; the degree of Master in Arts, in course, upon Messrs. Thomas R. Patillo, A. B., H. Clifford Creed, A. B., and Albert J. Hill, A. B.; and the honorary degree of Master in Arts upon Mr. William Elder, Professor of Natural Science.

The Treasurer, A. D. W. Barss, said in his report, "The investments at present consist of twenty-five mortgages on real estate, amounting to \$23,812, and Provincial bonds, \$7,000; the interest on which, regularly paid every half year, forms the only reliable fund for defraying expenses."

The report of the Secretary of Foreign Missions, Rev. Dr. Tupper, gives the names of *twenty-eight native preachers and Bible women*



Yours Truly  
A. W. Sawyer

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supported by Churches, individuals, and from the general funds of the Board.

It was resolved by the Convention,—That Rev. Wm. George be sent out as our Foreign Missionary, under the auspices of the American Baptist Missionary Union for the present.

Also resolved,—That, provided Brother George and wife and Sister DeWolfe be accepted by the American Baptist Missionary Union, our Board pay over to that Body the sum necessary for outfit and transportation, and also salary for one year.

The Committee on the State of the Denomination, within the limits of the Convention, presented through Dr. Cramp, the Chairman, the following report:

“The state of the denomination, as presented in the Minutes of the Associations, appears in the following statistics:

## NOVA SCOTIA.

	Churches.	Baptized.	Members.
Western Association,.....	58	351	8,342
Central Association,.....	42	257	5,478
Eastern Association,.....	49	279	3,475
	—149	—887	—17,295

## NEW BRUNSWICK.

Western Association,.....	66	225	5,077
Eastern Association,.....	65	179	4,396
	—131	—404	— 9,473

## PRINCE EDWARD ISLAND.

P. E. I. Association, .....	14	81	693
Totals,.....	294	1,372	27,461

The number of baptisms is not quite as great as last year, averaging six per Church in Nova Scotia, three in New Brunswick, and six in Prince Edward Island. The clear increase is smaller than last year, being only 646, according to the numbers reported; but as the statistics are in many instances defective, the increase may be fairly estimated at 700, which is a little more than  $2\frac{1}{4}$  per cent. on the average. In Prince Edward Island, it is  $9\frac{1}{2}$  per cent.

Ten brethren have been ordained, viz.: S. C. Moore, Hammond, N. B.; P. R. Foster, Kempt, Q. Co., N. S.; G. Howard, Jackson-town, N. B.; T. M. Munro, Centreville, C. Co., N. B.; E. C. Spinney, Mira Bay, C. B.; J. W. Titus, Pitt Street, St. John, N. B.; J. D. Shaw, Temperanceville, N. B.; Calvin Goodspeed, Andover, N. S.; John Macdonald, Uigg, P. E. I.; I. E. Bill, junior, St. Andrews, N. B.

The formation of two new Churches is reported, viz.: Wood's Harbour, N. S., and Cavendish, P. E. I.

New meeting-houses have been opened at Melvern Square, Wilmot, N. S.; Blissfield, Miramichi, N. B.; and probably in other places. The records in such cases are often imperfectly preserved."

The Report of the Committee on Memorials was read by Rev. George Armstrong, Chairman. The following are extracts:

"During the past year four servants of the Lord, associated with us in holy fellowship and service, were called from work and suffering on earth to life and rest with Jesus.

REV. NATHAN CLEVELAND died in July, at Alma, Albert County, N. B.; in the 92nd year of his age. For over sixty years he was a minister of the gospel, and throughout this period entertained a strong regard for Christ, confidence in the message of salvation by grace through faith in His blood, and was sustained amid trials, labour, and suffering by the precious and comforting hope of eternal life through our Lord Jesus Christ. This venerable servant of the Lord has been gathered home to the heavenly garner as a shock of corn fully ripe.

REV. T. H. PORTER, SENR., died at Wilmot, N. S., April 12th, in the 64th year of his age. Brother Porter had for some years been unable, from throat disease, to preach stately; but laboured from time to time in the good work of preaching Christ as opportunity offered and strength permitted. He was a minister of the gospel for about forty years; and was successively pastor at Port Medway, Hammonds Plains, Sackville, and Canso. In his last illness our brother was sustained by faith in the atonement of Christ, and was cheered by the hope of complete deliverance soon to be enjoyed through the mercy of God. The gospel which he believed and preached in health, administered to him when in trial, weakness, and death, support—comfort—victory.

REV. SAMUEL RICHARDSON died in Carleton, N. B., July 18th, in the 53rd year of his age. Brother Richardson was a graduate of Acadia College, and a graduate also of Newton Theological Seminary, Mass. His talents were much above mediocrity, and his scholarship creditable. On leaving Newton he was ordained to the pastorate of a Baptist Church in Massachusetts. When the war broke out in the United States, our brother received a call to the pastorate of the Church in Clements, N. S. He removed thither, and presided over this Church between two and three years. Thence he removed to the pastorate of the Westport Baptist Church,



Brier Island, N. S., and remained in that place for some time, preaching the gospel of Christ. After a while, throat disease compelled discontinuance of stated preaching, and Brother Richardson, in order to support his family, had to resort to secular employment in connection with a mercantile establishment in St. John, N. B., but still preached occasionally as strength and circumstances permitted. Brother Richardson wielded a facile and vigorous pen, as is known to intelligent readers of our denominational papers in the Lower Provinces.

Brother Richardson's last days would have been more serene and joyful, had he known that some provision was made for the support of his sick and sorrowing wife, and for his fatherless and helpless children. It is time that the Baptists of these Provinces were awake to the necessity and duty of at once providing something like a proper support, both for infirm and disabled ministers, and for the widows and orphans of ministers. Nothing worthy of the denomination has yet been done among us for this object. Let thoughtful pious people look at the matter and they will see the propriety and justice of acting in the direction and to the end indicated.

Brother HECTOR E. MUNRO died in June, at Truro, N. S., at the age of twenty-three years. He was a graduate of Acadia College, and had the Christian ministry in view as his chosen life work. To this work he consecrated himself; but he was not permitted to enter upon its arduous, exhausting, important, and precious duties. Disease came between him and the Christian ambassador's work. Through the discipline of suffering, he hoped to be the better prepared to preach the gospel to weak, sinful, suffering humanity; the discipline, however, was for another end,—to perfect him by the grace of God in Christ for higher and holier service before the throne of God and the Lamb. His career was short, but his end bright and peaceful. The patient, meek, hopeful, Christian sufferer fulfils his mission in that way, and God is well pleased.

This record of death in our ranks began with the removal of sanctified age, and closes with that of sanctified youth. How suggestive of admonition to all,—“Work while it is day, for the night cometh wherein no man can work!”

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1870. The following interesting report of the proceedings of this Convention was furnished the “Christian Visitor” by Rev. Stephen March. It is here, of necessity, somewhat abbreviated.

The twenty-fifth session of the Baptist Convention of Nova Scotia,

New Brunswick, and Prince Edward Island, met in the Baptist Church in Fredericton, the 20th instant, at ten o'clock, A. M.

Rev. Dr. Cramp, President of last year, in the Chair. Prayer by Rev. E. F. Foshay.

In the absence of both Secretaries, Rev. J. W. Manning was appointed Secretary, *pro tem*.

On Saturday afternoon, at three o'clock, P. M., the Convention resumed its sitting. Rev. Dr. Cramp in the Chair. Prayer by Rev. G. E. Day.

Officers for the ensuing year: *President*, Hon. D. McN. Parker, M. D.; *Vice-Presidents*, Rev. W. S. McKenzie, A. M., Rev. D. Freeman, A. M., Rev. W. A. Corey, M. Beckwith, Esq., Asa Coy, Esq., Samuel Freeman, Esq.; *Secretaries*, Rev. G. M. W. Carey, for New Brunswick, and Professor D. F. Higgins, A. M., for Nova Scotia; *Treasurers*, John H. Harding, Esq., and Lewis Payzant, Esq.

The President elect, Hon. Dr. Parker, then took the Chair, and read a letter from G. H. Dobson, Esq., of North Sydney, enclosing Post Office order for \$100 for Foreign Missions.

The Committee of Arrangements reported, and the report was adopted.

*Resolved*, That the Secretaries and Rev. T. Harley be a Committee to superintend the printing and circulating of 2,000 copies of the Minutes.

Prayer by Rev. Dr. Crawley.

In the evening, at half-past seven, the Board of Governors of Acadia College met for the transaction of business: the President, Hon. Dr. Parker, in the Chair.

The services of the Sabbath were numerous attended. The preaching was of a deeply interesting character, well adapted to instruct the mind and inspire the heart with zeal for the progress of the Redeemer's kingdom. The brethren from the United States came to us in the fulness of the blessing of the Gospel of Christ. A pleasant feature of the afternoon service in the Baptist Chapel was the singing, by the Sabbath-school children, of several beautiful hymns. The day was one of deep solemnity, edification, and spiritual blessing.

The Convention sermon was preached at ten A. M., on Monday, by the Rev. Dr. Backus, from Matthew 24: 14. The sermon, we doubt not, will be long remembered by those who heard it, and will be productive of great good in stimulating Christians to greater earnestness in spreading the Gospel of Christ throughout the world.

The Convention resumed business. Hon. Dr. Parker, President, in the Chair. Prayer by Rev. J. H. Hughes.

The report of the Secretary and Treasurer of the Board of Governors were then read, and ordered to be laid on the table.\*

The hour of adjournment having arrived, the session closed with prayer by Rev. A. S. Hunt.

The afternoon session was opened with prayer by Rev. J. Davis. Various items of routine were then attended to.

The Committee of Arrangements submitted their report, recommending the Boards of Governors and Foreign Missions to meet next year a day earlier than usual, to arrange the business to come before the Convention; and that the Convention meet with the First Yarmouth Church next year, on the 19th August, at 10 A. M.

The reports on Education were taken up, and addresses were delivered by Revds. S. W. DeBlois, W. S. McKenzie, Dr. Sawyer, Brother H. C. Creed, and Revds. G. E. Day, and Timothy Harley.

The President then withdrew to attend a meeting of the Board of Governors of Acadia College.

Vice-President W. A. Corey having taken the Chair at four o'clock, opportunity was afforded for the Rev. Dr. Childs, of Boston, to make a statement of the nature and operations of the Bible and Publication Society, which he did in a deeply interesting address, setting forth the importance of the religious press as an educator and preacher in matters of religion, showing what has been done by the Society and the work it aims to accomplish, and appealing to us for co-operation and support, rather for our own sakes than for the advantages which may accrue to the Society itself. Its object is the supply of publications, whether tracts, Sabbath-school Reapers, the Sabbath-school Teachers' Libraries, or Bibles, to those who are destitute, and to all who aid with contributions.

The following resolution was then passed:

"That this Convention, having listened with great interest to the statements of Rev. Dr. Childs, beg to express their cordial sympathy with the Society in its work, and recommend that it receive the hearty support of the denomination in these Provinces."

\*The degrees conferred at the Anniversary in June were as follows:

B. A., in course, upon Egbert M. Chesley, and William H. Newcomb.

M. A., in course, upon Rev. S. B. Kempton, A. B., and Rev. J. E. Hopper, A. B.

M. A., honorary, upon Rev. John Davis, of Charlottetown; Rev. C. E. Goodspeed, Principal of Fredericton Seminary; and J. B. Calkin, Principal of the Nova Scotia Normal School.

D. D., honorary, upon Rev. William F. Stubbett, of New Jersey.



A Committee was appointed to make certain necessary changes in the Constitution, to report next year, consisting of the following: Professor D. F. Higgins, Revds. T. H. Porter, W. S. McKenzie, I. E. Bill, J. Davis, and Brother S. Selden.

Prayer by Rev. I. E. Bill.—Adjourned.

The evening session was opened at 7.30 P. M. Prayer by Rev. I. J. Skinner.

The report of the Faculty of Acadia College to the Board of Governors, relative to the proposed extension of the Theological Department, was read by Dr. Sawyer, for the benefit of the Convention, and afterwards ordered to be printed in the Minutes for the information of the body.

The subject of Education was then taken up, and deeply interesting addresses were delivered.

Rev. W. S. McKenzie spoke upon the great importance of mental culture, urging that it must go hand in hand with the development of spiritual life. We should endeavour to impress the minds of the people with the thought that they have no right to be ignorant. They should educate themselves *for themselves*, for the sake of education itself. Advances had been made, and there would be still greater in the future. It was only a question of time.

Rev. Dr. Sawyer urged the necessity of supporting our academies, and gathering our young men and women into them. College endowment would then follow as a natural result, and students would flow in to fill up and supply our colleges. Spoke of the importance of rendering the Fredericton Seminary more efficient, and urged that its machinery and usefulness be increased.

Rev. G. M. W. Carey enlarged upon the necessity for free schools in New Brunswick as well as in Nova Scotia, and expressed his belief that the time was not distant when they would be enjoyed. Education was a noble thing, and every child in the land should possess it. Education was not one-sided. It drew out the physical, mental, and spiritual faculties of men. Especially should every minister of the gospel be educated. Each one should know something of the three languages written on the Saviour's cross,—the Hebrew, Greek, and Latin. Our age would not endure mere dogma; it would have reason. Ministers must and do encourage science, although they would not bow to speculation: we must learn to distinguish between them. We must cluster around Acadia College, and render our academies more useful and efficient.

Rev. Dr. Hovey said that Dr. Sawyer had hit the nail on the head

when he spoke of academies. A lad would learn his true vocation there, as he would not in any other place. There was a wonderful power to draw out in a good academy. He then spoke of the demands of the present time for education. Some of these were general and related to all time, others were special; and now there was a special demand for an educated ministry. Great questions were to be decided by men. The great battle of principles was to be carried on by individual men, and not by the influence of governments. Spiritual forces were marshalling themselves. What were we to do? We must train our ministry. A minister must be an example in the correct use of words; he was to move not upon the hearts of men only, but on their intelligence; he was leading them to proper and correct habits of thought, or else he was drawing them down.

There were questions of interpretation to be determined. Ministers must do this for themselves, not be dependent on others. They must determine what translation of the Scriptures they would use, whether the Common Version, or some other.

There were questions of morality, of ethics, of amusements, of reading, etc., that needed a wise and judicious settlement. These were reasons why we should sustain our colleges, educate our ministers, and see that we had good ministers, good academies, and a good college.

Rev. Dr. Weston expressed his pleasure in having an opportunity of saying something in favour of Acadia College, and the deep interest he had come to feel on behalf of the ministers and others with whom he had associated during the week past. He said he had of late been more deeply than ever impressed with the *importance of man*; money had accomplished great things, but much more might be done by a *man*. Our Lord had this idea when he directed us to pray to the Lord of the harvest for *men*—redeemed, sanctified, earnest, zealous men. It was scarcely to be over-estimated what a single man could do,—what power there was in a man. Hence the worth of a collegiate education. Look at it as a means of moral preservation, and at the moral influence of such an association with men.

Rev. Dr. Backus remarked that the best things in this world might be made better. Good men were rendered better by culture. We wanted in every department of life educated men, as teachers in our schools, as physicians, as lawyers, and as mechanics. We would not employ any one in these departments who had no knowledge of

their profession. How much less should we employ men in imparting a knowledge of spiritual things who themselves had no knowledge of spiritual matters. Jehovah never employed the ignorant as He did the learned—as witness Moses and Paul; and He nowhere encouraged ignorance where learning might be had. “Therefore, educate your young men and young ladies; and do not confine your institutions to the education of men for the ministry. Mistakes were made by us in the United States in this respect, and we had to feel the evil effects of our course. Educate your best men for the bar, for medicine, for mechanics, farmers, and artisans, as well as for statesmen and governors. Thus your power will be threefold. May God prosper you.”

Rev. Dr. Murdock urged the necessity of education in respect to the great work of Foreign Missions. We could not go anywhere without the student—the seminary—the college. In providing education we were only providing for the necessities of men’s nature, and in so doing we were building well. In all the various departments of life you must have *men*. The great want of the age, of this community, of all communities, was strong, earnest, cultivated manhood. Give us men that could think, work, bear the responsibilities to which they were called in this wonderful age of progress. In the walks of the ministry we wanted men who were imbued with large stores, not only of general knowledge, but of scientific knowledge, such as law, medicine, geology, astronomy, mathematics. These were the elementary means of fitting the preacher to set forth the great truths which he preached in all their bearings and relations. Every man who would succeed in the ministry must be able to *instruct* men, and he must likewise be able to *interest* men. He must engage the attention, the affections, the thoughts, the imaginations of men, and bring all his powers to bear on the minds as well as the hearts of his people. Just this kind of culture was what we should seek in our endeavors to train a ministry of the gospel. This was what we were accomplishing. Our institutions would become fountains of light and blessing, casting their influence all over the beautiful land which God had given us.

The Reports were then unanimously adopted, and this deeply interesting meeting closed, with prayer by Rev. D. Crandall.

Subsequently there was a meeting of the several Boards of Home Missions, Rev. I. E. Bill in the Chair, to listen to some account of the workings of the American Baptist Home Mission Society, from the Rev. Dr. Backus.



On Tuesday, at 10 A. M., the President, Hon. Dr. Parker, took the Chair. Prayer by Rev. T. Harley.

*Resolved*, That Revs. I. E. Bill, T. Harley, and Dr. Cramp, together with any other brethren who may be disposed to attend, be our Delegates to the Baptist Missionary Convention of Ontario and Quebec.

The Reports of the Secretary and Treasurer of the Board of Foreign Missions were submitted for consideration.

The Report stated that Miss DeWolfe was labouring diligently and usefully among the Sgau Karens. She can now read, pray, and give instruction orally in the knowledge of Jesus. Rev. W. Carpenter, of Bassein, spoke of the valuable assistance she had rendered in imparting instruction in the school. It was deemed advisable that she move to Henthada, where her services are needed, and her time and abilities can be expended to the greatest advantage. She has not regretted the change, but desires to spend the remainder of her life in the work.

Provision has been made for the support of five or six of the native preachers who had been dismissed for lack of funds. The labours of these men are exceedingly useful; and they will, notwithstanding the withdrawal of funds for their support, continue to preach as much as possible, to make Christ known. The whole number of labourers in Burmah, supported by the funds of this Board during the past year, is twenty-four—including Miss DeWolfe.. In addition to this, \$2,300 were transmitted to the Board of the American Baptist Missionary Union for the outfit and salary of Rev. William George and wife for one year.

The Report strongly urged the establishment of an Independent *Mission in Siam*; and especial reference was made to the reception by the Board, subject to the approval of the Convention, of W. F. ARMSTRONG, licentiate, as our Foreign Missionary. As his studies are not yet completed, it was thought well for him, in the mean time, to give as much time and attention as possible to visiting the Churches and presenting the claims of missions, collecting funds, &c.

The application of Brother RUFUS SANFORD was also favourably considered, and he was appointed, provisionally, to become our missionary, when he shall have completed his theological course.

The Board also expressed their willingness to receive Miss H. MARIA NORRIS, to go out as their missionary to Siam, so soon as the funds shall be forthcoming; and referred to the formation of Woman's Missionary Aid Societies in Canso, Amherst, Halifax, and:

other places, numbering 33 Societies in all, with a membership of 500, at not less than \$1.00 per member annually.

Remarks were made by Rev. Dr. Crawley, Brother H. C. Creed, Revds. S. March, T. H. Porter, Isaiah Wallace, I. E. Bill, Dr. Tupper, and especially by Rev. Dr. Murdock. The latter stated that the greater number of conversions have resulted from the efforts of the native preachers. 3,000 were converted under the labours of Sau Quala: others also have been signally blessed; but their success is due to the instruction received from the Foreign Missionaries. There are now 450 native preachers, 60 of whom are ordained pastors, many supported by the native Churches themselves. He advocated the policy of supporting Churches rather than native preachers, as being calculated to render the Churches more self-reliant, and having a healthier effect upon the native mind; and suggested that such aid be distributed by the missionaries, under whose care these native preachers might be placed.

Prayer by Rev. Thomas Todd.

The afternoon session opened at 2½ p. m., the President in the Chair. Prayer by Rev. S. March.

The Committee of Arrangements submitted a report, recommending that the Foreign Missionary Board be revised, that the list of ordained ministers be corrected, etc. Discussion on the Foreign Mission Report was resumed at 3 p. m., when Dr. Hovey addressed the meeting on the employment of native preaching in the foreign field, urging great caution in this matter. The more the native Churches were thrown upon their own resources in this respect, the better it would be for them. The question of co-operation or independence was also considered in a truly liberal and Christian spirit, urging the Convention to whatever course would tend to secure unanimity and bring out the resources of the Churches.

Rev. Dr. Crawley spoke warmly on the question, whether it is right to withdraw funds from men engaged already in the work as native preachers, in order to send out new men to engage in the work in the future.

Rev. I. E. Bill spoke warmly and earnestly on the ability of the Churches to support an independent Foreign Mission, comparing our power now with the power of Nova Scotia alone in 1832, when the Churches sent out Brother Burpee single-handed and sustained him, and showing that our numbers and resources were greatly more than doubled now. He paid a warm tribute to the ability, Christian love and wisdom of our visiting brethren from the United

States; spoke of Siam as a field which invited effort; urged that a mission be established there as soon as a door should be opened in the providence of God; and handed in a donation with a view to the prosecution of the work.

Rev. D. A. Steele introduced a resolution,—That a Committee be appointed to enquire into the feasibility of an independent mission, and whether any available man can be obtained to superintend such mission; and also to enquire whether a change in the location of the Board be not demanded for the better accomplishment of the end sought; and further, whether it can be right to take funds from men that are already employed in the field as native preachers, for the purpose of sending out new men. This Committee to report next year.

There was an interesting discussion on this resolution, in which Revds. Dr. Cramp, Dr. Tupper, W. S. McKenzie, S. B. Kempton, G. F. Miles, M. P. Freeman, Dr. Murdock, T. Harley, and Brother S. Selden took part. The resolution passed. Revds. Dr. Cramp, D. A. Steele, John Davis, W. S. McKenzie, and I. E. Bill, were appointed as a Committee to carry it out.

The Committee on Nominations presented their report of the names of the Board of Foreign Missions, suggesting certain changes in consequence of removals, and substituting other brethren in the place of those removed; in other respects the Board is the same as last year.†

Dr. Cramp presented the Report of Committee on the State of the Denomination, and requested leave to perfect it after the sittings of the Western Associations of Nova Scotia and New Brunswick; which was granted.

*Resolved*, That the Foreign Missionary Board pay over \$800, with exchange, to the Board of the American Baptist Missionary Union, as the second year's salary of Rev. William George.

There was considerable discussion on this subject, but the resolution passed by an overwhelming majority.

*Resolved*, That the Foreign Mission Board be directed to furnish the requisite funds to forward Miss H. M. Norris to the Foreign Mission field as soon as convenient.

Adjourned. Prayer by Rev. E. C. Cady.

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† The members of the Board of Foreign Missions at this date were Revds. G. Armstrong, I. E. Bill, G. M. W. Carey, M. P. Freeman, J. F. Kempton, S. B. Kempton, E. O. Read, J. L. Read, A. Stronach, C. Tupper, D. D., N. Viditoe, and I. Wallace. Messrs. John Graves, John Wheelock, S. Wheelock, and A. T. Baker.



The evening session was opened with prayer by Rev. G. D. Cox.

Brother Selden asked permission to allow the Report of the Treasurer of the Board of Ministerial Education to be forwarded to the Secretaries of the Convention, and inserted in the Minutes, which was granted.

*Resolved*, That the Board of Ministerial Education be re-appointed.

*Resolved*, That the Report of the Treasurer of the Foreign Mission Board be received and adopted.

The cordial thanks of the Convention were presented to the brethren, sisters, and friends of Fredericton and vicinity, for their kindness and hospitality during the present session.

The Committee on Obituaries presented their Report in an imperfect form. It was ordered to be completed and printed in the Minutes.

The Report of the Secretary of the Board of Foreign Missions was adopted, with certain modifications relating to matters of opinion therein expressed, and ordered to be printed in the Minutes.

A verse or two of the Missionary Hymn was sung, and prayer offered by Rev. J. E. Goucher; after which interesting addresses were delivered. Rev. John Davis suggested that our people should be instructed in reference to missionary work through the press, and an independent mission advocated by means of essays to be published in tract form, or in the religious newspapers.

*Resolved*, That Rev. John Davis be requested to prepare a series of articles on this subject, and that they be printed in the "Christian Visitor" and "Christian Messenger."

Rev. Dr. Crawley followed, intimating his desire to see a Missionary Society for the Dominion, founded on a broad basis, with wise, cautious, and judicious counsels, and pointed out what was needed before this object could be successfully accomplished.

Rev. Dr. Murdock said he was glad to be present, and to speak of what should be to us *Home Missions*. Our work is carried on, he said, in India, under the flag which, for a thousand years, has braved the battle and the breeze. We are at home there, because we are in sympathy with the Christian hearts, which are the glory of Britain and the hope of America.

"We (the American B. M. Union) have not adopted Miss DeWolfe; we have not been disposed to take one jewel from your crown, or one gem from your choice treasures; we have felt assured that you will sustain Miss DeWolfe; we have given her our sympathy

and our hospitality. No restriction will be placed by us upon her movements; she can go where she will, or where you may send her. We wish you had fifty such ladies to put into the field. We will adopt her whenever you ask us." He urged us to contemplate the simple work of Foreign Missions among the heathen. "In this matter," he said, "I am one with you and for you. Our hospitality is extended as long as you will accept it, and when you go forth from us, you shall receive our sympathy and our prayers, and we will give you the blessing of God. Our tracts and books shall be given you as to our own missionaries, and we will aid you all in our power. Our object is simply this—the conversion of the world; the gathering of the nations to the Son of God; the multiplication of Christian teachers in heathen lands—Christian young men and young women devoted to Christ and determined to work for Him." He gave an interesting statement of what had been accomplished during the past fifty-four years—50,000 souls gathered in. There are now 20,000 souls in the fellowship of the Churches within a stretch of 1,200 miles; and you may traverse that whole region now and sleep in a Christian village every night. He spoke of what has been accomplished by the printing-press, and the Theological School in Rangoon. The object of Missionary Societies was to organize Churches and assist the work. He spoke also of the wonderful success attending the mission to the Telogoos, and finished his truly Christian address by saying: "Brethren, I shall not cease to pray for you while I am in the flesh. May God bless you and make your mission a success in the conversion of men to God."

Addresses were also delivered by Rev. Timothy Harley, Rev. Dr. Spurden (who presented a donation of \$50 towards the support of a native preacher), and Brothers W. F. Armstrong and Rufus Sanford. Rev. E. B. Eddy, of Calais, Me., presented the greetings of the Maine Baptist Convention, and a resolution was passed reciprocating the greetings of that Convention.

A Committee was appointed to make arrangements for holding a Ministers' Institute at Yarmouth next year in connection with the Convention, consisting of Revs. Dr. Day, D. Freeman, and Brother H. C. Creed.

The thanks of the Convention were voted to Doctors Murdock, Hovey, and Backus, for the valuable information afforded by them in reference to Foreign and Home Missions.

## REPORT ON OBITUARIES.

“In Halifax, our aged Brother, JAMES W. NUTTING, Esq., D. C. L., of Granville Street Church, at the age of nearly eighty three years, recently entered into rest. \* \* \* \* \*

The REV. WILLIAM HALL, who was also removed from us during the last year, studied in early life at the Windsor Collegiate Academy, intending to follow the legal profession, but when afterwards he was converted to God, he relinquished this purpose and resolved to devote himself to the work of the Christian ministry. He was baptized in Horton, and united with the 1st Horton Church, from which also he was licensed to preach. He was ordained in Fredericton in 1842, where also as pastor of the Church in that place he spent some time. He was two or three years pastor of the Long Island Church, where he was instrumental in adding many to their number. In Windsor, N. S., also, and St. George, N. B., he filled the pastoral office. He performed various missionary tours in different parts of Nova Scotia and New Brunswick with considerable success. Brother Hall, as a preacher, was above mediocrity; as a man, he had his failings, but they may be principally traced to constitutional peculiarities; he was eminently sincere and honest in his aims, and warmly attached to our distinctive principles, as taught in the New Testament; while a broad and catholic spirit made him a lover of all good men. His last illness was only for a few weeks duration. As his end approached, his faith grew stronger, and his peace more profound; and after a good deal of bodily suffering, sustained with great patience, in February last he fell asleep.

The REV. JAMES READ, who died in May last, was for a number of years engaged in ministerial labours as pastor of the Congregational Church in Sheffield, N. B. Having changed his views on baptism, he was baptized by the late Rev. E. N. Harris, in Woodstock, and thenceforward for nearly a quarter of a century he continued to be faithfully and acceptably engaged as pastor of the Baptist Church in Ohio, Yarmouth County, and Londonderry and Portauquique, Colchester County, N. S. Having removed a few years ago to Annapolis County, he engaged occasionally in Home Missionary labours; and when called away from earth, was holding an appointment from the Western Missionary Board. He was much esteemed by his brethren as an unassuming but deeply pious man of God.

The REV. S. BENNET TAYLOR died on the 28th of March last. For a period of nearly thirty years he laboured for the promotion of



the cause of God with a good degree of success. Although possessing but few educational advantages, his communications were received with marked respect. He was sound in doctrine, and firmly attached to Baptist principles. During his ministry about 127 persons were baptized by him, and added to the Churches in the County of Lunenburg, to which district his labours were chiefly confined. He peacefully entered into rest.

The REV. NELSON BAKER, who was somewhat suddenly called from his labours not many weeks ago, was the subject of a powerful revival on Tancook Island, in Lunenburg County, N. S., which was in some degree the fruit of the ministerial labours of the late revered and lamented Joseph Dimock, then pastor of the Baptist Church in Chester, in that county. Brother Baker for a short time studied at Horton Academy, but a deficiency of pecuniary means obliged him to go into the ministry, to which he felt himself called, without completing his education. He remained, however, a sincere friend of mental culture. He was an earnest preacher, and laboured to some extent in Lunenburg County, and finally settled with a Church in the neighbourhood of Margaret's Bay, Halifax County. His ruling characteristics were honesty and earnestness of purpose; and he died regretted by many as a worthy and useful servant of his Master.

In addition to the above, the Committee wish to make mention of WARD EATON, Esq., of Cornwallis, whose death occurred on the first of January last.

Mr. Eaton, though not a member of any Church, was nevertheless a man of real worth. During his life he was much associated with the earlier ministers of our denomination, and was by them very highly esteemed. In the community where he lived, he held the confidence of all classes. He frequently occupied with credit places of public trust. In education and missions he manifested a strong interest from the first commencement of our labours for those objects; and to the support of religion, in his own neighbourhood, his assistance was freely given. During his last illness, which was somewhat protracted, though regretting deeply that some duties had been neglected, he spoke confidently of his hope in Jesus Christ alone, and seemed to enjoy much religious consolation,—an experience which contrasted pleasingly with the timidity with which he had been wont previously to speak of his hope. He disliked all reference to his own excellences, and wished to hear only of Jesus and His atonement. His dying request to his pastor was that nothing should be said of him on the occasion of his funeral sermon.

Our friend is much missed and sincerely mourned by the poor and afflicted, as well as by the members of the Church among whom he had lived for so many years,—being upward of seventy years of age when he died, and all his life resident in the same neighbourhood.

May the Lord be pleased to bless the world with many more like our departed friend, in all things except the timidity that withheld him from a more open avowal of his faith in the Saviour, whom we believe he loved and sought to follow."

E. A. CRAWLEY, *Chairman.*

#### REPORT ON THE STATE OF THE DENOMINATION.

"The reports of the Associations present the following statistics, viz.: Churches in Nova Scotia, 157; baptized, 960; total membership, 17,261; New Brunswick,—132 Churches; 826 baptisms; 9,993 members; Prince Edward Island,—14 Churches; 64 baptisms; 727 members; showing a total of 303 Churches, 1,850 baptisms, 27,981 members.

New Brunswick reports an increase of five and a half per cent., and Prince Edward Island an increase of nearly five per cent.; but Nova Scotia reports a numerical loss of thirty-four, which brings the average increase below two per cent. Were this the real state of things there would be much cause for sorrow and humiliation; but the reported loss in Nova Scotia arises from the fact that, in several of the Churches, the lists of members have been revised, and the numbers returned are lower than in the preceding year, in consequence of the lopping off of dead or useless branches. Had it not been for this, the increase of the present year would have been very encouraging; for in New Brunswick it has been a 'year of the right hand of the Most High.' A visit from Elder Knapp was attended by abundant blessings, especially in the Churches of St. John and Portland. Hundreds of converts 'gladly received the word,' and were baptized.

Two brethren have been ordained, viz.: Joseph Jones, at Digby; and J. B. McDonald, at Bedeque, P. E. I.

Seven new Churches have been constituted, viz.: West Bay, Cow Bay, St. Ann's Bay, South Bar (all in Cape Breton), Canning, Mount Pleasant, and Centreville, in Nova Scotia; and St. Stephen, in New Brunswick.

Seven new meeting-houses have been opened: in Nova Scotia,—at Halifax, Truro, Westbrook, and Middlefield; in New Brunswick,—at Sussex Vale, St. Stephen, and New Salem."

The report of A. T. Baker, Esq., Treasurer of the Foreign Mission

Board, says,—“On referring to the Minutes, I find there has been an increase in the receipts of last year of about \$1,000. There have been expended during the year \$4,847.08,—more by \$2,336.58 than the expenses of any former year. Total receipts during the year, \$4,032.49½; balance in hand of Treasurer, as reported last year, \$2,134.55,—together making \$6,167.04½; deducting \$4,847.08, expended, leaves a balance in hands of Treasurer of \$1,319.96.”

#### THE MINISTERS' INSTITUTE.

In the foregoing account of the Convention at Fredericton, mention is made of the appointment of a Committee to arrange for a meeting of the *Ministers' Institute* to precede the Convention in 1871. This institution was organized and held its first meeting in St. John, on the 16th of August, 1870, and following days. Its design and work were thus reported in the press:

*From the “Christian Visitor :”*

“Last week was one that will long be remembered by the ministers within the limits of our Convention. Such a religious and intellectual feast as was afforded by the Ministers' Institute is rarely enjoyed. Its influence will be most extensive and beneficial. It was thought to be an experiment fraught with considerable risk, but it proved to be a splendid success. It cost a great deal of labour in preparation, but the labour was more than compensated by the beneficial results obtained. The following is the BASIS OF ORGANIZATION adopted:

*Resolved*, 1. That we proceed to the formation of a Ministers' Institute, to be composed of Baptist Ministers belonging to the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island.

2. That in establishing and conducting the services of the Ministers' Institute, we have in view the glory of our Divine and adorable Redeemer, together with the mental and moral improvement of each other as ministers of the gospel.

3. That we will spend an hour (from 9 to 10 A. M.) every day, while the Institute is holding its meetings, in prayer for a Divine blessing on us while convened together.

4. That this Ministers' Institute shall not partake of the character and proceedings of a debating society.

5. That we will consider ourselves in the position of pupils, as in a Theological Seminary, and the lecturer of the occasion shall be regarded and treated, for the time being, as the teacher of the Institute.



6. That any member of the Institute shall be at liberty to propound questions, to be addressed to the lecturer, when it is the wish of the questioner to have any point of the subject under examination more clearly elucidated.

7. That the lecturer may submit to be questioned by members of the Institute or not at his discretion, and shall have the power to restrain and confine questions to the discussion in hand.

8. That in the organization of the Institute, there shall be a President, whose duty it shall be to preside at and conduct the Institute; also a Secretary, to keep a record of the meetings; and a Committee of Arrangements.

The Institute was organized on Tuesday evening (August 16th) in the Leinster Street Church, on the above basis, with Rev. I. E. Bill, Sen., as President, and Rev. W. S. McKenzie, Secretary. The following were appointed a Committee of Arrangements: Revds. I. E. Bill, E. C. Cady, G. M. W. Carey, Timothy Harley, W. S. McKenzie, J. Spencer and J. W. Titus, and Messrs. J. Fisher, C. D. Everett, Hon. A. McL. Seely, J. S. May, L. L. Sharpe and W. Lewis."

*From the "Telegraph and Journal":*

"Shortly before eight o'clock, the proceedings were commenced by the Rev. W. S. McKenzie, who gave out a hymn; after which the Rev. I. E. Bill offered prayer. Mr. McKenzie then referred to the origin of the Institute, and the arrangements which had been made to secure the presence of lecturers. They had succeeded in obtaining promises of lectures from the Revs. Dr. A. Hovey, Dr. Weston, Dr. Backus, Dr. Murdock, Dr. Crawley, and Dr. Cramp.

"The lecturer of the evening, the REV. ALVAH HOVEY, D. D., President of the Newton Theological Institution, was then introduced. It is impossible to give more than a brief *resume* of the valuable lecture, which, for depth of thought, succinctness of language, and cogency of argument, has rarely been surpassed. The topic was, 'The Intermediate State.' It was asserted that death is not extinction. It might be an end of *life*: it was not an end of *being*. Certain statements of Scripture, apparently favouring the notion that the dead are extinct, were brought under notice; and it was shown that many of the sacred writers viewed death more in relation to its immediate changes from life, than in its own character. The Bible was a book of progressive revelations, therefore much in its earlier pages was not so clear as later revelations. This was the case with the unfolding of the doctrines of the Trinity and a Future State. Again poetry, in which many of these controvertible passages.

occur, must be interpreted by prose. Moreover the inspired writers speak of the future in its relative connection with the present. And in some cases, though the record was inspired, the thought itself was uninspired. Death is viewed in Scripture as a sleep:—this was not an argument for nonentity, but on the other hand, as sleep is recuperative and refreshing, so death is a state, to the Christian, of rest and enjoyment. It was noticeable that the word *sleep*, sometimes said to teach non-existence, generally referred to the godly alone. Several objections were silenced in a summary manner; and the learned lecturer passed to the view often advocated that there can be no existence apart from a material organization. Reasons to the contrary were then adduced,—first, from general statements in the Word of God,—such as ‘The spirit shall return to God who gave it;’ then to passages relating to the future of the unbelievers; and afterwards to those affecting the intermediate existence of believers,—to wit, the dying thief, Stephen, and others.”

*From the “Morning News:”*

“The Ministers’ Institute held its second session yesterday (Wednesday) morning in the Brussels Street Baptist Church, at 10 o’clock. There was an attendance of something like a hundred ministers, and a large number of laymen, including a sprinkling of ladies. The Chair was occupied by the Rev. W. S. McKenzie. The lecturer was the Rev. Dr. Weston, President of the Crozer Theological Seminary, Penn., and his subject was, ‘The Study of Exegesis.’ It was an able treatise on the most successful means to be adopted by Biblical students in storing their minds with Scripture truth, and abounded with the most valuable advice, as well as instruction upon questions of a difficult character. At its close many questions were asked by the ministers, which were freely and fully answered by the lecturer. The Rev. Dr. Hovey also was called upon to reply to a number of questions relative to points in his lecture of Tuesday evening, and his explanations were clear, logical and forcible.

The third session was held in the same Church at 3 o’clock in the afternoon, when the attendance was larger than in the morning. The lecturer was the Rev. Dr. Crawley, of Acadia College, and his subject, ‘Preaching and its Methods.’ Various rules were laid down for the guidance of ministers in the selection and manner of treating their subjects, and the aim of the work forcibly pressed home upon their minds. The lecture was full of counsel and direction, and if the Doctor’s words of wisdom are heeded by his hearers,

they will do much to make a better style of preachers than may be generally found throughout our Province.

The fourth session met at half-past seven last evening, when the Church was well filled. The REV. DR. HOVEY again held the platform. His subject was, 'The Future State not probationary;' and although he occupied a long time, his manner of treating the question was so interesting and so full of instruction, that the attention did not flag. It would, perhaps, be too much to say that the lecture was exhaustive; but it took hold of abstruse questions and puzzling theories with a strong grip, and in a vigorous, yet unstrained manner, drew out the tangled lines, and exposed to view their value and beauty.

Throughout the day the meetings were pleasant and profitable, not only to the ministers, for whose especial benefit they were held, but also to those who were permitted to meet with them. There was no jarring element, but on the contrary a unanimity and fraternity of feeling that was refreshing to see.

The fifth session was held at 9 o'clock, A. M., on Thursday, when an hour was spent in prayer. At 10 the REV. DR. HOVEY lectured on 'The Atonement.' He first gave the scriptural statement, and proceeded to define it. He then gave its aspect Godward, showing how Divine benevolence and righteousness were exemplified in the work of our Saviour. Jesus Christ suffered death as the penalty due to men for their sins. The extent of the atonement and its aspect manward were then taken up, and upon them was founded the statement that the atonement of Jesus Christ was specially intended to save all the elect, to make provision for every man who would repent and believe, and to show that it was the desire and intention of God to remove all obstacles to man's salvation but his own unbelief. The lecture was exceedingly full and clear, and at its close many questions, chiefly relating to whether the atonement was limited or general, were put by the audience and answered by the Doctor, who took a broad, scriptural view of the subject.

The sixth session was held at 3 o'clock in the afternoon, at which the REV. DR. CRAMP, of Acadia College, lectured on 'The Development of Power in the Christian Church.' The following were a few of his main points: The Christian Church was established for the purpose of cultivating religion among its members and diffusing it in their neighborhoods. He then showed how these purposes were developed and brought into action. The methods of employing power vary according to the wants of localities, different states of



society, and other circumstances. There should always be a wise apportionment of labour in accordance with individual talents. Modes of doing good should include temporal as well as spiritual assistance; private meetings for devotional and other Christian purposes should be organized and encouraged; special appropriation of Christian work to Christian females was proper in itself and in harmony with scripture teaching; indoctrination in Christian truth was an important element of success in Christian work; great care should be taken to cover the whole ground in arranging the work of the Church; and the whole scheme of operations should be brought before the Church at its meetings, and be frequently explained in the pulpit. The lecture closed with three general remarks. The whole Church ought to be engaged in Christian work. Difficulties and objections ought not to be allowed to interfere with its prosecution. Development cannot be secured without the aid of the Holy Spirit.

At the close Dr. Cramp replied to numerous questions, which drew from him his views in opposition to females taking a prominent place in public meetings of the Church.

The seventh session was held at half-past seven on Thursday evening, when the REV. DR. BACKUS, Secretary of the American Baptist Home Missionary Society, delivered an admirable lecture to a large and deeply attentive audience, on 'The Benevolence of God and the Selfishness of Man.'

The Institute opened on Friday morning in the Leinster Street Church. A massive and deeply interesting lecture was read by DR. MURDOCK, on 'The Elements of Power in the Pulpit.'

In the afternoon a private session was held by the members of the Institute, to discuss some questions connected with one of the lectures previously delivered.

In the evening a mass meeting was held in the Brussels Street Church, on Education. The following were the resolutions offered, and the gentlemen who spoke to them:

*1st Resolution.*—Moved by the Rev. E. A. Crawley, D. D., seconded by the Rev. J. S. Backus, D. D.—That the calling and qualifying of ministers of the gospel are of God; and that the harvest being truly great, but the labourers few, we are called upon to pray the Lord of the harvest that He would send forth more labourers into His harvest.

*2nd Resolution.*—Moved by the Rev. A. W. Sawyer, D. D., seconded by the Rev. H. G. Weston, D. D.—That the growth of

error, the progress of enlightenment, and the imperative requirements of the age, demand that the future ministry of our Churches should receive thorough mental culture.

*3rd Resolution.*—Moved by the Rev. Alvah Hovey, D. D., seconded by the Rev. J. N. Murdock, D. D.—That it is the duty of the Churches to urge upon young men, who give evidence of a call to the ministry, the necessity of a course of study, to encourage them to enter the work, and to render such pecuniary assistance as may be needed to enable them to prosecute their studies.”

1871. Twentieth-sixth annual meeting, commenced in the meeting-house of the First Baptist Church at Yarmouth, N. S., on Saturday, 19th August, at ten o'clock, A. M. Hon. Dr. Parker, the retiring President, occupied the Chair. The meeting was opened with prayer by Rev. I. E. Bill.

Officers elected for the year 1871-2: *President*, John H. Harding, Esq.; *Vice-Presidents*, Rev. G. M. W. Carey, Rev. E. Hickson, Rev. Jas. Parker, Samuel Brown, Esq., John F. Marsters, Esq., Benjamin Douglas, Esq.; *Secretaries*,—for Nova Scotia, Prof. D. F. Higgins; for New Brunswick, Rev. W. B. Boggs.; *Treasurers*, H. C. Creed, Esq., and A. W. Masters, Esq.

Among the visiting brethren present were Dr. Hovey and Dr. Stearns, of the Newton Theological Institution, Mass., and Dr. Weston, President of the Crozer Theological Seminary, Pa.

The chief interest of the Convention this year centred in the question of establishing an *independent foreign mission*, but several matters of importance received attention before this was introduced.

One of the first was the discussion and adoption of the report of a committee appointed in 1870 to revise the Constitution of the body. The following is a copy of the amended

#### CONSTITUTION.

1. This Convention shall be known as the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island.

2. The object of the Convention shall be to maintain Acadia College and other Educational interests of the body; as also its Foreign Missionary operations; and to advance the general interests of the denomination.

3. The Convention shall be composed as follows: 1st. Each of the Baptist Associations within the limits of the Convention shall be entitled to send to any meeting of the Convention five of its own members as delegates to represent it therein. 2nd. Every Church

connected with either of the above-named Associations, and contributing toward the objects of the Convention, shall be entitled to send one of its members to represent it at any meeting of the Convention, and an additional delegate for every twenty dollars so contributed; provided that no Church be at liberty to send more than five delegates. 3rd. Every ordained Baptist minister connected with one of the above Churches shall be a member. 4th. Any member of one of these Churches, who shall contribute five dollars annually, or fifty dollars at one time, towards the objects of the Convention, shall be a member.

4. The Officers of the Convention shall be chosen annually from its members, and shall consist of a President, two or more Vice-Presidents, a Treasurer, a Secretary residing in the Province in which the Convention is at the time in session, and an Assistant Secretary, chosen from one of the other Provinces.

5. The Convention shall meet on the first Saturday after the 19th [18th?] of August annually, at such place as shall be agreed on by the body; when, in addition to the election of Officers and the transaction of such other business as may be brought before the body in accordance with Article 2 of this Constitution, a Board of Foreign Missions shall be chosen, consisting of fifteen members of the Convention; also, a Ministerial Education Board or Boards, of seven members each. One-third of the members of each of these Boards shall form a quorum. The Convention shall also fill any vacancies that may have occurred in the Board of Governors of Acadia College; and shall, once in three years, appoint six new members of the Board in place of six who will then go out in rotation, in accordance with the resolution passed by this Convention in September, 1859, and in accordance with the Act 14 Victoria, of the Legislature of Nova Scotia, chapter 37.

6. This Constitution may be altered or amended at any meeting of the Convention, by a vote of two-thirds of the members present.

It will be observed that the Constitution was greatly abbreviated and changed in form, and that several marked alterations were made in the practice of the Convention. (1) Other Educational interests, in addition to Acadia College, were recognized as coming directly under the care of the body. (2) The "Board of Directors" and the "Life Directors," who had long had merely a nominal existence, were now discontinued. (3) The appointment of the Ministerial Education Board or Boards was formally placed in the hands of the Convention. (4) The "Union Societies," having become



inoperative, were no longer recognized. (5) The right of the Missionary and Educational Boards to send delegates to the Convention was taken away. (6) The amounts to be contributed in order to entitle persons to membership were increased.

Six members of the Board of Governors of Acadia College retiring this year according to statute, the vacancies were filled by the election of Hon. Judge McCully, William Faulkner, Esq., A. W. Masters, Esq., J. H. Harding, Esq., Rev. J. E. Balcom, and Rev. T. H. Porter.

From the report of the Board of Governors it appears that the gentlemen who graduated as Bachelors in Arts this year were William H. Warren, Atwood Cohoon, John R. Mills, James W. Bancroft, William H. Spinney, Johnson Neiley, William B. Bradshaw, J. W. Longley, Ingram B. Oakes, John R. Stubbett, Charles H. Masters, and Horatio E. Morrow.

The Examining Committee appointed by the Board,—Revds. W. S. McKenzie and D. M. Welton,—presented a favourable report upon the work both of the Professors and the students, as shown in the examination papers submitted to their inspection. They expressed their gratification at learning that the Associated Alumni had appointed two other examiners (T. H. Rand, A. M., and H. C. Creed, A. M.,) to act with them.

According to the Treasurer's account, the Endowment Fund at this date amounted to \$41,786.

The report of the President of Acadia College says, "Within the year the students have formed a Missionary Society, for the purpose of increasing their knowledge of various mission fields, and their interest in mission work. I have no doubt we shall see beneficial results from the organization.

During the last term, the people in this section have been specially interested in religious concerns. Meetings were held nearly every night for several weeks, and it is believed that great good has been accomplished by these efforts. The students were allowed to attend these meetings as constantly as they pleased. Several of them laboured faithfully, and received much benefit. Some who had joined the Church years ago, but had of late manifested indifference to such interests, returned and renewed their vows. A majority of the students were Church-members; of the others, only one, so far as I know, professed conversion. We feel that the College has been blessed in various ways, and perhaps we ought to make special mention of the fact that, in several instances, lurking unbelief was banished, and the power of Christian faith became more manifest."

The Committee appointed to prepare a plan for endowing Acadia College recommended that an effort be made to raise fifty thousand dollars for Endowment and building purposes for the College, and that, if possible, the services of T. H. Rand, Esq., be secured as Agent in raising this money.

#### FOREIGN MISSIONS.

At the Convention in 1870, a Committee was appointed to enquire into the feasibility of establishing an independent foreign mission, and to consider the propriety of transferring the Board to some more central location. The Committee felt the responsibility of their position, and, after examining, in all its various bearings, the matter committed to their care, presented a very elaborate and valuable report, too long for insertion here. The following are extracts:

Reviewing the whole case, the Committee record their deliberate judgment, that the establishment of *an independent mission* is feasible and practicable; that the resources of our denomination in these Lower Provinces are abundantly adequate to its support; that the example of our Presbyterian brethren, who have for some years sustained a mission in the South Seas, should instruct and encourage us; and that if the Churches act in the spirit of Carey's world-renowned motto,—‘Attempt great things for God, and expect great things from God’—they may look for blessing and success. Still, it must be borne in mind, that it is an enterprise which will require vigorous, and united, and persistent effort. \* \* \* \* \*

The Committee have learned that the desirableness of a transfer of the Foreign Missionary Board to a more central location is very generally admitted. Connected with this is the impression on the minds of many brethren that a more equal division of the management of our denominational efforts would be proper and fair, and tend to the fuller development of benevolent energy. The objects of this Convention are especially two, viz., Acadia College and Foreign Missions. Acadia College is necessarily managed in Nova Scotia. Would it not be a suitable arrangement to transfer the Foreign Mission Board to New Brunswick, and to locate it at St. John? There are abundant materials in that city for the formation of a judicious and active Board, and the change, it is believed, would be beneficial to the interests of the Mission. The Committee recommend, therefore, that this change be made. If their recommendation should be adopted, they are prepared to submit to the Convention

a plan for the construction of the Board, by which its members may be fairly drawn from the Associations comprised in this Convention.

Reviewing the whole, the Committee beg to submit the following observations:

1. It is desirable that the question of an Independent Mission be decided at this meeting; and that if the decision be in the affirmative, the country or district be now chosen, in order that there may be a proper understanding between this Convention and the American Baptist Missionary Union, in regard to the location of the Mission.

2. As no change will be required at present,\* existing operations may continue to be carried on without interruption; but it may be advisable to take immediate steps towards raising a fund for the outfit and passage of missionaries.

3. It is earnestly recommended that the missionaries sent out by this Convention receive the best culture, general and theological, which can be furnished, that they may be fully prepared, "by sound doctrine, both to exhort and convince the gainsayers."

4. In addition to ministerial education, strictly so called, the Committee suggest that the missionaries sent by this Convention, or one of them at least, be thoroughly indoctrinated in sound modern science, and practically versed in scientific manipulations.

5. Although it cannot be doubted that the future Board will cherish the most cordial feelings towards the American Baptist Missionary Union, and the missionaries employed by that Society, the Committee deem it befitting to place on record their special conviction of the necessity and advantages of such good fellowship, and of the duty of cultivating it to the utmost extent. Our American brethren have laboured in the field more than fifty years, and have acquired large experience. Their views and opinions must always be treated with deference, and the most respectful consideration given to their advice.

6. It is essential that systematic arrangements be made for the development of the resources of the denomination, and the regular diffusion of missionary intelligence; and that collecting agencies be everywhere instituted, and kept in continual employment. If we undertake an Independent Mission, we shall be engaged in a great work. Our plans should present such a happy combination of skill

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\* NOTE.—The reason for this statement was that, in the judgment of the Committee, no person competent to lead the proposed enterprise was then available.



and vigor as to secure that measure of success which God is accustomed to grant to devout and faithful workers. Above all, we must be determined, by God's help, to persevere in unflinching labour, sustained by believing prayer. "Let not the brethren of Nova Scotia, New Brunswick and Prince Edward Island (the words of an esteemed missionary are quoted) leave an unfinished tower in the Karen Jungle for the heathen to mock at, saying, 'These men began to build, and were not able to finish!'"

Respectfully submitted.

J. M. CRAMP.  
D. A. STEELE.  
JOHN DAVIS.  
W. S. MCKENZIE.  
I. E. BILL.

The field of operations to which the Committee particularly directed their attention was *the Sgau Karen people of Burmah and Siam*.

After a very full and free discussion, the following resolution, moved by Rev. W. H. Porter, and seconded by Rev. Dr. Tupper, was adopted:

"Whereas in the opinion of this Convention the time is come for the establishment of an independent Foreign Mission,—

*Therefore Resolved*, That we do now proceed to take such steps as may be necessary for the inauguration of the same."

Resolutions were also passed, instructing the Foreign Mission Board to obtain additional information respecting the Toungoo District and the Kingdom of Siam,—transferring the location of the Board to St. John,—adopting as a whole the Report of the Committee above quoted,—and thanking the Committee for their excellent report.

The report of the Board of Foreign Missions gives the names of thirty native preachers and two Bible women, "labouring diligently under the careful supervision of missionaries able and ready to guide them," and all sustained by this Board. They say:

"The liberality, zeal, and energy evinced by our sisters in these Provinces, in the formation and enlargement of Woman's Missionary Aid Societies, auspiciously commenced by the indefatigable efforts of Sister Norris, are worthy of high commendation; and they afford much encouragement. It has been proposed in different quarters, that these Societies should support both of our valued

female missionaries, who are laboring in conjunction. Undoubtedly this might be easily done, and the number of these highly useful labourers be subsequently increased. As this is highly desirable, it is ardently hoped that it may be carried into effect."

The Report of the Treasurer says,—“There have been expended during the year, \$4,760.57. Received for the general mission during the year, \$3,410.39; for Miss Norris, \$1,738,10½; for Miss DeWolfe, \$25.62½; to support and teach Karen girls, \$64.00. Total receipts during the year, \$52,38.12; balance in hand of Treasurer as reported last year, \$1,319.96; together making \$6,558.08. Deducting \$4,760.58, expended, leaves a balance in hands of Treasurer of \$1,797.51.”

The Board of Foreign Missions, as constituted by vote of the Convention in view of the foregoing resolutions, was composed of the following brethren:

Rev. C. Tupper, D. D., *Aylesford, N. S.*; Rev. G. E. Day, M. D., *Yarmouth*; Rev. J. M. Cramp, D. D., *Wolfville*; Rev. D. A. Steele, *Amherst*; Rev. I. E. Bill, jr., *Hampton, N. B.*; Rev. J. E. Hopper, *St. Stephen*; Rev. W. B. Boggs, *Portland*; and in *St. John*, Rev. T. Harley, Rev. I. E. Bill, sr., Rev. G. M. W. Carey, Rev. J. W. Titus, George E. Davies, Esq., Z. G. Gabel, Esq., and Hon. A. McL. Seely. *Secretary*, Rev. W. S. McKenzie. *Treasurer*, Z. G. Gabel, Esq.

*Resolved*, That the best thanks of this Convention be given to the retiring Foreign Missionary Board, and especially to the Rev. C. Tupper, D. D., and A. T. Baker, Esq., for the indefatigable services which they have rendered for many years.

*Resolved*, That the sum of \$800 be paid to to the American Baptist Missionary Union,—salary of Rev. W. George, missionary in Burmah for the ensuing year.

The “Christian Visitor,” in reviewing the action of the Convention, said:

“The report of the Committee appointed by the Convention of last year, and which we publish in full in our present issue, came under review and passed through a searching investigation. The discussion on this report occupied some five or six hours, and was conducted throughout with distinguished ability and with marked Christian courtesy. The point for debate was, Shall we carry forward our foreign mission enterprise through the American Union Board, or shall we inaugurate independent action? Brethren equally conscientious and intelligent viewed the question from different stand-points, and consequently came to different conclusions. But

the final decision was to establish an independent mission. This was sustained by a very large majority; and even those who were in the minority, in the spirit of true Christian manliness, declared themselves ready to do all in their power to make the action of the Convention effective.

The revered Secretary of the mission, Rev. Dr. Tupper, has now the pleasure of knowing that his prayers and labours in this direction have not been in vain in the Lord.

The removal of the seat of the Board to St. John was suggested by the Nova Scotia brethren and accepted by New Brunswick; so that in this matter there was the most perfect unanimity. This action, of course, means a large increase of responsibility on the brethren in charge here; but we hope, by the Divine blessing, they will show themselves equal to the occasion.

The closing meeting, on Tuesday evening, was missionary in spirit and in power. Great grace was upon speakers and hearers, and a holy influence filled the place. Towards the close, a young brother in the midst of the assembly arose and said, 'Silver and gold have I none; but such as I have I give to this blessed cause; I give myself.' Who will do likewise?"

#### STATE OF THE DENOMINATION.

The statistics of the Associations present the following results :—311 Churches,—1,214 baptisms,—28,316 members.

The statistics of last year were not correct, as the Minutes of the Nova Scotia Western Association had not been received. The membership of the Nova Scotia Churches should have been reported as 17,185, and the total membership as 27,905. The statistics of this year are complete, that is, if the records of the Churches are correct.

Three brethren have been ordained, viz.: J. B. McQuillan, Port Hawkesbury, C. B.; Frank Beattie, Shediac, N. B.; Solomon Smith, Second Elgin, N. B.

Six Churches have been constituted: in Nova Scotia, the Temple Church, Yarmouth—and Arcadia, Yarmouth Co.; in New Brunswick, Third-Richmond—Avondale—Upper Newcastle and Northfield—and Sussex.

New meeting-houses have been erected at Oxford, Cumberland Co., and Cow Bay, C. B., Nova Scotia; and at Prosser Brook—Mill Cove—Elgin Corner (Albert Co.)—and Long Reach (Kingston), New Brunswick.



## MEMORIALS.

REV. JAMES WALLACE, of Coverdale, the oldest Baptist minister of the Eastern Association of New Brunswick, died last winter; his funeral took place on the 10th of March. Brother Wallace was set apart to the ministerial office in 1826, and laboured zealously for a considerable length of time; but in a later period of his life he retired from active labour in the gospel as a minister. This he afterwards deeply regretted, and again resumed the work of the ministry, and laboured successfully at Hillsborough, Hopewell, Harvey, Butternut Ridge, New Canaan, Caledonia, and Coverdale. In 1859, one hundred and forty converts were baptized by him in the Churches of Butternut Ridge and New Canaan. Three of those converts have since become ordained ministers, and others are said to have the ministry in view. During many years of his life, Brother Wallace occupied various public stations with credit.

REV. J. R. STRANG died in May of this year. A native of Prince Edward Island, he was there converted and ordained. He afterwards spent some time in the United States, where he married, and subsequently laboured in the gospel in various places in New Brunswick, in all which he was highly esteemed as a devoted Christian, an affectionate pastor, and a successful minister of the Lord Jesus. In his last field of labour, Upper Kingsclear and Macnaquaack, his ministry was signally blessed. The kind-hearted people of those places nobly resolved, when Brother Strang was laid aside by sickness, that whether he lived or died, his family should be comfortably provided for.

REV. WILLIAM PULSIFER, who also died during the current year, was born at Chester, N. S., in 1793, and 'experienced and professed' religion when quite young. He was licensed to preach by the Church at Cornwallis, and eventually moved to St. Martins, N. B., where he frequently did the work of the ministry, labouring at other times at his trade, for the support of his family. He was publicly ordained at Upham, Kings Co., N. B., and afterwards preached extensively both in New Brunswick and Maine, with great devotedness and zeal. During ten years or more he resided in Albert County, N. B., in feeble health, the people ministering to his wants and those of his family, as faithfully as to those of their own pastor. His last illness was lingering, and his suffering often very great, but the gospel abundantly supported him. 'He fell' at last 'but felt no fear.' He was the instrument of leading many to Christ.

REV. A. D. THOMSON, so extensively and favourably known

in both Nova Scotia and New Brunswick, 'fell asleep in Jesus,' September 10th, 1870. He was born again while residing at St. Andrews, when about 25 years of age. He was at that time engaged in teaching a successful school, and was instrumental in the conversion of several of his pupils. The late Rev. Thomas Ansley baptized Brother Thomson during a remarkable work of grace in Charlotte County. Ordination he afterwards received at the hands of the Rev. T. H. Harding, assisted by several other ministers. He then itinerated largely in Maine, and many sections of these Provinces, and was eminently successful in the conversion of souls. Some five hundred persons were, at different times, baptized by him. His ministry partook largely of the missionary spirit, and he was never more in his element than when engaged in pleading for Home and Foreign Missions. He was a friend to Education, and some of the later years of his life were mainly devoted to the collection of funds for Acadia College, and for the Seminary at Fredericton. Of the Board of Governors of Acadia College he was a member for many years and until the time of his death. Brother Thomson's last sermon was preached in the Spring of 1868. His closing illness was protracted and severe, but he was blessedly sustained by the promises of the gospel. This lamented minister 'ranked among those whom we term the Fathers. He partook largely of their spirit. His sermons, exhortations, and prayers, are remembered by thousands.'

REV. THOMAS LOCKEY has also been removed from us. He was a native of Gloucester, England, and was brought up in the English Church; but when brought to feel sensibly the influence of redeeming grace, prayerfully investigated the word of God for guidance, and obtained a deep conviction that it was his duty to be baptized and join a Baptist Church, which conviction he accordingly obeyed. Having emigrated to this country, he became a member of the German Street Church in St. John. The Church showed their appreciation of his Christian usefulness by electing him one of their deacons. Subsequently he was called to the ministry of the word, and for about fifteen years he rendered valuable service in gospel labour. He performed successfully the duties of the pastorate at New Jerusalem, Chipman, Scotch Town, and Cambridge. 'The great passion of his soul was to lead sinners to Christ.' Nearly four-score years passed over him in this world of conflict ere he departed to be with Christ.

In Nova Scotia, though the year's record bears no notice of the

death of any of our ministers, the Committee deem it their duty not to close this report without reference to the loss sustained this year by the death of MAYHEW BECKWITH, Esq., of Cornwallis. He was for many years a member of the Board of Governors of Acadia College, and rarely out of his place at their business meetings, where he always showed a warm interest in the proceedings, and was especially faithful in counselling economy in the use of the funds. Brother Beckwith was also very constant in attendance on his duties as a church member in the First Cornwallis Church, to which he belonged for many years. He likewise held various public offices with credit, and was highly respected in the Church and in social life. The Church and community where he lived, as well as many in other places, deeply regret his departure.

E. A. CRAWLEY, *Chairman.*

1872. The twenty-seventh Annual Meeting of the Convention was held at St. Stephen, N. B., August 24th and 26th. Rev. G. E. Day, M. D., *President*; Rev. J. Davis, A. M., Hon. A. McL. Seely, and William Faulkner, Esq., *Vice-Presidents*; Rev. W. B. Boggs, A. B., *Secretary*; Professor D. F. Higgins, A. M., *Assistant Secretary*; W. Vaughan, Esq., *Treasurer*.

Annual sermon preached on Monday, the 26th, by Rev. Dr. Crawley, from Acts 20: 35,—“It is more blessed to give than to receive.”

The following resolution was introduced by Rev. I. E. Bill, and passed unanimously:

“*Whereas*, The financial relations, which have so long existed between this Convention and the American Baptist Missionary Union, in regard to the work of Foreign Missions, are about to terminate, for the purpose of giving place to the establishment of an independent mission in some section of the great heathen world;

*Therefore resolved*, That we embrace the present favourable juncture to place upon record our grateful appreciation of the uniform courtesy and Christian kindness extended by our American brethren to our missionaries in the foreign field, and at the same time to express our heartfelt gratitude for the fraternal visits of the representative brethren of the Missionary Union from year to year, and for their wise counsels and wholesome instructions, so important to us at this stage of our missionary work. Especially would we tender our most cordial thanks to our highly esteemed brother, Rev. Dr. Murdock, the Foreign Secretary of the Union, for his present visit



to this body, and for his manly Christian utterances, so full of cheer and of good will, and so valuable in their relation to our present action and future course."

We extract the following from the Foreign Missionary report:

"At the first meeting of your Board, convened soon after the last Convention, Hon. A. McL. Seely was chosen permanent Chairman, and meetings were ordered to be called monthly. Henry Vaughan, Esq., having declined the service to which you appointed him, the Board elected one of its own members, Z. G. Gabel, Esq., to fill the vacancy. A better selection for the onerous and responsible labours of that office could hardly have been made. As Treasurer, Mr. Gabel has faithfully and efficiently discharged his duties. Dr. Cramp, being requested by the Board to assist the Secretary in his official duties, very cordially consented, and has been rendering the Secretary most valuable and prompt assistance. Dr. Cramp has conducted all the foreign correspondence, besides performing other labours of the first importance to the establishment of your projected mission. The Treasurer was instructed to deposit all mission moneys received by him in the Bank of New Brunswick, at the rate of four per cent. interest. His books, as Treasurer of the Board, are open at all times for inspection by parties legitimately interested. The Secretary was ordered to provide himself with the materials required for an orderly and permanent preservation of records and of official correspondence. He was also instructed to furnish, for publication in the "Messenger" and the "Visitor," the proceedings of the monthly meetings, that the Churches and individual contributors of mission funds might be kept informed of what was transpiring in the counsels of the Board."

"Our Sisters DeWolfe and Norris, after becoming qualified to some extent for mission service among the Karens, began their labours in fields occupied by the Missionary Union. The Board considered it proper and needful to give an official approval of the course pursued by our female missionaries, and to order their present connection to be continued until the Board shall be in a position to give those sisters employment in your own chosen field. It was subsequently observed that those sisters were under no *official* direction whatever; that the Society, in whose schools they were teaching, had no directing power over those missionaries, their movements, and services; and it seemed to be inappropriate, if not intrusive, for your Board to attempt the exercise of such directing authority, even over your own missionaries, so long as they were serving in the mission work

of another organization. Such a disorderly condition of things it was deemed necessary to rectify without any delay. Accordingly, when, last December, the Board learned that Miss Norris had removed from Henthada to Bassain, to teach in the Karen school at the latter station, the Secretary was ordered to instruct both of your female missionaries to place themselves, for the present, under the *direction* of the Society in whose service they were employed; at the same time the Executive Committee of the Baptist Union was requested by your Board to control, by their counsel, the mission labours of those sisters, so long as they should continue in the service of the Union. This action of your Board does not annul or modify the relations and responsibilities of those sisters to your Society, or to the Woman's Mission Aid Society paying their salaries, but simply and reasonably delegates for the present a directing power to the Society in whose missions our sisters are employed. Dr. Murdock, in answer to the proposal in question, replied as follows, 'Thankful for the confidence reposed in them by your Board, the Committee accept the trust confided to them, and hope always to exercise it with kindness and with such wisdom as may be granted to them. It will be their aim to consult at once the happiness of the young ladies, and the good of the missions.' "

The report this year embodies the annual reports of the two Central Boards of the Woman's Mission Aid Societies, the one for Nova Scotia and Prince Edward Island, the other for New Brunswick. The first Woman's Mission Aid Society was formed at Canso, on the 23rd of June, 1870. Before the Convention met in that year, other similar societies, to the number of thirty-three, had been established through the exertions of Miss Norris. In 1873, the Society had become "three bands,"—a Central Board having been organized for each of the three Provinces.

This year (1872) was the last during which any large amount (\$1,366) was devoted to the support of native preachers and teachers in Burmah, and the last time that a detailed statement concerning those useful labourers was published in the annual report.

After the adoption of the report of the Board of Foreign Missions the Convention passed the following resolution:

*Resolved*, That the Secretary of the Foreign Missionary Board inform the American Baptist Missionary Union, that on account of our being about to undertake an independent mission, we can no longer contribute to the support of Brother George.

The following resolution was introduced by Dr. Cramp, and unanimously adopted:

*Whereas*, A Bill has been introduced in the Legislature of Nova Scotia, providing for the establishment of a Provincial University;

*And whereas*, If the said Bill should become law, the power to confer degrees will be taken away from all existing colleges in Nova Scotia;

*Therefore resolved*, 1. That, in the judgment of this Convention, the said Bill, should it become law, will inflict serious injury on the interests of Acadia College; that it will be an act of spoliation, for which there is no just warrant or excuse; and that the operation of the law will fail to secure to the people of Nova Scotia greater educational benefits than are now enjoyed in connection with existing colleges.

2. That a petition to the Legislature of Nova Scotia against the contemplated measure, signed by the President, Vice-Presidents, and officers of this Convention, be prepared, and presented at the next session of the Legislature, should the aforesaid Bill be re-introduced, or any other Bill, containing similar provisions.

3. That the Governors of the College be requested to bring this question to the consideration of the Baptist Churches and congregations in Nova Scotia, with a view to the preparation of petitions against the Bill in every part of the Province.

Rev. I. E. Bill introduced the following resolution, which was adopted:

“This Convention having learned that the health of our esteemed brother, Hon. Judge Johnston, a member of the Board of Governors of Acadia College, has induced him to seek a residence in Europe;

*Therefore resolved*, That we take this opportunity to tender to him the tribute which his high character and long-continued and important services in the cause of education seem to demand, by thus recording the sense we entertain of the value of those services, his devoted and consecrated talents, and of his great worth as a man, as a Christian gentleman, and especially as a Christian legislator and Judge; the influence and grateful memory of which, we trust, will not be effaced; and although at his advanced age it may almost seem to be hoping against hope, yet this Convention would still trust that a perfect restoration to health and strength may yet, in the good providence of God, return our valued brother, as well as his excellent lady, to their former position and relations in this country.”



The Secretary was instructed to transmit the foregoing resolution to Judge Johnston.

The following resolution, moved by Rev. Dr. Cramp, was passed unanimously:

*Resolved*, That the establishment of a non-sectarian system of Common School education in New Brunswick is regarded by this Convention with great satisfaction, as the only system adapted to the wants of a mixed population, and in harmony with the principle, of universal religious freedom; and that it is earnestly to be hoped that a similar system will be introduced and maintained in every Province of the Dominion.

The Convention elected Z. G. Gabel, Esq., to a seat at the Board of Governors of Acadia in place of Rev. E. C. Cady, removed to the United States; and B. Douglas, Esq., in place of Rev. J. E. Balcom, deceased.

In accordance with the recommendation of a Committee appointed to report upon certain proposed changes in the Constitution and mode of procedure of the Convention, the following new rules were adopted: (1) That the Committee on Obituaries and that on the State of the Denomination be appointed each year to report at the next annual meeting; (2) That blank forms should be sent out to all the Churches, one month before the meeting of the Convention, to be filled by each Church, stating the sums contributed to the great denominational objects, giving the names of delegates, etc.

The Report of the Board of Governors of Acadia College, says:

“Wm. Elder, A. M., Professor of Natural Science, has tendered his resignation of the post so ably filled by him during the past three years. This resignation your Board were reluctantly compelled to accept.

It becomes the painful duty of your Board again to report a vacancy in their number, caused by the death of Rev. J. E. Balcom, in June last. An enthusiastic lover of our College—a large portion of the later years of his life was given for her benefit. His services, until debarred by illness, cannot be too gratefully acknowledged. Such a loss cannot be easily repaired.”

“The following gentlemen, having fulfilled the prescribed term of study, were respectively admitted to the degree of B. A., in June last: W. Mortimer McVicar, Robert G. Munro, L. Mortimer Smith, Seymour Gourley, and William L. Barss.

Rev. Joseph Murray, A. B., Albert Coldwell, A. B., and Neil McLeod, A. B., having complied with the usual requirements, received the degree of M. A., in course.

The honorary degree of Master in Arts was conferred on Rev. D. W. C. Dimock, of Truro, and Rev. Charles Duff, of Liverpool, Queens County, respectively."

At the afternoon and evening sessions on Monday, the addresses on the subject of Education, in connection especially with our College, were delivered by Revds. I. E. Bill, J. F. Kempton, S. March, W. H. Warren, Dr. Sawyer, J. Davis, Dr. Spurden, S. W. DeBlois, A. Cohoon, and W. S. McKenzie, Brethren R. Sanford, E. D. King, and Wm. Faulkner, and also the Hon. S. L. Tilley, who being present, was invited to speak. A resolution was adopted, by which the members of the Convention pledged themselves to exert their best influence to secure the proposed Endowment of Acadia College. Contributions toward the Endowment Fund were pledged, in sums ranging from \$100 to \$400, amounting in all to \$3,400. The Hon. S. L. Tilley, though not a Baptist, kindly gave a subscription of \$100.

During the Convention year, death had removed no less than seven of the watchmen from Zion's walls, and their death called forth the following memorial notices:

REV. T. BLEAKNEY, who was ordained to the work of the Christian ministry, in Albert County, N. B., in 1861, departed this life, February 21st, 1872. He was a devoted, energetic and successful minister of the Gospel of Christ. His ministry in Albert County, and more especially at Dorchester, was rich in good fruits. He was an earnest and able advocate of the Temperance Reform, and devoted much time and talent to its advancement. His pastorate at Woodstock was cut short by the resistless power of death, but it was sufficiently long to give him a large place in the affections and confidence of the people as a sincere Christian, and as an able minister of the New Testament. His sudden and unexpected departure to the spirit world has been felt to be a sad loss, not only to his family and to his Church at Woodstock, but also to the denomination at large.

REV. JOHN W. TITUS, the late beloved pastor of the Pitt Street Baptist Church, St. John, has also been numbered with the dead. He was ordained to the pastorate of the Church in Pitt Street, St. John, in 1869, and was called to his rest in April, 1872. Brother Titus was emphatically a gospel missionary in spirit and in life. Not satisfied with preaching the gospel publicly, he was accustomed to carry its rich treasures of grace and love from house to house, and in the abodes of poverty, suffering, and death, to pour its precious

consolations into the hearts of the afflicted and sorrowful. He was a good man, and laboured earnestly and constantly to do good to others, and was therefore highly esteemed, not only by the Pitt Street Church, but by the Churches of the City generally, for his devotion to the Master and to the salvation of souls.

REV. BENJAMIN SCOTT. This brother, honoured and beloved, was born at Yarmouth, N. S., May 23rd, 1808. He was born again about 1827-8. Having previously left Yarmouth with his parents, he was then on a visit to his native place.

There were extensive revival movements at this time among the Yarmouth Baptists, in connection with the labours of the Revds. Harris Harding and Thomas Ansley; and some three hundred persons were led to profess the religion of the gospel. Among these, young Scott obtained a joyful hope, and was baptized by Elder Harris Harding, in April, 1828. Returning to Port Hood, C. B., where his family then resided, he began to work for Christ in his father's household, which was a large one, and among his friends in the neighbourhood; holding meetings in his father's house on Lord's day afternoons. These meetings were not without their good fruit. The young evangelist then began to preach at Mabou, C. B., on the Strait of Canso, and at the Cape, and at several places adjacent. Seeking to return to Port Hood, the vessel in which he was embarked was driven from her course, and Mr. Scott was thus taken to Prince Edward Island, to which the vessel belonged. On December 4, 1830, he was landed at Lot 49, a few miles to the east of Charlottetown. The hand of the Lord was in this clearly manifested. Henceforth, until the year 1852, some twenty-two years, Mr Scott laboured much for the Island, and was greatly prospered. In connection with his labours, if not wholly as their result, Baptist Churches were formed and built up at Lot 49 (now known as Alexandra), at North River, at St. Peter's Road, in Charlottetown, at Grand River, and at Cavendish. He was ordained at Lot 49, in September, 1832, the Revds. E. Manning and T. S. Harding officiating on the occasion. He laid himself out to promote the erection of meeting-houses on the Island; and Lot 49, Charlottetown, Grand River, Cavendish, and Saint Eleanor's profited by his labours in this department. The record of his faithful and useful efforts during the period here indicated, could it be given in detail, would occupy a large space. In the summer of 1849, New Brunswick also shared in his missionary labours. In 1852, he left Prince Edward Island. After this he travelled as an evangelist through portions of the



United States. Returning to New Brunswick, he laboured for a while at Portland, St. John. He then entered the service of the New Brunswick Baptist Home Missionary Board. While thus engaged he was enabled to establish Churches at Shediac, and at Newcastle, Miramichi. At Shediac, too, at Newcastle, and at North Esk, he took a leading and efficient part in the erection of meeting-houses. Thus were several years of his life most usefully occupied. In November, 1856, he removed to Nova Scotia, where he performed much missionary work. While thus engaged, he assisted in the organization of five Churches, and in the erection of a meeting-house on the Shubenacadie. By-and-by, in 1858, he settled at Onslow. Here, and at Onslow East, he spent the closing years of his life. He baptized some ninety-three persons during this period. His last illness was short. On Lord's day, April 28, in the current year, he travelled from Truro, to which place he had removed, in the previous week, to Onslow East, preached, and returned home to die. 1 Cor. 15: 2 was the text of his last sermon. He passed away on Wednesday, May 1st. His last words were, "All is well—I am going home—heaven—happy."

REV. JAMES E. BALCOM departed this life June 6, 1872, aged 46. For nineteen years he faithfully declared the gospel. On Long Island, N. S., the scene of his ordination, at Amherst, Great Village and Hantsport,—in each of these places many have been raised up to call the Saviour blessed through his instrumentality. As a pastor he was affectionate, prompt, systematic, and indefatigable. As a preacher he was sound in doctrine, concise and clear in enunciation, earnest and tender in admonition. He was possessed of a fine business talent, and never failed to elevate the financial as well as the spiritual condition of his charge. He was a devoted friend of Education, and laboured assiduously to advance our institutions of learning, devoting much of his valuable time gratuitously to the Endowment of Acadia College.

Brother HENRY McLATCHY, Licentiate, has gone to his reward. He was an humble and devoted man of God, and in his removal the Church has sustained a great loss. His labours were principally confined to Albert County, N. B., though he often visited other parts; and his efforts were wont to be well received and appreciated. He took a lively interest in Sabbath Schools.

OBADIAH PARKER, Licentiate, of Lunenburg, N. S., departed this life in the triumphs of faith, December 19, 1871. He was converted in early life. Having removed to Bridgewater, for some

years he filled the office of deacon in the Bridgewater Church, from which he received a license to preach the gospel. He subsequently removed to Lunenburg, and became a licentiate of that Church, exercising his gifts as opportunity offered, chiefly within the Churches in his own neighbourhood. He was sound in doctrine, exceedingly useful in the Sabbath-school, and his ministrations were highly acceptable.

Senator C. R. BILL, deacon of the third Cornwallis Baptist Church, and heretofore a member of the Board of Governors of Acadia College, is also numbered with the dead. His life was largely devoted to the public interests of his country, and to the welfare of the community in which he dwelt. The poor especially found in him a benefactor and friend. This Convention is glad to learn that in his last will and testament are found valuable bequests to Home and Foreign Missions; thus embalming his name in the grateful remembrance of all who love the Saviour and pray for the coming of His kingdom. He "rests from his labours, and his works do follow him."

The Report on the State of the Denomination presents the following results of the statistics furnished to the Associations:

<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Members.</i>
Nova Scotia Western,.....	63	347	8,612
"    Central,.....	44	196	5,660
"    Eastern,.....	56	25	3,759
New Brunswick Eastern,.....	66	134	5,406
"    Western,.....	68	59	4,727
Prince Edward Island,.....	14	43	820
Total,.....	311	804	28,984

Nine brethren had been ordained since the last meeting of the Convention, viz: S. J. Neiley, North Sydney, C. B.; Horatio E. Morrow, Sackville, N. S.; Charles F. Clarke, St. James, N. B.; T. B. Layton, South Musquash, N. B.; W. H. Warren, Cavendish, P. E. I.; Samuel Burt, Jacksonville, N. B.; W. B. Bradshaw, North River, P. E. I.; Atwood Cohoon, Paradise, Wilmot, N. S.; Edward Whitman, Lockeport, N. S.

Four new Churches have been constituted—at Little Glace Bay, C. B.; Milton, Yarmouth; Margaret's Bay (second), N. S.; and Ellershous, Hants Co., N. S.

New meeting-houses have been opened at Billtown, Cornwallis; Yarmouth (Temple Church); Brooklyn, Queens County—all in Nova Scotia—and probably at other places.

1873. Twenty-eighth annual meeting of the Convention, held at Windsor, N. S., on the 23rd, 25th, and 26th of August.

*President*, Rev. I. E. Bill; *Vice-Presidents*, George Davies, Esq., Rev. Thomas Todd, Hon. Judge McCully; *Secretary*, Prof. D. F. Higgins, A. M.; *Assistant Secretary*, Rev. W. B. Boggs, A. B.; *Treasurer*, Mark Curry, Esq.

Convention sermon by Rev. C. Spurden, D. D., from Ps. 2: 7, 8.

Our Foreign Mission was the subject uppermost in the minds of all present at this gathering.

The annual report of the Foreign Missionary Board, read by the Secretary on Monday morning, contains the following survey of their work and their plans:

"A serious loss was sustained in November last, by the removal to another sphere of labour, of Rev. W. S. McKenzie, who had so zealously and efficiently discharged the duties of Secretary of this Board since its re-organization in 1871. Rev. W. B. Boggs, pastor of the Church at Portland, N. B., was appointed to the vacant position. Rev. Dr. Cramp has continued his very efficient and invaluable aid in the foreign department."

"Miss M. B. DeWolfe, who arrived in Burmah in May, 1868, and has since been labouring earnestly and successfully among the Karens at different stations in that country, has been compelled during the past year, on account of failing health, to leave her loved work and return to her native land."

"The principal question which has occupied the attention of the Board during the year has been the very difficult one,—*Where* shall our mission be established. Several localities have been under consideration. Strong appeals have reached us, setting forth the respective claims of different fields. Information has been sought from various sources. Advice has been asked of those well qualified to give wise counsel. After weighing well the comparative claims and advantages and prospects of the different fields proposed, with prayer for Divine guidance, and endeavouring to use their best judgment, your Board arrived at the decision, which has since been confirmed, that we ought to go to the Karens, Laos, and other tribes in the *Kingdom of Siam*.

Some of the reasons which led your Board to this decision may be stated.

Rev. C. H. Carpenter, of the American Baptist Missionary Union, who, early in 1872, made a tour of exploration through a portion of Siam, and whose attendants explored it still farther, strongly



recommends the establishment of a mission in that country, and unhesitatingly encourages us to enter upon the work. He is understood to be extremely anxious to see the Baptists of these Provinces establish a mission there. Though the Karens in Siam may not be a very numerous people, yet their evangelization is likely to be speedy and successful; and Brother Carpenter represents them as well fitted to become, when evangelized, a missionary people, and likely to exert a powerful influence over the other tribes of South-eastern Asia. But besides the Karens, there are the Laos and other large tribes, not to speak of the Siamese. The Laos are especially worthy of notice, as being very numerous. One of the Karen preachers who accompanied Mr. Carpenter to Bangkok, returned to Maulmain by an extended northerly journey through Siam. He represents the villages of the Laos as 'countless,' and gives the names of fourteen of their more important cities. He then makes a strong appeal to Christian teachers to go to the Laos and Siamese with the tidings of salvation by Christ. But little effort has been put forth thus far for the evangelization of the Siamese. Two or three Presbyterian missionaries are at present labouring among them. So that it is not necessary to confine our thoughts now, or our efforts in the future, to the Karens; but we may embrace Siam, with its ten millions, in our plans. It would, perhaps, be better for work to commence among the Karens, but to have other departments established as soon as possible.

Again, our missionary sisters, Miss DeWolfe and Miss Norris, have both acquired the Karen language, and have been labouring among Karens ever since they went to Burmah, and are, therefore, prepared to enter upon the Karen department of a mission in Siam.

Then again, our three brethren, Armstrong, Sanford and Churchill, after calmly surveying the fields, and having the claims of other places pressed upon them, earnestly and unanimously desire to be sent to Siam.

Putting together all these circumstances, your Board feel that they can heartily recommend to the Convention the adoption of the course above indicated.

Since the last meeting of the Convention, our missionary company has been increased by the addition of Mr. George Churchill, of Yarmouth, who, with our other brethren, graduated at Newton Theological Institution in June last. Brother Churchill had been accepted by the American Baptist Missionary Union, and designated to Tavoy; but having a desire to go out under the auspices of his

brethren in these Provinces, he sought and obtained a release from his engagement with the Missionary Union, and on making application to your Board, was unanimously and heartily accepted.

Two ladies also, Miss Maria Armstrong, of Wolfville, and Miss Flora Eaton, of Cornwallis, to be sustained by the Woman's Missionary Aid Societies, have been appointed. Thus our missionary force now stands as follows:

*In this country*—Miss M. B. DeWolfe.

*In the foreign field*—Miss H. M. Norris.

*Under appointment*—Rev. Wm. F. Armstrong, Rev. Rufus Sanford and wife, Rev. George Churchill and wife, Miss Maria Armstrong, and Miss Flora Eaton."

The Secretary of the Central Board of the Woman's Mission Aid Societies of Nova Scotia, Mrs. S. Selden, reports the sum of \$1,672.26 contributed by the various Societies during the year. The Secretary of the New Brunswick Central Board, Mrs. Cunningham, gives the amount contributed by the Societies,—twenty in all,—as \$666.91.

The Treasurer of the Foreign Missionary Board, Z. G. Gabel, Esq., reports the whole amount expended for the year, \$2,585.73; amount received from all sources, \$6,187.17; balance on hand, \$9,905.14.

The following resolution was presented by the Rev. Dr. Tupper and passed:

*"Resolved*, That it be earnestly recommended to all our ministers in these Provinces to hold combined Foreign Missionary meetings in connection with other active brethren, as soon as may be convenient in their several fields of labour, in order to diffuse information and to excite increased interest in this important cause, and that at these meetings collections be taken up and subscription papers circulated, to increase the necessary funds.

*Resolved*, That we mark this auspicious period in the history of our Foreign Missionary operations, by placing on record our deep gratitude to God for the position to which He has brought us, and for the prospect which extends before us, and our high esteem of the brethren and sisters composing the missionary company who go as our representatives to preach Christ to the heathen. And we hereby pledge ourselves to follow these dear brethren and sisters to their distant sphere of labour with our sympathies, to remember them in our prayers, and to sustain them with our contributions."

A public missionary meeting was held on Monday evening, when, after addresses by several brethren, Rev. W. B. Boggs, Secretary of the Foreign Missionary Board, introduced to the audience the

missionaries elect, viz.: Rev. R. Sanford and wife, Rev. W. F. Armstrong, Rev. G. Churchill, Miss Faulkner, Miss Armstrong and Miss Eaton. Prayer on their behalf was offered by Rev. Dr. Tupper, after which Rev. Dr. Cramp, as representative of the Board, briefly addressed the missionaries elect.

The thanks of the Convention were given to Rev. C. H. Carpenter, missionary of the American Baptist Missionary Union, for his attendance at this session, and for the valuable information tendered by him.

The following resolution was presented by Dr. Cramp, and passed unanimously by a rising vote:

*Whereas*, At the last meeting of this Convention, held at St. Stephen, N. B., the following resolution was passed, viz.: "That the establishment of a non-sectarian system of Common School education in New Brunswick is regarded by this Convention with great satisfaction, as the only system adapted to the wants of a mixed population, and in harmony with the principles of religious freedom; and that it is earnestly to be hoped that a similar system will be introduced and maintained in every Province of the Dominion";

*Therefore resolved*, That the said resolution be now re-affirmed; and that, in the judgment of this Convention, it is in the highest degree important that the maintenance of the Free School system in its integrity should be secured against all opposition, direct or indirect, and especially against any interference with the independence of the Legislatures of these Provinces in this matter, by dictation of the Dominion Parliament or otherwise.

*Resolved*, That the following brethren be a Committee to watch over the interests of both secular and denominational education for the ensuing year:

For Nova Scotia,—Rev. Dr. Cramp, E. D. King, Esq., and Rev. D. M. Welton.

For New Brunswick,—Rev. I. E. Bill, Rev. T. H. Porter, and A. F. Randolph, Esq.

For Prince Edward Island,—Rev. John Davis, J. R. Calhoun, Esq.

The Annual Report of the Governors of Acadia College says, among other things,—“ In the matter of Endowment, good progress has been made. In the early part of the financial year, Rev. I. E. Bill conducted an agency in Annapolis County, Rev. J. Kempton in Queens, Rev. D. Freeman in Kings, Rev. D. W. C. Dimock in Colchester, and Rev. J. McDonald in Prince Edward Island. These



resulted in an addition of twenty-seven thousand dollars (\$27,000), in notes and cash, to this fund.

Twelve young men received the degree of B. A. at the Anniversary in June, viz.: Henry Rand, Geo. W. Thomas, Isaac R. Skinner, A. J. Eaton, Jas. B. Hall, H. Bishop, Theo. H. Thomas, Frank H. Eaton, Jacob A. Durkee, Jas. F. Covey, Joseph Robbins, George O. Gates. Mr. Rufus Sanford, A. B., was admitted to the degree of Master in Arts, in course. Forty students were in attendance during the year.

## OBITUARIES.

REV. ROBERT WALKER died in Upper Aylesford, Sept. 21, 1872, in the 78th year of his age. Brother Walker was ordained as an evangelist, June 3, 1856, and preached the gospel in various parts of the Province almost till the end of his life. Latterly, indeed, "his power of utterance was impaired, but he continued steadfast in the faith, and delivered sound truth to the last."

REV. WILLIAM L. HOPKINS, who died October 21, 1872, was a native of Ireland. He came to New Brunswick in 1843, and settled at Pennfield, Charlotte County. He was then a Methodist, but adopted Baptist principles soon after his arrival, and joined the Baptist Church in Pennfield. He was ordained in November, 1845. He preached seven years in St. James, and then returned to Pennfield, and laboured there successfully as pastor of the Baptist Church for twenty years. His last illness was short. He preached twice on Lord's day, October 13th, and died, as stated above, on the 21st, in the 73rd year of his age. "In life, as a Christian and a pastor, he was beloved by all who knew him. In death he was deeply lamented."

REV. ABRAHAM STRONACH died July 20th last. He was ordained Oct. 6, 1836, and became pastor of the Third Cornwallis Church, where he laboured about seventeen years, when he retired to Lower Aylesford, where he rendered valuable assistance to Dr. Tupper, by preaching in the large district then under Dr. T.'s charge. Brother Stronach kept himself in the background, seldom taking part in the public assemblies of the denomination. His modest and retiring disposition led him to remain much at home, where no doubt he served God and enjoyed His presence, although his quiet mode of life prevented him, in some degree, from experiencing the pleasure derived from the communion of saints. As a minister of Christ his labours were duly appreciated by the people. He was a sound, solid preacher. Several revivals took place under his ministry in

Cornwallis, during which upwards of two hundred members were added to the Church.

To the above may be added the name of the REV. DAVID NUTTER. [See biographical sketch, page 233.] Brother Nutter was a very interesting preacher. He was so plain that it was scarcely possible to misunderstand him. His sermons were intensely evangelical. His style savoured of quaintness. The attention of his congregations was always well sustained. His hearers were neither sleepy nor weary.

J. M. CRAMP.

The statistics of the Churches, as given in the Minutes of the Associations, furnish the following results:

<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Members.</i>
Nova Scotia Western,.....	66	169	8,532
“ Central,.....	45	120	5,675
“ Eastern,.....	57	129	3,814
New Brunswick Western,.....	70	162	4,789
“ Eastern,.....	66	174	5,727
Prince Edward Island,.....	14	32	820
Total,.....	318	766	29,357

Eleven brethren have been ordained since the last meeting of the Convention, viz.: George N. Ballentine, Brookfield, Queens County, N. S.; Oswald Keith, First Studholm, N. B.; Donald N. McDonald, Newport, N. S.; B. A. Herritt, Trites Mountain, N. B.; Henry J. Coy, Canterbury, N. B.; J. D. Eatman, Carleton, St. John, N. B.; J. B. Lewis, Coverdale, N. B.; Daniel McLeod, North Sydney, C. B.; Wallace Lucas, Second Hammonds Plains, N. S.; William F. Armstrong, North Sydney, C. B.; George Churchill, Hebron, Yarmouth, N. S.; Rufus Sanford, Billtown, Cornwallis, N. S.

Five new Churches have been constituted,—at Carleton, St. John, N. B.; Tiverton, Long Island, N. S.; Lockeport, N. S.; Lawrence-town and Valley West, N. S.; and Otnabog, Hampstead, N. B.

New meeting-houses have been opened at Dundas, P. E. I.; Coverdale, Little River, N. B.; Pleasantville, LaHave, N. S.; West Wood's Harbour, N. S.; Barrington, N. S.; Canard, Cornwallis, N. S.; Weymouth, N. S.; New Canada, N. S.; Tremont, Aylesford; and probably at other places.

The Committee appointed in 1873 to superintend the printing and distribution of the Minutes, namely,—Prof. D. F. Higgins, Rev. E. M. Saunders, and S. Selden, Esq.,—made an important improvement in the form of this annual publication. The “Minutes” of

the two preceding years had embraced, in addition to the record of the Convention and general statistics of the Churches, a brief statement concerning each Association for the year. But this year, for the first time, the pamphlet was issued under the title of the "Baptist Year Book," and contained fuller information in relation to the various operations and interests of the denomination.

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Twenty-ninth annual meeting of the Convention held at Portland, N. B., August 22-25, 1874.

*President*, Hon. Judge McCully; *Vice-Presidents*, Hon. A. McL. Seely, James Desbrisay, Esq., and Rev. George Armstrong; *Secretary*, H. C. Creed, Esq.; *Assistant Secretary*, E. D. King, Esq.; *Treasurer*, J. H. Harding, Esq.

Convention sermon by Rev. A. W. Sawyer, from Acts 8: 29-31.

A resolution was introduced indicating the desirability of the union of all our Associations, Churches, and ministers in the cause of Home Missions in these Provinces, and referring to the fact that all the Associations in Nova Scotia and Prince Edward Island were already united in Home Mission work. After a full and free discussion, the further consideration of the subject was postponed until the next annual meeting of the Convention. Rev. A. Cohoon gave notice of a motion to amend the Constitution so as to make *Home Missions* one of the objects of the Constitution.

It was unanimously decided that the management and control of Horton Collegiate Academy be hereafter vested in the Board of Governors of Acadia College, and that the Legislature of Nova Scotia be petitioned to repeal that part of the Act of Incorporation, passed in 1865, which places the control of the Academy in the hands of the Governors resident in Nova Scotia.

The Committee appointed at the last Convention to look after the interests of Education, both secular and denominational, in Nova Scotia, New Brunswick, and Prince Edward Island, reported that their attention had been directed to a circular, or "Pastoral Letter," issued by the Roman Catholic Archbishops and Bishops of these Provinces, in which they declared that the Roman Catholics had a right to the establishment, under the authority of the Legislature, of *separate schools* in which their own religious doctrines might be taught; and they affirmed that nothing else would satisfy them.

To this bold and arrogant demand, the Committees for Nova Scotia and P. E. Island, and the Committee for New Brunswick respectively addressed appropriate replies, over their own names,



which were published in the press and extensively circulated throughout the Provinces. These were able and weighty productions. They compassed the whole question of social, civil and religious liberty, and were so full in statement of facts, and so clear and conclusive in argument, that they gave immense satisfaction to the friends of the Free School policy, and greatly strengthened the hands of the prominent actors in giving to the country that priceless boon. These replies appear in full in the "Baptist Year Book," for 1874.

Resolutions were adopted by the Convention, congratulating the friends of free education in New Brunswick on their success, and reappointing the Committee on Public Education.

The report of the Board of Governors of Acadia College states that, at the Anniversary of the College held in June, Messrs. George F. Currie, James I. DeWolfe, John C. Spurr, and S. McCully Black, having fulfilled the prescribed term of study and passed satisfactory examinations, were admitted to the degree of Bachelor in Arts. Rev. W. B. Boggs, A. B., and Rev. W. H. Warren, A. B., were respectively admitted to the degree of Master in Arts.

"The degree of *Legum Civilium Doctor, Causa Honoris*, was conferred on Theodore Harding-Rand, A. M., Superintendent of Education for the Province of New Brunswick."

"Mr. George P. Kennedy, of Montreal, whose testimonials are abundantly satisfactory, has been appointed instructor in Natural Science, and will commence his duties by the first of September next."

"Your Board are assured that a sound moral and religious influence pervades our institutions of learning; not only so, the College and the Academy were the results of prayer and self-sacrifice on the part of our people. Those who laid the foundations in faith and hope, have nearly all gone to their rest, but 'their works do follow them.' During the past year, as in many other years of our history, God has appeared amongst us by the power of His Holy Spirit, working wonders. Nearly all the students in the College and Academy have professed faith in Christ; and some have already begun to preach 'that Christ is the Son of God.' With devout thankfulness, your Board would place on record this manifestation of the Divine approval of our work."

A proposition made by the Governors of Dalhousie College, on the subject of uniting the strength of all the Colleges in the Province in one general University, was duly considered by the Board of Governors of Acadia College, and for reasons which seemed to them

good and sufficient, was respectfully declined. The letter and reply, signed by the Chairman and Secretary of the respective Boards, may be found in full in the "Year Book."

The Report of the Foreign Missionary Board says,—“At the last meeting of the Convention, our missionaries elect appeared before the body, and were solemnly committed to the Divine guardianship and care. They are now in Burmah and Siam, undergoing that preparatory training which can only be obtained on heathen ground, by means of intercourse with those who speak the languages which they will henceforth have to use in the proclamation of the gospel. They have been mercifully preserved from the dangers of the deep, and have entered on the first stage of missionary labour, in the spirit of zeal and devotedness which love to Christ and the souls of men inspires.”

After referring at length to the movements of our missionaries, and giving some extracts from their letters, the report says that the missionary band would shortly be reinforced by the arrival of the Rev. W. B. Boggs, A. M., late pastor of the Church in Portland, St. John, N. B. Our esteemed brother had desired for many years to devote himself to the missionary service, but had not seen his way sufficiently clear for action. Difficulties which at one time seemed insurmountable, were at length removed, and Brother Boggs offered himself to the Board, was accepted, and was expected to sail from St. John for Glasgow, on his way to Rangoon, in a few days.

The Report of the Treasurer of the Board may be given almost in full, as exhibiting the increasing activity in the cause of Foreign Missions.—“Your Treasurer has the pleasure to report, in brief, in addition to his full financial statements which will be laid before you, and in doing so he must congratulate you upon the present state of your Treasury. The total receipts for the year have been \$7,771.27, of which amount, \$2,393.82 were contributed by the Woman's Aid Societies of Nova Scotia, New Brunswick, and Prince Edward Island. The increase in the general receipts over last year is \$1,584.10. The expenditure has been, on general account, \$7,092.45, showing an increased expenditure over last year of \$6,020.95: this has been caused by the employment and sending out of new missionaries to Tavoy. The total expense in sending out missionaries was \$3,536.11. The Woman's Aid Societies contributed to this \$963.28. The Woman's Aid Societies have rendered good service this year, as well as last year, having paid into the treasury, as stated before, the sum of \$2,393.82. The amount now

in hand is \$10,201.84. In addition to this amount, the Rev. Rufus Sanford has a balance in his hands of \$2,887.32, to meet contingencies of mission at foreign field. In closing this brief report, the Treasurer would record the liberality of Thomas Coates, Esq., of Paisley, Scotland, who made the handsome donation of £100 stg. (or in our funds, \$484.44); also the liberality of friends and Churches in Scotland, who contributed £32 1s. 5d. (\$155.36) towards expenses of our missionaries while in Scotland.

Respectfully submitted.

Z. G. GABEL.

#### REPORT ON THE STATE OF THE DENOMINATION.

The statistics furnished by the Minutes of the Associations give the following results:

<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Members.</i>
Nova Scotia Western,.....	67	1124	9,469
“ Central,.....	47	975	6,593
“ Eastern,.....	57	283	3,843
New Brunswick Western,.....	72	146	4,982
“ Eastern,.....	66	339	5,846
Prince Edward Island,.....	14	154	960
Total,.....	323	3,021	31,693

The net increase this year is nearly eight per cent., a higher rate than has ever before been attained since the formation of the Convention. This is principally owing, no doubt, to the wave of revival which passed over the Churches of the Western and Central Associations of Nova Scotia at the beginning of the year. The baptisms reported by the Churches represented in the Convention far exceed in number the reports of any preceding years. The highest number reached before was in 1859, when it was 2,576, while this year it was 3,021; the lowest was in 1853, when it had sunk down to 585. The Committee observe that, in the progress of the revival in Nova Scotia, the conversions took place among persons of all ages, from the child of ten years to the old man of almost eighty; that among the converts were many who had passed through previous revivals unmoved, and after having withstood the influences of the gospel for twenty years or more, at length yielded themselves to the Lord and to His Church; and that a goodly number from our Sunday-schools have consecrated their youth to Christ and thereby brought into the Churches an amount of fervid vigour which may be expected to tell powerfully on their future prosperity.

Twelve brethren have been ordained during the year, viz.: J. H.



Robbins, A. B., Rawdon, N. S.; G. O. Gates, A. B., Liverpool, N. S.; J. A. Durkee, A. B., Milton, Queens County, N. S.; G. B. Titus, First Ragged Islands, N. S.; A. Cogswell, Tusket Lakes, N. S.; J. A. Simpson, Shediac, N. B.; John A. McLean, Pine Grove, N. S.; G. W. Thomas, Cape Canso, N. S.; A. E. Ingram, North West, Lunenburg, N. S.: George Beckwith, Second Elgin, N. B.; W. E. Vickery, Upper Keswick, N. B.; G. F. Currie, A. B., Andover, N. B.

Four new Churches have been constituted: at Upper Queensbury, N. B.; Kentville, N. S.; Cambridge, Kings County, N. S.; River Debert, N. S.

New meeting-houses have been opened at Onslow West, N. S.; Upper Aylesford, N. S.; East Wood Harbour, N. S.; Wentworth, N. S.; Caledonia, Queens County, N. S.; Shelburne, N. S.; and probably in other places.

#### REPORT ON OBITUARIES.

“During the past year there has been but one death among the ministering brethren of the Convention. Brother JAMES NEWCOMB died at Wolfville, January 3rd, aged 58. He was a native of Stewiacke, N. S. He was baptized in early life by the Rev. Wm. Burton, and soon manifested an ardent desire for usefulness as a preacher of the gospel. The Church at Stewiacke recognized his gifts in the year 1840 by the grant of a license. With a view to be better prepared for his work by the acquisition of knowledge, he entered Acadia College, and was a member of the first class formed in that Institution. While pursuing his studies he was indefatigable in endeavours to do good. When he left College he spent several years in acceptable labours as a school teacher. His ordination took place in 1849, at Hillsborough, N. B., where his faithful preaching was greatly blessed to the conversion of sinners. In 1851 he became pastor of the Church at Moneton. During his connection with that Church, which continued for twelve years, he was frequently privileged to witness scenes of powerful revival. ‘Our brother’s labours in this field were very arduous. He was unwearied in visiting the sick and afflicted. He wept with those who wept, and rejoiced with those who rejoiced. Like his Master, he gave special attention to the poor and neglected. But over-labour broke him down, and he was compelled to resign his charge in quest of rest and health.’ He moved to Wolfville in 1863. Having travelled over large portions of these Provinces in the prosecution of various agencies, he ultimately engaged in colportage. ‘While occupied

in this work he preached the word on almost every Lord's day. He gave away thousands of small books and tracts to the poor and destitute. Eternity only will reveal the happy influences of his ardent piety and heavenly devotion, as manifested in edifying conversation, in fervent prayers, in arousing, whole-souled sermons.' But his strength gave way, and after a lingering illness of two years, cheered by the consolations of the gospel, he entered into rest. A funeral discourse was preached by the Rev. Dr. Crawley, from Psalm 116: 15.

It would swell this report to inconvenient dimensions were we to place on record the names of all the useful members of our Churches who have been removed to the better land since our last meeting. Such men as THOMAS R. PATILLO, of Liverpool, ASA COX, of Fredericton, and J. MELONEY, of North Sydney (he had attained his 97th year), who adorned the Christian profession in their respective localities, and stood high in the esteem of their brethren, will long live in the memories of attached friends." [Reference is also made to the departure of the HON. JUDGE JOHNSTON, who died at Cheltenham, England on the 21st of November.]

J. M. CRAMP, *Chairman*.

The "Baptist Year Book of Nova Scotia, New Brunswick, and Prince Edward Island" appeared this year in the enlarged and improved form which has been followed, with some modification, to the present time,—embracing a general and statistical view of all the operations of the denomination in these Provinces, arranged in distinct departments, thus: The Convention, Educational Institutions, Foreign Missions, Home Missions, the Associations, etc.

1875. A special meeting of the Convention was held at Amherst, N. S., on the 12th, 13th, and 14th of May. The President, Hon. Judge McCully, took the Chair and declared the Convention opened, read the rules of order, and called upon Rev. J. E. Goucher to offer prayer. On motion, R. M. King, Esq., and Rev. W. H. Warren, were appointed Secretaries.

In reply to Rev. Dr. Cramp, the President gave at length his reasons for the opinion that the present meeting of the Convention was quite constitutional, and that the President had the power to call the same.

By order of the Convention, the Secretary read "the joint letter from our missionaries in Siam" to the Foreign Mission Board, which was the cause of this special meeting of the Convention. This letter set forth at length the reasons which had led our missionaries to the conclusion that the facts did not warrant them in making any further efforts looking to the establishment of a mission to the Karens of Siam,—and also the views of the missionaries with reference to

the best course to pursue under the circumstances. They were in favour of labouring in British Burmah.

At the second and third sessions, Rev. W. P. Everett, the Home Secretary of the Board, and Dr. Cramp, the Foreign Secretary, read correspondence from Rev. W. S. McKenzie and Rev. Dr. Murdock, of the Mission Rooms in Boston, Rev. J. L. Campbell (Secretary) and Rev. Dr. Fyfe, of the Canadian Foreign Mission Society, Rev. Dr. Dean and Dr. William Campbell, of Bangkok, Siam, and Mrs. Armstrong, Maulmain. There was a full and free discussion of the questions before the body.

At the fourth session, the Secretary read a letter from C. Raymond, Chairman of Committee of the Canadian Foreign Mission Society, introducing their Secretary, Rev. J. L. Campbell. Upon being introduced, Mr. Campbell addressed the Convention, detailing at length the present position and prospects of their mission to the *Teloogoo* people. He also presented the following resolutions, adopted by the Canadian Foreign Mission Board, looking toward united effort with us in the *Teloogoo* Mission fields.

*Resolutions passed by the Board of Directors for Foreign Missions in Ontario and Quebec, 4th May, 1875.*

The missionary field among the *Teloogoos*, selected by us with the full consent and fraternal good wishes of the authorities of the American Baptist Missionary Union, is the fertile region drained by the Godavery river, and of which it is the natural outlet. Cocanada is situated in the heart of the *Teloogoo* country, two hundred miles north of Ongole, with *Teloogoo* country extending two hundred miles north of Cocanada, and three hundred and fifty miles to the west, up the Godavery river. This field must contain from six to ten millions of people.

1. *Resolved*, That we cordially invite our brethren of the Maritime Provinces to send missionaries over at once, and help us to cultivate this *Teloogoo* field.

2. *Resolved*, That we respectfully suggest that only those missionaries who give themselves cheerfully and willingly to the *Teloogoo* field, should be sent there. It seems to us almost certain that unwilling missionaries will consciously or unconsciously make trouble on any field. As there are seemingly strong reasons why at least some of your missionaries should be stationed where they have already made preparations for work, could you not send three or four men to the *Teloogoo* field? We are anxious to appoint a man immediately to aid Brother McLaurin in Cocanada. Perhaps one of their number might receive an appointment from us.

3. *Resolved*, That we propose that Ontario and Quebec on the one hand, and Nova Scotia, New Brunswick and Prince Edward Island



on the other, shall entirely sustain and direct all the missionaries whom they may respectively appoint.

4. *Resolved*, That we take it for granted that the threefold cord, viz.: the missionaries being all of the same nationality and government, being all of the same faith and order, and all having the same object in view,—i. e., the glory of God in the salvation of the Teloogoos,—will bind them together, and dispose them to co-operate in their great work without minute rules or articles of agreement.

5. *Resolved*, That the missionaries of the respective Boards might write letters from time to time to the papers in the respective Provinces. Brother McLaurin and others whom we may send could write occasionally to the papers in your Provinces, and your men could write occasionally to our papers; thus a common interest in the whole mission would be created and extended.

6. *Resolved*, That any closer union in our modes of working should be left to time and experience. Where to we have attained, let us walk by the same rule, let us mind the same thing, and God will open the path of duty as soon as He wishes us to walk in it.

Moved and seconded that our Secretary, Brother J. L. Campbell, be appointed to represent us at the coming Convention in Amherst, N. S.,—his expenses to be paid out of the funds of the Society. Carried.

I certify the above to be a correct abstract from the Minutes of the Board of Directors for Foreign Missions of Ontario and Quebec, passed in Brantford, the 4th instant.

J. L. CAMPBELL, *Secretary*.

Chatham, 6th May, 1875.

After general discussion, it was moved by Hon. Dr. Parker, seconded by T. R. Black, and *resolved*—That a Committee consisting of Revds. E. M. Saunders, J. W. Manning, and J. E. Goucher be requested to prepare a reply to the above communications of the Canadian Foreign Mission Society, embodying the views of this Convention, and to report to the Convention the next day at 10 A. M.

The Committee having reported on the following morning, Rev. S. B. Kempton moved and Rev. J. Hughes seconded the adoption of the report. Discussion followed. An amendment to the report was adopted, and as amended the report was passed with three dissenting votes.

*Report of the Committee to whom were referred the communications from the Board of Foreign Missions for Ontario and Quebec:*

Your Committee, appointed to take into consideration the communications of the Directors of the Foreign Mission Board of Ontario and Quebec, through their Secretary, the Rev. J. L. Campbell, beg leave to report as follows:

That the promptness with which the brethren of the Board in the Upper Provinces replied to the communication of our Secretary is

worthy of all praise, and that the cordial and fraternal greetings, tendered by our brother in behalf of his brethren in Ontario and Quebec, are most heartily reciprocated by us, and that the resolutions of which he has been the bearer, and which he has presented for our consideration and immediate action, are in our judgment both wise and practical.

Your Committee have been greatly pleased with the frankness and fulness with which questions relative to the Teloo goo Mission have been answered; and the evident desire, on the part of the brethren of Ontario and Quebec, for a closer union in Mission work as expressed by their representative, leads us to indulge in the belief that side by side we may be able to make known to the Teloo goo people what God has wrought for man's redemption.

The proposal to send our missionaries at once to the Teloo goo field, conveyed to us in the first resolution, is fully accepted by your Committee. It meets a demand that now presses heavily upon our Churches, arising out of the earnest request from our missionaries, coming after a year and more of suspense, to be located in the field of their future labours. The sad consequences entailed by further delay, the sufferings of suspense by both the missionaries abroad and the Churches at home, the loss of time and money, together with the fact that all needful information is now possessed, combine to convince your Committee that, trusting in the great Head of the Church, it is now the path of duty to accept this proposal, and to instruct the *missionaries to remove immediately to Cocanada*.

The views of the Committee are in perfect accord with that part of the second resolution which refers to the matter of the missionaries who may go from us into the Teloo goo field, undertaking the work "cheerfully and willingly." We have every confidence that our missionaries will give themselves heartily and joyfully to the great work in any field to which they may be sent. While we agree with our brethren that no unwilling missionary should be employed, it does not appear to us as it does to them that strong reasons exist why some of our missionaries should remain where they are at present.

With reference to the suggestion in the same resolution that one of our missionaries might receive an appointment from the Board of the Upper Provinces, it is the opinion of this Committee that all our missionaries should be retained in the service of this Convention. At present this proposition cannot be entertained.

The third resolution, which proposes that the respective Boards shall "entirely sustain and direct all the missionaries whom they may respectively appoint," is in the opinion of your Committee the best provision that can be made for the present, and it is fully accepted by them as a part of the present arrangement. Your Committee fully share in the belief of the Directors expressed in the fourth resolution, that entire harmony and co-operation will exist among the missionaries without specific rules and articles of agreement.

The proposal in the fifth resolution for our missionaries, in writing to our denominational papers, to make an exchange at least occasionally, of their respective correspondence, *i. e.*, the missionaries of the Upper Provinces to write for the papers of the Lower Provinces, and those of the Maritime Provinces to write for the papers of Ontario and Quebec, would, in the opinion of your Committee, do much to perfect the union of the Baptists of Canada; and it is a proposal to which the missionaries will heartily agree.

The Committee is in entire agreement with the Directors in their sixth resolution, in which the opinion is expressed that closer union in modes of working should be left to time and experience.

As immediate action is not only desirable but imperative, your Committee recommend that the Foreign Mission Board of this Convention be directed to promptly communicate with our missionaries, informing them that, at this special Convention held at Amherst, called to consider their joint letter of February 13th, 1875, it was there decided, after protracted discussion, and after obtaining full information from a delegate sent from the Foreign Mission Board of Ontario and Quebec respecting their missionary operations, that *the Telogoo field should be immediately occupied* by us as an independent mission, acting in harmony with the Canadian Foreign Mission work. \* \* \* \* \*

E. M. SAUNDERS, *Chairman of Committee.*

On motion of Mr. Faulkner, it was

*Resolved*, That the Minutes of this Convention, together with the communication from the Foreign Mission Board of Ontario and Quebec, and the resolutions in reply thereto, be published in the denominational newspapers of the Canadian Provinces.

The Convention adjourned, with prayer by Rev. S. B. Kempton.

1875. Thirtieth annual meeting of the Convention, held at Hillsburg, N. S., August 21st to 24th.

Theodore H. Rand, Esq., D. C. L., *President*; Rev. Charles Spurden, D. D., William Faulkner, Esq., and Rev. Joseph Murray, *Vice-Presidents*; Professor D. F. Higgins and John March, Esq., *Secretaries*; William Nichol, Esq., *Treasurer*.

Convention sermon preached on Monday, the 23rd, by Rev. J. D. Pope, of St. John, from Titus 1: 5.

Before retiring from the Chair, the Hon. Judge McCully, President of the preceding year, in returning thanks for the sympathy and support extended to him during that memorable year, also expressed the pleasure it afforded him to read the following telegram just received from our missions in India:

"CABLE.

*To the President of the Convention, Hillsburg, N. S.:*

All here except Miss Armstrong. Joyfully working.  
Cocanada. (Signed)

R. SANFORD."



On motion of Rev. J. M. Cramp, D. D., seconded by Rev. E. Hickson,

*Resolved*, That a Committee be appointed to report at the next annual meeting of the Convention upon the advisability of bringing the Homa Missionary enterprises of the denomination in the Maritime Provinces under the consideration and direction of this body.

A Committee of twelve was accordingly appointed, with Dr. Cramp as Chairman.

Moved by the Rev. Dr. Cramp, seconded by the Rev. I. E. Bill, and

*Resolved*, That the thanks of this Convention be presented to the Hon. Dr. Parker, M. L. C., Avard Longley, Esq., M. P. P., and J. B. North, Esq., M. P. P., for their very able and efficient advocacy in the Legislature of Nova Scotia, of the equal rights of all denominations in the matter of public support of Education; and that the Committee on Education appointed last year be reappointed, the name of the Rev. Joseph Murray being substituted for that of the Rev. J. Davis, deceased.

The Annual Report of the Board of Governors of Acadia College states that, at the Anniversary held in Wolfville, June 3rd, the degree of B. A. was conferred on the members of the graduating class of that year, viz.: Messrs. Howard Barss, George E. Good, Israel M. Longley, William G. Parsons, Benjamin Rand and A. J. Stevens. The Honorary Degree of Doctor in Divinity was conferred on the Rev. John Crawford, Professor of Biblical Interpretation and Church History in the Literary and Theological Institute at Woodstock, Ontario.

Regarding finances the report says:-

"It will be seen, that with the exception of two thousand six hundred dollars secured by Rev. I. E. Bill on his recent visit to England, and a smaller sum by Rev. J. F. Kempton in New England, but little has been accomplished in the way of Endowment."

In pursuance of a resolution adopted by the Convention in 1874, approving of a proposal to raise \$10,000 for the purpose of providing enlarged boarding accommodation for Horton Academy,—the Board had purchased a suitable site, adjoining the existing Academy premises on the west, upon which the new Academy boarding-house, to accommodate from 75 to 100 persons, was already advancing towards completion. Rev. D. M. Welton had given a large part of his time to collecting funds, and nearly \$6,000 had been subscribed.

The Report of the Foreign Missionary Board, as presented by Dr.

Cramp, details in full the action of the special Convention held at Amherst, as given above, and says:

“When the Board met again at St. John, it was resolved to communicate to the missionaries by cable-telegram the decision of the meeting at Amherst. This was done. In their replies, the missionaries expressed surprise and disappointment at the decision which was communicated to them. They had expected that the course recommended by them would be accepted, and that our missionary work would be performed in Burmah, in co-operation with the American missionaries. But the difficulties in the way of such an arrangement appeared insuperable. A Siamese mission, however desirable in some respects, was viewed with disfavour by many of the brethren; while the Teloo goo enterprise seemed to be clothed with encouragement, and was commended to the denomination by the additional consideration that it would unite the energies of all the Baptists of the Dominion, whose missionaries would work side by side, and harmoniously pursue their respective courses, rendering mutual aid by consultation or otherwise. Consequently, with the exception of the Rev. R. Sanford, whose final reply has been since received, our brethren are prepared to enter the Teloo goo field.”

The missionaries, having received a very cordial invitation to become associated in some form with the missionaries of the American Baptist Union, were quite disposed, under all the circumstances of the case, to accept the proposition, and had so expressed themselves to the Board. They were therefore, as a matter of course, disappointed when informed of the action of the special Convention at Amherst; but nevertheless they yielded gracefully to the decision of the Convention, as communicated to them by the Board, and prepared themselves at once to cross the Bay of Bengal.

The report further says, “On the 25th August last, during the 29th annual session of the Convention, Rev. W. B. Boggs, missionary elect, was publicly designated as an additional missionary to our corps in Siam, and two days after this designation, he sailed for his distant field, which he reached in December, 1874.”

The financial statement shows that the Treasurer of the Central Board of the Woman's Missionary Aid Societies of Nova Scotia had received during the year \$1,531.00; and the Treasurer of the Central Board of New Brunswick had received \$677.60.

The total receipts for the year, as acknowledged by the Treasurer of the Foreign Mission Board, were \$5,729.18.

Moved by Hon. Dr. Parker, seconded by W. Faulkner, Esq., and unanimously

*Resolved*, That the thanks of this Convention be tendered to the Foreign and Home Secretaries and the Treasurer, T. P. Davies, Esq.,

of the Foreign Missionary Board, for the able and satisfactory reports which they have submitted to the Convention.

Moved by the Rev. I. E. Bill, and seconded by the Rev. C. Tupper, D. D.

*Whereas*, The missionaries of this Convention, in the providence of God, are brought in intimate relationship with the missionaries of the Baptist Union of Ontario and Quebec in the same field of missionary effort, and

*Whereas*, It seems desirable that this arrangement should culminate in an organic union of all the Baptists of the Dominion of Canada in Foreign Missionary work, therefore

*Resolved*, That in the judgment of this Convention, the sooner such union can be consummated upon a basis satisfactory to all the co-operative parties, the more hopeful it will be for the important interests involved.

On motion the resolution was ordered to be laid on the table.

#### REPORT ON STATE OF THE DENOMINATION.

The following statistics are furnished by the Minutes of the Associations:

<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Members.</i>
Nova Scotia Western,.....	68	354	9,567
“ Central,.....	48	362	6,737
“ Eastern,.....	57	419	4,191
New Brunswick Western,.....	72	149	4,999
“ Eastern,.....	67	593	6,376
Prince Edward Island,.....	16	153	1,072
Total,.....	318	2030	32,942

The net increase is somewhat more than seven per cent.; Nova Scotia, about three per cent.; New Brunswick, a trifle over five per cent.; Prince Edward Island almost 11 $\frac{3}{4}$  per cent. Last year the average increase was nearly eight per cent. That was an extraordinary year. Two such years rarely occur in succession.

Ten brethren have been ordained during the year, viz.: J. Johnston Armstrong, Greenville, Cumberland County, N. S.; L. M. Weeks, Isaac's Harbour, N. S.; P. R. Knight, Maryland, N. B.; James I. DeWolfe, A. B., Uigg, P. E. I.; R. D. Burgess, Hebron, Yarmouth, N. S.; Ezekiel Hopper, Pollet River, N. B.; Joseph Cahill, Upper Kingsclear, N. B.; J. W. Bancroft, A. B., Windsor, N. S.; J. D. Skinner, Bear River, N. S.; William Spencer, New Minas, N. S.

Two new Churches have been constituted: at Annapolis Royal and Pleasantville, both in Nova Scotia.

New meeting-houses have been opened: at Annapolis Royal, Kentville, Osborne, Shelburne County, Morristown, Mahone Bay, New Canaan, in Nova Scotia;—and at Hillsborough, Pleasant River,



Queens County, and Fairfield, St. Martins, in New Brunswick. Others are in progress.

#### REPORT ON OBITUARIES.

Three of our ministering brethren have died during the year. REV. BENJAMIN VAUGHN died December 26th, 1874. He was ordained at Gaspereaux, N. S., in 1842. After a short service there, he took the charge of the Church at Hantsport, where he continued several years, diligently labouring for the Lord. He then removed to Kempt, Hants County, N. S., and died there, after lengthened sickness, in which he enjoyed the consolations of the gospel, and realized the blessedness of faith. He was a plain, solid preacher, and a faithful pastor.

REV. ALEXANDER MUTCH was ordained to the work of the ministry at Norton, N. B., in July, 1848, and continued faithful to his ordination vows, until he exchanged his ministry on earth for his reward above. A large part of his ministerial life was devoted to missionary work. At one time, he connected with the ministry of the word the sale of religious books, and in this capacity was instrumental in supplying many parts of the country with a healthful religious literature. The libraries of ministers were frequently replenished with valuable books through the active efforts of our departed brother. He travelled extensively in nearly all parts of the Province, preaching the gospel, and scattering broadcast the good seed of the Kingdom. His last years were spent quietly in the bosom of his family at Fairfield, K. C., where he departed this life on the 31st of May, 1875, aged 76, and in the 27th year of his ministry.

REV. JOHN DAVIS died August 14th, 1875. [See page 330].

1876. Thirty-first annual meeting of the Convention, held at Sackville, N. B., August 26 to 30th.

*President*,—Avard Longley, Esq., M. P. P., Paradise, N. S.; *Vice-Presidents*,—Revds. W. P. Everett, St. John, N. B., Donald McDonald, Charlottetown, P. E. I., and J. B. McDonald, M. D., North Sydney, C. B.; *Secretary*,—John March, Esq., St. John; *Assistant Secretary*,—Prof. D. F. Higgins, Wolfville; *Treasurer*,—Hon. A. McL. Seely, St. John.

Convention sermon by Rev. E. M. Saunders, from John 18: 18—19. Subject: “The analogy between the work of Christ and that of His people as applied to our Foreign Mission enterprise.”

The subject of the relation of Acadia College to the *Halifax University*, recently called into existence by the Government of Nova Scotia, occupied the largest share of the attention of the Convention, and was fully and freely discussed. The report of the Board of Governors of the College was presented at the third session, on Monday morning, and was adopted at the next session.

Reference was therein made to the foundation of the University of Halifax, to the connection which was to subsist, according to the terms of the Act, between the several Colleges and the University,—and to the appointment of Fellows representing the various religious denominations. We have space only for the following extract:

“It has *not* been deemed advisable to *ask* the concurrence of the governing bodies of the several Colleges to sanction, by a formal act, the proceedings of the founders of the new University. Nevertheless, in June last, an application was presented from the Honourable Provincial Secretary of Nova Scotia, requesting your Board to nominate two persons, to be appointed by His Honour the Lieutenant Governor of Nova Scotia, as members of the Senate of said University. As such a nomination might be considered to imply the acquiescence of your Board in the proceedings by which the University of Halifax was instituted, it was deemed advisable courteously to decline taking any action in the premises until the views and feelings of the members of this Convention could be ascertained. It appears, however, that the Government, unwilling to make further delay, proceeded to appoint the Senate, naming five gentlemen connected with the Baptist denomination, as Fellows. Thus the matter stands. A Committee has been appointed by your Board to carefully consider the subject and suggest a course of action. Their report will be placed before you.”

At the fifth session of the Convention, the Board submitted a supplementary report in the form of the following preambles and resolution:

*Whereas*, A large number of the friends of Acadia College think it would be unwise, and they fear dangerous, that said College should comply with the enactments of the Bill establishing the University of Halifax:

*And whereas*, In these circumstances the College could not co-operate with said University with the harmony of the body:

*And whereas*, To maintain the College in an independent position in these circumstances would bring great pressure on the Board of Governors, therefore

*Resolved*, That in the judgment of this Board an appeal should be made at once for \$100,000 new endowment.

After protracted discussion during this and the following session, the report was unanimously adopted. At a later stage in the proceedings, it was moved by Rev. I. E. Bill, seconded by Brother E. D. King, and

*Resolved*, That we hereby express our fullest confidence in the fidelity of the President of Acadia College, as also in the highly esteemed brethren who with him have been appointed by the Government of Nova Scotia to the Senate of the University of Halifax, and while we would not for a moment infringe upon their individual rights, yet we wish them and all others concerned to distinctly

understand that their acceptance of office must not be interpreted to indicate affiliation, direct or indirect, of Acadia College with the University of Halifax.

The general report of the Board of Governors contains the following statements:

At the Anniversary in June last, Messrs. Elias W. Kelly, J. O. Redden, Maynard G. Brown, Frederic D. Crawley, D. H. Simpson, William H. Robinson and Charles H. Martell, having passed satisfactory examinations on the prescribed course of study, were respectively admitted to the degree of Bachelor in Arts. Rev. Atwood Cohoon, A. B., Rev. S. J. Neiley, A. B., W. L. McVicar, A. B., Charles Masters, A. B., and Frank H. Eaton, A. B., received the degree of Master in Arts in course respectively.

As a result of petitions to the Legislature of Nova Scotia, numerous signed, the grant to Acadia College has been increased from four hundred dollars (\$400) per annum to two thousand four hundred dollars (\$2,400) per annum, but the yearly grant to Horton Collegiate Academy has been withholden, so that the actual increase has been but one thousand dollars. While this distribution of public money for educational purposes is as yet far from being either fair or equitable, still it is the best that can be expected at the present time. The condition of the bestowal of all these grants, both to Acadia College and other collegiate institutions is, that they shall cease and determine at the end of five years.

The President of the Associated Alumni, having submitted a request from that body that Convention would grant them the privilege of nominating two of the six Governors of the College appointed by Convention every three years, it was moved by Rev. Dr. Cramp, seconded by Rev. D. W. C. Dimock, and passed, that the request be granted.

The Foreign Missionary Board reports, in reference to the foreign department:

“Last year we had ten missionaries in the employ of the Board. Nine of them were in the field of labour. One (Miss Minnie DeWolfe), had returned home in search of health. She has since resigned her connection with the Board, and her resignation has been accepted. Miss DeWolfe left Nova Scotia for Burmah in October, 1867, and laboured faithfully and diligently till 1872, when failure of health compelled her to quit the field and return to her native land, greatly to the regret of the other missionaries, who held her in high esteem. \* \* \* \*

Miss Maria E. Armstrong having married the Rev. G. F. Currie, who is now stationed at Cocanada as one of the missionaries of the Canada Baptist Foreign Missionary Society, her useful labours are necessarily transferred to India, where, we trust, she will be the instrument of much good among the women and children of the Telugus, as she was in Burmah during her residence in that country.



The Board report with great sorrow the return of the Rev. W. B. Boggs and wife to Nova Scotia. The climate of India proved so injurious to Brother Boggs' health that the physicians advised his immediate departure, as his life was in danger if he remained. He arrived in England in February last, and landed in Halifax on the first day of May, considerably improved in health and strength: he has been engaged since his arrival in lecturing and preaching, and in advocacy of the missionary cause by attending the Associations and otherwise.

The Board have also to report the long-continued illness of Brother Churchill, disabling him for active service, and rendering necessary his removal to Madras in search of medical advice. At first his health seemed to improve, but when the hot season came on, the effects of the heat were so distressing that the physicians advised his immediate departure, and he left, May 21st, for a voyage to Australia, from which country, should his life be spared, he was directed to return in October next."

Mrs. Selden, Treasurer of the Central Board of the Woman's Mission Aid Societies of Nova Scotia, reports having received during the year, \$1,229.51. Mrs. John March, Secretary of the Central Board of New Brunswick, reports \$800.84 received, of which \$754.84 has been paid to the Treasurer of the Foreign Missionary Board.

The Treasurer of the Foreign Missionary Board, T. P. Davies, Esq., reports the expenditure for the year as \$6,814.57; receipts for the year, \$6,480.25.

Rev. Dr. Tupper, having tendered his resignation of office in the Foreign Mission Board on account of infirmities of age, it was

*Resolved*, That we accept the resignation of our venerable brother, and in doing so do hereby express our warmest sympathy with him in the infirmities of age, and desire to place on record our grateful appreciation of his distinguished services in the cause of this mission from its beginning, and trust that as the fathers may retire from active labour, in their stead shall be raised up the children to prosecute the glorious work to a triumphant issue.

Special Committees submitted reports upon Revision of the Rules of Order, Sabbath Observance, the proposed establishment of a Baptist Book Depository for these Provinces, on Historic Records, and on Public Education (in reference to the prospective introduction of a Separate School system into the North West Territories of Canada.)

Moved by Rev. I. E. Bill, seconded by Hon. Dr. Parker, and

*Resolved*, That this Convention recommend the Board of Governors of Acadia College to engage the services of a suitable agent to canvass these Provinces for the purpose of raising an additional \$100,000 towards the Endowment of Acadia College.

Rev. T. H. Porter gave notice that at the next annual meeting of

Convention, if his life was spared, he would move an amendment of the second Article of the Constitution, which would admit of the introduction of Home Missions as one of the objects of the Convention.

#### STATE OF THE DENOMINATION.

The Minutes of the Associations furnish the following statistics:

<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Members.</i>
Nova Scotia Western,.....	71	712	9,737
“ Central, .....	50	755	7,572
“ Eastern.....	63	329	4,422
New Brunswick Western,.....	75	444	5,370
“ Eastern,.....	70	1,046	7,184
Prince Edward Island.....	17	177	1,250
Total,.....	346	3,463	35,535

Twelve brethren have been ordained since the last meeting of the Convention, viz.: John A. Gordon, Cape Wolf, P. E. I.; Sydney Welton, Second Grand Lake, N. B.; A. J. Stevens, Kentville, N. S.; J. W. S. Young, Lower Woodstock, N. B.; E. Howe, Johnston, N. B.; E. T. Carbonell, River John, N. S.; W. J. Stewart, Carleton, N. B.; S. W. Keirstead, Hammond Vale, N. B.; E. W. Kelly, Windsor, N. S.; M. W. Brown, Ellerhouse, N. S.; I. R. Skinner, Andover, N. B.; Joshua T. Eaton, St. Stephen, N. B.

Thirteen new Churches have been constituted, viz.:—In Nova Scotia, at Folly Lake, New Glasgow, Oxford, Brookline (Hants County), Acadian Iron Mines, and Homeville, C. B.; in New Brunswick, at Greenwich Hill, Arthurette, Petitcodiac, and Salt Springs; in Prince Edward Island, at Murray River, Alberton, and Belmont.

New meeting-houses were erected at Crow Harbour and Lower Stewiacke, N. S.; at Macnaquack and Hopewell Corner, N. B.; at Montague Bridge, P. E. I.; and at North Sydney, C. B.

#### OBITUARIES.

REV. CHARLES SPURDEN, D. D. [See page 332].

REV. SAMUEL BANCROFT was born at Annapolis, N. S., November 12th, 1789; was converted, when sixteen years of age, at Round Hill; was baptized by the late Rev. Thomas Ansley, and began to preach when he was eighteen years old. He was ordained at Westport, Brier Island, on the 9th of July, 1828. The ordaining elders were Rev. Thomas Ansley, of Wilmot, and Rev. Peter Crandall, of Digby Neck. In the Autumn of 1831 he moved to St. John, N. B., and subsequently became pastor of the Church at Hammond and Upham. He left Hammond by request of the Germain Street Baptist Church, St. John, and became their pastor. In 1840 he retired from the Germain Street Church and preached in St. George, Charlotte County; thence he returned to Upham and resumed the pastoral work in that place. During his ministry he laboured in Digby, Yarmouth, and Portauisque, N. S.; and to the close of his protracted labours he loved to travel and preach the gospel in

destitute places in New Brunswick. In commencing his life-work he had many misgivings with regard to preaching, and for a time his ministry was interrupted, but he seemed determined toward the close of his life to improve every opportunity. Our departed brother's labours were not in vain, but were blessed to the conversion of sinners and to the comfort and edification of the faithful. He was logical in his discourses, courteous in his manners, and much respected by all who knew him. After a brief illness he departed this life on the first day of January, 1876, in the eighty-seventh year of his age. He died at his daughter's, Mrs. D. Fowler, Westmorland County, and was buried in the Rural Cemetery, near the City of St. John.

REV. WILLIAM ALFRED CRANDALL was born in Westmorland County, N. B., and was the grandson of the late venerable Joseph Crandall. Having received good religious training, being converted to God, and feeling deeply impressed with the duty of preaching the gospel, he was ordained to the work of the ministry at Amherst Shore in 1858. Soon after his ordination he removed to Restigouche County, N. B., where he laboured most faithfully, under the auspices of the New Brunswick Baptist Home Mission Board for several years. Afterwards he became pastor of the Church at Norton, where he laboured with good acceptance. He removed thence to Albert County and accepted the pastorate of the First Elgin Church. Here he was very much blessed in his labours. Afterwards he became pastor of the Second Moncton Church, Lutes' Mountain, and preached in other localities under the direction of the Home Mission Board. At the period of his last illness, which was very brief, he was engaged in a gracious revival of religion. He died on the 17th day of December, 1875, highly esteemed and much lamented.

REV. JAMES PARKER. [See page 335].

ADONIRAM JUDSON DAVIDSON, departed this life at his home in Portauisque, Colchester County, N. S., January 14th, 1876, in the thirty-third year of his age. He was baptized by Elder James Reid in the summer of 1858, and was licensed to preach the gospel in 1873. Brother Davidson matriculated at Acadia College in 1872; but ere the close of the year's study, symptoms of the disease, consumption, that finally terminated his life, became manifest, and he was compelled to relinquish his studies. He spent a portion of the summer of 1873 in the service of the Master at Isaac's Harbour, and during the following season, he undertook a mission to Eatonville, Cumberland County. But it became evident to himself and to his friends that he must relinquish the work he loved so well. Painful as was this disappointment, it was borne in the spirit of Christian resignation. The following from the "Acadia Athenæum" will show the estimation in which he was held by his fellow-students. "He was an untiring student, and when compelled to leave our ranks, we felt sad that our *alma mater* was to be deprived of one of her most promising sons. \* \* \* \* His religious exercises were marked by a lofty tone of devotional feeling. His genial piety



burned like a steady fire within, radiating in word and act, and spread a halo of happiness upon all with whom he associated."

REV. MANSON A. BIGELOW died July 2nd, at the residence of his brother, at Antigonish Harbour, aged fifty-one years. He professed faith in Christ when about sixteen years of age, was baptized by Rev. Dr. Crawley, and united with the Baptist Church at Antigonish. A few years later, with a view to qualifying himself for the ministry, to which he believed God had called him, he entered upon a course of study at Horton Academy. But for some cause, after being there for a short time, he proceeded to the United States, where he remained seven years, studying as he had opportunity. In the Spring of 1857, he returned to Nova Scotia and commenced his life work of preaching the gospel. God was with him and souls were saved. In September, 1859, he was ordained as an evangelist in connection with the Church at Guysborough. From that time until within a few months of his death, he continued (except at short intervals) to prosecute his labours in the more destitute parts of the Provinces, more particularly around the eastern and southern shores, where his labours were greatly blessed to the building up of Christ's cause. He baptized during his ministry nearly three hundred persons. Brother Bigelow was not a great preacher, but he was a powerful exhorter, and a very successful promoter of revivals. Like the primitive disciples he preached the gospel from house to house, and wherever he went he was welcomed as an earnest and devoted servant of God. Many now living trace their first convictions to his earnest entreaties while visiting them at their homes. To all who visited him during his last illness, he spoke of the preciousness of Christ, and of his readiness to depart and be with Him.

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Thirty-second annual meeting of the Convention, held at Wolfville, N. S., August 25-28, 1877.

*President*, Rev. Geo. Armstrong, A. M.; *Vice-Presidents*, J. W. Barss, Esq., A. W. Masters, Esq., and Rev. Alfred Chipman, A. M.; *Secretary*, Rev. A. Cohoon, A. M.; *Assistant Secretary*, J. I. DeWolfe, A. B.; *Treasurer*, J. S. Morse, Esq.

Convention sermon by Rev. D. McLellan, from Psalm 19: 10. Subject: "The Word of God as compared to Gold."

At the second session the following preambles and resolutions were moved by Rev. T. H. Porter, seconded by Rev. G. E. Day, M. D.:

*Whereas*, The present object of the Convention is the maintenance of our Educational and Foreign Missionary operations; and

*Whereas*, This object cannot be attained in a degree commensurate with present and future needs unless the home field receive that attention which the body unitedly alone can give; and

*Whereas*, The co-operation of the Baptists of these Maritime

Provinces in Home Mission work will promote both the unity and efficiency of the body, and correspondingly the success of all our interests; and

*Whereas*, The work of Missions, like that of our denominational Education, is essentially one; therefore

*Resolved, 1st.*, That Art. II. of the Constitution be amended to read as follows:—The object of the Convention shall be to maintain the Educational and Missionary operations of the body, and to advance the general interests of the denomination;

*Resolved, 2nd.*, That a Committee of five be appointed to consider and report at this meeting of the body what steps shall be taken toward bringing our Home Missionary work practically under the direction of the Convention.

These resolutions were adopted, after full discussion, at the sixth session, and a Committee of five was subsequently appointed to carry out the second resolution.

At the fourth session, after the reading of the Report on Foreign Missions, addresses on the subject were delivered by Rev. W. B. Boggs, Rev. W. S. McKenzie, D. D., and Rev. C. Tupper, D. D. "Brother Boggs in a touching manner appealed to the Convention to receive him as their missionary, offering to bear the expense of his voyage to India, as also to make provision for himself in case of sickness."

At a subsequent session it was

*Resolved*, "That this Convention recommend that Brother and Sister Boggs remain in this country another year; and that the Foreign Mission Board be recommended to make arrangements to secure, for the coming year, the services of Brother Boggs in connection with the home work of the Foreign Mission."

The Report of the Governors of Acadia College says:

"The Anniversary was held in the Baptist meeting-house, Wolfville, June 7th." On that occasion "Messrs. Bernard P. Shafner and Joshua Goodwin, having fulfilled the prescribed term of study, and passed satisfactory examinations, were respectively admitted to the Degree of Bachelor in Arts. Rev. George O. Gates, A. B., Rev. J. A. Durkee, A. B., A. J. Eaton, A. B., John B. Mills, A. B., J. W. Longley, A. B., Henry Rand, A. B., and J. B. Hall, A. B., received the degree of Master in Arts, in course, respectively."

"The arrangements made to allow Professor Jones leave of absence to pursue his studies at the University of Oxford have proved satisfactory, and the usual work in the Classical Department has been performed. Professor Jones is expected to be in his place at the opening of the next Term, and much advantage to the College is expected from his residence abroad."

In reference to 'Endowment work' the report says,—"The greatest need of all is that the Endowment of the College should be fully

made up, and that the sum stipulated for at Sackville, in the acceptance by your body of the Supplementary Report of this Board, should be effectually secured.

In September last Rev. E. M. Saunders went to Yarmouth, and was received with much enthusiasm by the people. Much interest was manifested in this important undertaking. Public meetings were held generally throughout the County. The meetings fully endorsed the action of the Convention in reference to the Provincial University. It was resolved to undertake to raise the sum of twenty thousand dollars in Yarmouth County, to found a "Harris Harding" professorship. Half of the above sum, ten thousand dollars, was subscribed by A. C. Robbins, Esq. At the meetings, additional sums and pledges were given amounting in all to \$13,500.85. Under the fostering care of local agents, there seems to be no doubt that the whole sum will be realized.

During the ensuing winter and spring Rev. E. M. Saunders held meetings at various central points, east and west, preparing the way for subsequent applications. In June last, Rev. Isaiah Wallace, of Berwick, consented to accept a permanent agency, and is now busily engaged in the field.

In New Brunswick, Rev. J. D. Pope, of Saint John, under the auspices of a sub-committee of your Board, inaugurated a most hopeful work. In Saint John and Fredericton meetings were held, which promised great success. Nearly six thousand dollars have been pledged in Saint John. In the latter part of May last, Rev. R. D. Porter, himself a graduate of the College, and deeply interested in its welfare, accepted an agency for New Brunswick. The late disastrous fire in Saint John will, of course, tend to retard and hinder the work in that Province, but to what extent cannot as yet be estimated.

In the three Provinces, through the efforts of these agents and others, it may safely be asserted that the sum of \$33,000 has already been secured." \* \* \* \*

"By a recent Act of the Legislature of Nova Scotia, entitled 'An Act to extend the powers of the Governors of Acadia College,' Horton Collegiate Academy has been placed fully under the control of the whole Board. By a resolution of the Executive Committee, confirmed by your Board, the Collegiate Academy, in its government and regulations, has been subordinated to the faculty of the College; the Principal of the Academy being *ex officio* a member of the faculty."

The triennial election of six Governors of Acadia College took place this year. Those elected were T. H. Rand, D. C. L., B. H. Eaton, A. M., D. R. Eaton, Esq., Avarad Longley, Esq., M. P. P., John R. Calhoun, Esq., M. P. P., and A. F. Randolph, Esq.,—the first two having been nominated by the Associated Alumni. Hon. D. McN. Parker, M. D., was also elected in place of Hon. Judge McCully, deceased.



The Foreign Secretary of the Foreign Missionary Board said in his annual report:

“The territory occupied by your missionaries is mainly comprised in the Ganjam and Vizagapatam Collectorates of the Madras Presidency of India, lying in the neighbourhood of 18° S. lat., and 82° E. long. The stations are four, viz.:—Bimlipatam, Vizianagram, Kimeddy and Kotopardy.

Rev. R. Sanford is stationed at Bimlipatam. Rev. G. Churchill has been associated with him since the beginning of the year, when he returned from Australia with recovered health, and resumed missionary work. \* \* \* \*

Rev. W. F. Armstrong and wife are stationed at Kimeddy. \* \* \* \*  
\* \* \* Mr. Armstrong is assisted by two native preachers, and Mrs. A. has the general supervision of the school department.”

The Secretary of the Home Department, Rev. W. P. Everett, states that,—

“The total amount of contributions reported by the Treasurer as paid by Churches, Woman’s Mission Aid Societies, and private donors (including legacies, \$538.61) is \$5,624.18, of which Nova Scotia contributed \$3,690.43, New Brunswick, \$1,281.32, and Prince Edward Island,—little, but large hearted,—\$652.43. The greatest falling off in receipts was from the Churches composing the Western Associations of Nova Scotia and New Brunswick. Probably their sections have been the most affected by the existing commercial depression. \* \* \* \*

Our corps of laborers is less than it was a year ago. Immediately after the organization of the present Board, the resignation of Rev. W. B. Boggs, returned missionary, was presented, but the Board declined its acceptance, and Brother Boggs was requested to withdraw it. He acceded to our request. But on the 12th of October following he informed us of his acceptance of the pastorate of the Sydney and Cow Bay Churches, C. B.; and, at his request, on the 6th of November we voted to accept his resignation.

We rejoice to learn that during his residence in Cape Breton his health has been considerably recuperated. In consequence of this, our brother has felt it to be his duty to attempt to re-enter the foreign field, and in June last the Board received and considered his application for re-appointment as a missionary.

After mature deliberation we decided to defer final action on the application until the annual meeting of the Board at the Convention.

At the annual meeting, held on Friday evening last, after a full consideration of the application, and after listening to the views of Brother Boggs, presented by himself in person to the Board, the following preamble and resolution were presented and passed:

*Whereas*, A proposition has been received from Rev. W. B. Boggs to return to the foreign field, accompanied by Mrs. Boggs, and

resume active labour among the Telugus, he believing that his health is fully established;

*Therefore be it resolved*, That while the Board highly appreciate the motives which prompt Brother and Sister Boggs to offer to return to the Telugu mission, yet, taking into consideration all the circumstances of the case, the Board most reluctantly are brought to the conclusion that at present we cannot take the responsibility of sending them back."

A valuable report on "Licensure and Ordination" was presented by Rev. Dr. Cramp, Chairman of the Committee, and adopted by the Convention; as also a report read by Rev. G. E. Day, M. D., favourable to the establishment of a Baptist Book Depository so soon as the sum of \$5,000 shall be raised for that purpose.

#### REPORT ON THE STATE OF THE DENOMINATION.

The Report this year was of unusual length, containing an interesting review of the past, particularly referring to the growth of the Denomination and the losses by death,—and also very suggestive observations upon Christian activity. We are compelled to omit all but the following extracts:

"At the sixth annual meeting of the Convention, held at Wolfville in the year 1851, a committee "On the State of Religion" was appointed, and furnished a report, which was the first of the kind in our denominational history. It has been continued ever since, under a slightly altered name. The present is the Twenty-seventh Report. \* \* \* \*

The Minutes of the Associations present the following statistics:

<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Members.</i>
Nova Scotia Western,.....	68	697	10,470
"    Central,.....	49	209	7,476
"    Eastern,.....	64	228	4,525
New Brunswick, Western,.....	74	163	5,424
"    Eastern,.....	72	162	6,959
Prince Edward Island,.....	17	121	1,337
<b>Total.....</b>	<b>344</b>	<b>1,580</b>	<b>36,691</b>

(The net increase is about two per cent.,—smaller than usual.)

Twelve brethren have been ordained, viz.:—F. D. Crawley, Pleasantville, N. S.; John Gammon, Moncton; W. H. Lavers, Port Medway; F. O. Weeks, Caledonia, N. S.; E. M. Kierstead, Milton, Yarmouth; T. Trotter, Shelburne; P. G. McGregor, Newport; C. B. Welton, Kentville; H. N. Parry, Gaspereaux, N. S.; G. H. Goudy, St. Mary's Bay, C. C. Burgess, North River, P. E. I.; Charles Henderson, Jacksontown, N. B.

Seven new Churches have been formed, viz.: In New Brunswick, Temple Church, and Marsh Bridge, St. John; Tobique River; New

Horton; Follet River; Eel River, Canterbury:—in Nova Scotia, at Little River, Digby Neck.

New meeting-houses have been opened at Lawrencetown; North Kingston; Lower Aylesford; Five Islands; Nashwaak; Grafton; West Cornwallis; Centreville; Digby Neck; Woodville; North Range Mountain, St. Mary's Bay; Masstown, Londonderry; New Albany; Little River, Digby Neck; Upper Economy; Port Williams, Kings Co., N. S.; Sherwood."

#### REPORT ON OBITUARIES.

REV. W. A. COLEMAN one year ago, as pastor of the Second Baptist Church in Sackville, N. B., extended to this Convention a cordial welcome. Since then he has departed to be with Christ. He was born near the River St. John, of Episcopal parentage, November 1816. His Christian experience was deep and thorough, and, contrary to his early prejudices, he was led to embrace Baptist views, and united with the Church in Portland, December 25, 1840, when about twenty-four years of age. Constrained by the love of Christ to engage in the ministry of the gospel, with anxious thought and earnest prayer he set about improving his qualifications for that great work, exercising his gifts and studying for some time in Fredericton, under the tuition of Rev. Charles Spurgeon, D. D. In 1845 he was ordained at North Esk, Miramichi. He had a strong desire for the conversion of souls, and laboured in several fields, and was permitted to baptize 1,050 persons. He possessed much executive ability, strong common sense, excellent judgment, personal dignity, calmness and humility. He was a wise counsellor, and a sound preacher of the word of God. He was zealous in Education, Home and Foreign Missions, Temperance, and every good cause. He died in Sackville, N. B., March 7th, 1877, aged sixty years, more than one-half of which time he had spent in preaching the gospel. 'He rests from his labours and his works do follow him.'

HON. JONATHAN McCULLY. [See page 337].

REV. ARTHUR R. R. CRAWLEY, A. M. [See page 336].

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Thirty-third annual meeting of the Convention, held at Fredericton, August 24th-27th, 1878.

*President*, Rev. S. W. DeBlois, A. M.; *Vice-Presidents*, Judge J. W. Johnston, Hon. A. McL. Seely, and J. R. Calhoun, Esq., M. P. P.; *Secretary*, Joshua Goodwin, A. B.; *Assistant Secretary*, Rev. A. Cohoon, A. M.; *Treasurers*, John W. Spurgeon, Esq., and A. W. Masters, Esq.

Annual Convention sermon by Rev. G. E. Day, M. D., from Isaiah 42: 4. Subject, "Christ the successful Worker."

At the second session, the Committee on *Home Missions* reported as follows:



The Baptist Convention of last year laid down the following propositions:

That the work of Missions was essentially one.

That the home field should receive the united attention of the body, in order to the successful working of our Missions abroad.

That the co-operation of the Baptists of the Maritime Provinces in Home Mission work would give greater efficiency to the body, and more enlarged success to its interests.

In view of this fact, and the fact that the Nova Scotia Home Missionary Union, at its last session, declared its willingness to have the work of Home Missions in Nova Scotia, Prince Edward Island, and Newfoundland, conducted by a Board appointed by this Convention, your Committee recommend that a Board of thirteen suitable men be appointed by this Convention to take charge of Home Mission work in these Maritime Provinces as soon as the legal disabilities can be removed.

Respectfully submitted.

G. E. DAY, *Chairman*.

This report was adopted, after discussion, and at a subsequent session the following brethren were appointed to compose the HOME MISSION BOARD: Rev. G. E. Day, M. D., Yarmouth; A. C. Robbins, Yarmouth; J. C. Anderson, Yarmouth; W. A. C. Randall, Yarmouth; Rev. A. Cohoon, Hebron; W. R. Doty, Hebron; James Crosby, Hebron; T. H. Hall, St. John; A. W. Masters, St. John; J. E. Masters, St. John; J. H. Harding, St. John; C. F. Clinch, Musquash; Rev. E. Hickson, Carleton.

The Secretary was instructed to communicate to the Board of the Nova Scotia Baptist Home Mission Union, and to the Home Mission Board of New Brunswick, a copy of the report adopted by the Convention on the subject of Home Missions, and a list of the persons appointed as a Board.

We extract the following from the report of the Governors of Acadia College:

“The year 1878 being the fiftieth since the beginning of our educational work in these Provinces, the exercises of the Anniversary differed in some respects from those of previous years. The young gentlemen who were prepared to receive their first degree in Arts, did not occupy the platform, but the time was taken up in the following order:

#### MUSIC.

*Prayer*, ..... By Rev. I. E. Bill.

*Address*, ..... By the President of the College.

#### MUSIC.

*Rise and Progress of Higher Education in connection with the Baptist Denomination in these Provinces*,... .. Rev. E. A. Crawley, D. D.

*Sketches of Revivals of Religion in Acadia*

College,..... : Rev. J. M. Cramp, D. D.  
 Address,..... Rev. C. Tupper, D. D.

## MUSIC.

*Biographical Sketches of Graduates from 1842 to*

1857,..... Rev. S. W. DeBlois, A. M.

## MUSIC.

## DEGREES CONFERRED.

Messrs. Matthew R. Tuttle, E. Pryor Coldwell, Burton W. Lockhart, Willard O. Wright, F. A. Faulkner, Trueman Bishop, and Raleigh Bishop, having fulfilled the prescribed term of study, and passed satisfactory examinations, were respectively admitted to the degree of Bachelor in Arts. Messrs. James F. Covey, A. B., and George E. Good, A. B., received the degree of Master in Arts in course respectively.

## PRIZES AWARDED.

*Matriculation Prizes.*—1st, \$20.00; 2nd, \$15.00; 3rd, \$15.00.

*Class Prizes.*—Four of \$20.00 each.

*Monthly Essay Prize.*—\$20.00.

*The President's Prize.*—\$20.00.

*The Vaughan Prize.*—This prize of twenty pounds sterling was offered by Simon Vaughan, Esq., A. B., of Liverpool, G. B., for the best essay on the *History of Acadia College*. It was awarded to Albert Coldwell, Esq., A. M., Teacher in Horton Academy.

## DESTRUCTION OF THE COLLEGE BUILDING BY FIRE.

On the evening of the 2nd of December last the main College Building was discovered to be in flames. The fire spread with great rapidity, and in a very short space of time the building erected under such peculiarly sacred auspices, and endeared by so many hallowed associations, was utterly consumed. The President's residence, the Academy Hall and Recitation Rooms, the College Recitation Rooms, the Library, Chapel, Museum, Laboratory, and dormitories for about thirty students, were all swept away. The books and pictures in the Library were saved, most of the former in a very damaged condition. The philosophical apparatus was also rescued with some damage, not however, sufficient to prevent the work of the Scientific Department from being effectually carried on during the term.

A meeting of this Board was summoned for the 6th of December, and notwithstanding the lateness of the season, and the shortness of the notice given, a very full attendance was secured. Measures were immediately taken for the erection of temporary buildings for class rooms, etc. It was decided at once that subscriptions should be solicited throughout the Provinces for rebuilding. A public meeting was held at Wolfville the same evening, attended with very cheering results. Nearly nine thousand dollars was subscribed, not only by parties resident in the place, but by Governors and friends from a distance. Cordial expressions of condolence and sympathy were received from the chief educational Institutions in both Provinces, which are hereby gratefully acknowledged. A canvass for subscriptions throughout the Provinces was begun and carried forward. About thirty thousand dollars (\$30,000) has been subscribed.

This, however, must be largely increased in order to defray the liabilities now incurred.

#### ERECTION OF NEW BUILDINGS.

Your Board met again on the 7th day of March last, when plans from different architects for a new College Building, and also for a Seminary Building, were submitted for inspection and choice. After some delay, one for each was fixed upon; tenders were advertised for, and in June last, the tender of Messrs. Rhodes, Curry & Co., of Amherst, N. S., for both buildings, for the sum of thirty-four thousand five hundred dollars (\$34,500) was accepted. A handsome College Building, some two or three hundred feet to the north of the old site, is now being erected; while on the eastern side of the premises, on a portion of the ground formerly occupied by the College, a tasteful and convenient building for the Female Department of the Academy is also in process of construction.

On the ninth day of July last the corner-stone of the one was laid by A. W. Longley, Esq., M. P. P., and of the other by Mrs. J. K. Lovett, of Yarmouth, with appropriate public solemnities. Both buildings, by the terms of the contract, are to be completed by the first of July, 1879.

The work of *Endowment*, under the agency of Rev. I. Wallace, of Nova Scotia, and Rev. R. D. Porter, of New Brunswick, was carried on with a fair degree of success up to the time of the fire, when it was thought that the pressing needs forced upon us by that calamitous event would justify some delay in soliciting funds for Endowment while the work of canvassing for the Building Fund was going on. Hence we cannot report such favourable results as at the conclusion of last year's operations.

*Internal affairs of the College.*—There has been no one year in the history of our Institutions in which so much has depended on the self-denial and forbearance of the students; on their steady adherence to discipline, and their unwearied assiduity in the pursuit of knowledge, as the year just passed. It is with great satisfaction that your Board are enabled to speak in terms of the highest commendation of the conduct of the students; of their steady progress; of their cheerful submission to strange and peculiar conditions. It is also a pleasing duty to refer to the zeal and faithfulness of the President and Faculty, who, under the most trying and painful circumstances, have been enabled to fulfil all their duties, so that the work of the year past will bear a most favourable comparison with that of previous years.

Professor Jones returned from Oxford University, and resumed his duties in the classical department, on the first of September last. The other Professors have been in their places fulfilling their duties as in previous years.

Fifty-seven students have been in attendance during the year just passed. Twenty-six more have applied for matriculation and admission for the year to come.

But little has been accomplished in the Theological Department.



The want of adequate provision in the way of funds has been seriously felt. The absence of Professor Welton in Europe has also interfered. Your Board, at its late meeting in June, re-appointed this gentleman, with the understanding that all his time, as well as that of Dr. Crawley, should be given to theological instruction. Mr. Welton is expected to be in his place and commence his labours at the opening of the next College term. It is hoped that students for the ministry will avail themselves of this provision.

The Academy, as well as the College, has suffered greatly on account of the fire. The temporary building for the Academy has, however, served a useful purpose. The old Academy boarding-house, reserved for the last two years for the use of the young ladies, is inconvenient, unsuitable and contracted in its limits. Your Board, however, in the design for the new Seminary, have consulted the convenience and comfort of the pupils, and trust that at the beginning of next year, it will be in a habitable condition."

Rev. S. B. Kempton, A. M., was elected to fill a vacancy in the Board of Governors of Acadia College occasioned by the resignation of B. L. Douglas, Esq.

On Monday evening there was a public educational meeting, when addresses were delivered by Professor R. V. Jones, A. M., Rev. L. E. Smith, D. D., of Boston, Mass., Rev. C. Goodspeed, A. M., of Woodstock, Ont., Professor J. F. Tufts, A. M., and Rev. Dr. Johnson, of Providence, R. I.

The Reports of the Secretaries and Treasurer of the Foreign Mission Board were submitted to the Convention on Tuesday morning,—discussed and adopted at the afternoon session. The following extracts embody some of the more important facts presented:

"The history of the Foreign Missions, during the last year, has been of a peculiarly afflicting character. Repeated attacks of violent sickness have interrupted the labours and deranged the plans of our missionaries, and seriously interfered with the progress of the Churches under their care. True, there have been additions at each station, and the work of instruction in the schools has gone on satisfactorily; but the hindrances alluded to have necessarily operated detrimentally to evangelistic engagements, and sometimes even threatened their existence. The Board report, with thankfulness, the restoration of the sick to health, and the resumption of effort.

\* \* \* \*

The sickness of the year has necessitated some changes in the localities of the missionary stations. Kimedy was proved to be so unhealthy as to be an unsafe place for the residence of an English family; and an opportunity being presented for the purchase of an eligible property, excellently situated for mission purposes, it was judged advisable to embrace it, particularly as the premises previously possessed at Kimedy could be disposed of without loss. Brother-

Armstrong and his family are now located at Chicacole. This place is near the sea and very healthy. Sister Armstrong desires to receive a young lady into their family, as a school teacher, to assist them in the work of instruction. The population of Chicacole is about 15,000, furnishing ample scope for educational appliances.

Brother Churchill had engaged a house in Bimlipatam, into which he and his family had removed; but a severe sickness, apparently caused by malarious tendencies in the state of the property, rendered a change necessary, and he has resumed the joint occupation, with Brother Sanford, of the residence occupied by the latter from the beginning. This, also, will soon be given up, as Brother Sanford is now busily engaged in erecting a new house on a spot of ground recently acquired, and which appears to be eminently suitable for our purpose. \* \* \* \* \*

The famine with which India was visited last year presented an opportunity for the relief of distress, which it would have been a dereliction of duty to neglect. The Board intimated its readiness to take charge of any funds that might be entrusted to them for that purpose, to be distributed by our missionaries. They report with pleasure the remittance of \$236.90 for famine relief. \* \* \* \*

AGENCY OF REV. W. B. BOGGS. At a meeting held in September last, the Board considered and discussed the resolution of the Convention, passed August 28, 1877, \* \* \* and they decided to appoint Brother Boggs to visit the Churches with a view of presenting the claims of our mission and securing enlarged contributions for its support. \* \* \* Before this appointment was made, it was clearly understood by both parties that the Board could not promise that at the end of the year they would be prepared to re-appoint Brother Boggs to the foreign field unless three facts were clearly established:—*first*,—That Brother Boggs' health should be fully recuperated; *second*,—That the increase in the contributions of the Churches should be such as to warrant the attempt to support a fourth missionary family on the field; and *third*,—That the great masses of the denomination should be so united in their desire for Brother Boggs' return to India, that no serious opposition could be made to his re-appointment.

With this understanding Brother Boggs entered upon his labours as soon as practicable and laboured assiduously and effectively, and we have reason to believe that the influence of his agency will be felt in future years. The following is a report of his work:

'Time spent in actual work, about six months (salary \$1,000 per annum). Miles travelled, upwards of 3,000. Churches visited, 100; 69 in New Brunswick and 31 in Nova Scotia. Missionary sermons and addresses delivered, 135. Collected for the Board, \$642.36. Travelling expenses, \$69.28.'

'Mrs. Boggs was with me during my two principal tours among the Churches. She held a large number of women's meetings, and organized 27 new Aid Societies, with an aggregate membership of 430. Her travelling expenses were \$42.34.'

On the 19th of June last, Brother Boggs presented to the Board a renewed application for re-appointment to foreign service; and after due consideration of this application by a judicious Committee appointed by the Board, and after a free discussion of the report presented by them, in order to test the feelings and to obtain the views of the denomination on the subject, it was resolved to submit the question to the representatives of the Churches as they convened in their respective Associations at the period of their annual sessions.

This course was pursued; and while only two of the Associations gave decisive deliverances on the question, yet the general current of opinion expressed at these convocations, and the action taken, were such as to render it obvious to Brother Boggs, at least, that a re-appointment as missionary could not be given him which would command the hearty endorsement of the denomination at large. He therefore, on the 19th of July last, signified his desire to withdraw his application, and on the 5th inst. the Board formally accepted that withdrawal. \* \* \* \* \*

The detailed statements of the contributions received during the year, which accompany this report and are to be published in the next Year Book, will exhibit one interesting and noteworthy feature, namely, that the number of Churches contributing to sustain our mission this year has been larger than in any previous year since the denomination engaged in the Foreign Mission enterprise.

The following is a brief synopsis of the amount and sources of the contributions to the mission during the year:

Nova Scotia Central Association, 49 Churches, of which 39 Churches contributed.....	\$1,228 83
Eastern Association, 64 Churches, of which 37 Churches contributed.....	936 14
Western Association, 68 Churches, of which 49 Churches contributed.....	1,082 82
<hr/>	
Total, 181 Churches, of which 125 Churches contributed.....	\$3,247 79
New Brunswick Eastern Association, 72 Churches, of which 58 Churches contributed.....	\$858 85
Western Association, 74 Churches, of which 42 Churches contributed.....	708 20
<hr/>	
Total, 146 Churches, of which 100 Churches contributed.....	1,567 05
Prince Edward Island Association, 17 Churches, of which 15 Churches contributed.....	445 27
<hr/>	
Total.....	\$5,260 11

In these sums are included legacies amounting to \$120, which is the smallest amount received from such source for several years past.



The following is an abstract of the Treasurer's Report:

#### RECEIPTS.

Collections, contributions from Churches and donations from individuals.....	\$3,515 78
Indian famine funds.....	236 90
Received from Woman's Missionary Aid Societies...	1,569 40
Legacies, \$120.00. Interest, \$795.81.....	915 81
<b>Total Receipts....</b>	<b>\$6,237 89</b>
Balance on hand August 12, 1877.....	11,862 59
	<hr/> \$18,100 48

#### EXPENDITURES.

Salaries and Expenses of missionaries in India.....	\$6,375 42
Salary and travelling expenses of Rev. W. B. Boggs.	569 28
Famine relief, \$236.90. Publishing Year Book	\$217 453 90
Secretary's Salary, \$300. Sundry expenses at home, \$83.61.....	383 61
Invested in Government Bonds.....	6,060 00
	<hr/> \$13,842 21
Balance August 9, 1878.....	4,258 27
	<hr/> \$18,100 48

There was an animated discussion in the Convention on that part of the report relating to Brother Boggs, in which discussion a large number of brethren participated.

The report of the Central Board of the Woman's Missionary Aid Societies of New Brunswick says:

"In the month of March, Miss Carrie A. Hammond applied for an appointment as Bible reader and missionary under the auspices of the Woman's Missionary Aid Society, was duly recommended to the Mission Board, and after examination by that Board, was accepted as missionary elect.

Miss Hammond has spent nearly two years in preparation for the work, during which time ample opportunities have been offered of judging of her fitness for the life of a missionary; and it is gratifying to know that the opinions formed by the Central Board have been fully endorsed by the Foreign Mission Board and ministering brethren in Nova Scotia and New Brunswick."

The closing session, on Tuesday evening, was devoted chiefly to addresses on the subject of Foreign Missions, the speakers being Rev. C. Carroll, of the Grand Ligne Mission, Quebec, Rev. W. B. Boggs, and Rev. J. L. Phillips (Free Baptist), returned missionaries from India. Rev. G. E. Day, M. D., and Miss Carrie Hammond, missionary elect to the Telooogoos.

## STATE OF THE DENOMINATION.

The Minutes of the Associations furnish the following statistics:

<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Members.</i>
Nova Scotia Western,.....	68	549	10,695
“ Central.....	50	281	7,672
“ Eastern....	65	226	4,468
New Brunswick Western,.....	78	263	5,300
“ Eastern,.....	72	211	7,125
Prince Edward Island.....	19	218	1,481
	<hr/> 352	<hr/> 1747	<hr/> 36,741

Three brethren have been ordained, viz.: S. McCully Black, Berwick, N. S.; J. B. Woodland, Cavendish, P. E. I.; E. J. Grant, New Albany, N. S.

New Churches have been formed at O'Leary Station, P. E. I., and Warren, Cumberland County, N. S. (Beulah Church.)

New meeting-houses have been opened in Nova Scotia,—at Paradise, Isaac's Harbour, and Barton, Digby County; in New Brunswick,—at St. Martins, and Germain Street, St. John; in Prince Edward Island,—at Belfast.

## REPORT ON OBITUARIES.

REV. GEORGE RICHARDSON. [See page 342].

REV. CHARLES RANDALL, of Weymouth, N. S., peacefully departed this life on the 24th of March last, after a protracted illness. He will long be remembered as a man of God. There are few men to whom we could with more propriety refer as “an Israelite indeed, in whom there is no guile.” His was the unusual experience of more than forty-five years on the same field of labour, and his the more extraordinary privilege of enjoying increasing popularity to the end of his days. Though for several of his last years he was laid aside from his usual labours, to a very great extent, by disease, his death is much lamented in the large field he so long and faithfully served. In public estimation in the County of Digby, he leaves but few equals. His life was an illustration of the gospel he preached. He was a careful student of the Scriptures, and mighty therein. He was quite as careful a student of human nature, and well acquainted therewith. His preaching was scriptural, analytical and logical. Though it was not his privilege to enjoy literary advantages such as these times afford, he highly prized them. He was endowed with a good share of common sense, and a love for souls which well fitted him for his work. Veneration and benevolence found expression in his life. His strong will and passions were under the control of heavenly wisdom. In humility he esteemed others better than himself, while he valued his own convictions of truth and duty above any price. He has left a marked impression for good upon his people. When compelled by his many infirmities to relinquish his position as pastor, he cheerfully submitted to that condition, against which human nature usually rebels, to see those who came after him preferred before him. He was sympathetic and

helpful to his successor. He is now resting from his labours. His memory is fragrant. His example is worthy of imitation. May we all be followers of them who through faith and patience inherit the promises.

REV. A. S. HUNT, A. M. [See page 340].

The death of REV. S. JOHNSTON NEILLY, A. M., took place at Tremont, Aylesford, on Monday evening, August 12th, 1878, at the age of thirty-four years. For some length of time his health had been declining; but an attack of hemorrhage of the lungs hurried him suddenly away. He leaves a wife and two children to mourn their loss. He was the son of Deacon Jacob Neilly of Meadowvale. At the early age of fifteen years he made a public profession of religion, was baptized by the Rev. Dr. Tupper, and united with the Lower Aylesford and Upper Wilmot Church. Feeling that he was called of God to preach the gospel, he pursued a course of study at Wolfville, and graduated in June, 1871. On leaving College he took charge of the Church at North Sydney, C. B., where he was ordained pastor the following September. There he remained for a little more than a year, when failing health, brought on by over exertion, compelled him to resign his charge, but not without deep regret both on the part of the pastor and the Church. After spending a winter in Richmond, Virginia, and resting for a time at home, he took the pastoral care of the Church at Canning, Cornwallis, where he faithfully performed his work for three years. In that field Brother Neilly greatly endeared himself to the Church and to the people generally, but his health became so impaired that he was forced to resign his office and leave the place. \* \* The last Winter and Spring were spent in Lawrence, Kansas, with the hope of benefiting his health. On his return to his native land, it was apparent that his public work on earth was done; and so it proved. The Master called His servant to come up higher. The victory was his, and peaceably he passed away, to enjoy the service of the upper sanctuary; for "there," as our brother said a few hours before his departure, "His servants shall serve Him."

His Christian life was characterized by a firm trust in Christ. In the bright sunshine of life, and in the day of adversity, his faith was as an anchor to the soul; it never failed. His gifts as a minister were of a peculiar type. There was richness of thought, marked with originality, and presented in a peculiarly sweet and comforting style, which rendered all his public ministrations attractive and profitable to God's people. His godly life was a lesson to all, and the influence exerted in the community was powerful for good. Being one of the "sweet singers in Israel," genial and sympathizing in his nature, he was a favourite everywhere in the family circle. In the school, employed as a teacher, in the Church, as pastor, and among his brethren, as a minister, he gained the confidence and love of all. \* \* \* \*

BERNARD P. SHAFNER, A. B., was the son of William C. and Azubah Shafner, of Williamston, Annapolis County, N. S. He died



on the 28th of July, in the twenty-sixth year of his age; "in the first vigour of his manhood." He possessed a fine physique; none thought he would die so soon. If the youth foreshadowed the man, a career of great usefulness seemed opening before him. He was regarded as one of our most promising young men. That he should be thus cut down in the beginning of life seems a mysterious providence. \* \*

When very young the Holy Spirit took possession of his heart, and his character was fashioned by its heavenly influence. He did not publicly acknowledge his religious convictions till he was sixteen years of age. He was then baptized by Rev. W. G. Parker into the fellowship of the Nietaux Church. From boyhood he often desired to become a Christian minister, and his aim was to fit himself in the most thorough manner for that sacred calling. \* \* He entered upon a course of study, and was graduated from Acadia College in June, 1877. During his vacations he had preached the glorious gospel he so much loved, and through his instrumentality sinners had been converted. His preaching was always acceptable; the place that had him one vacation wished him the next. It was not his eloquence nor the wisdom of his words that gave him success, but the Spirit that was in him,—the Spirit of his Master.

After graduation, he did not at once enter upon a course of theological training, but accepted a position as teacher in Horton Academy, which position he filled with great credit to himself, and benefit to the Institution. After the term closed, he went to Yarmouth to supply the Milton Church during the vacation. The next week he was taken sick, and, after a few weeks of intense suffering, died on Sabbath morning, July 28th. \* \* \* \*

As a student he was diligent, patient, unassuming, manifesting a teachable disposition, never vaunting his own knowledge, but with humility always reaching forward to higher attainments. As a teacher he was apt. His downright honesty, his sturdy Christian manliness, his large and generous spirit, his genial nature, his kind heart, gave him a mighty power over students. He recognized the great fact that to a large extent the teacher as well as the preacher reproduced his own likeness in those he instructed. As a friend, he was faithful, true, sympathetic, unselfish. He was one of the few whom it was safe and well to know intimately. As a Christian, it can truly be said of him, he was "steadfast, unmovable, always abounding in the work of the Lord." \* \* He continually strove to fashion his spirit, life and character after the model of the Perfect Man. As a Christian minister his ideal was very high. He regarded the ministry as a high and holy calling,—one that demanded the best talent, the best culture, and the best character. \* \* His own life exemplified his belief. Hence, to him a burdened soul could go at any time for counsel and consolation. One never heard him indulge in flippant talk or idle jesting,—vulgarity was excluded from his vocabulary. \* \* \* \*

REV. G. R. CAMPBELL departed this life very suddenly, on the first of July, 1878. Brother Campbell was born in Carleton County,

N. B., March 1st, 1820. In the year 1844, he experienced religion, and was baptized by the late Rev. E. N. Harris, and united with the Baptist Church at Woodstock. He was ordained at Howard Settlement, York County, in March, 1867. His labours were chiefly devoted to York, Victoria and Carleton Counties, and many through his instrumentality were brought to the Saviour. His faith in God remained firm and unshaken. His life, to its close, was devoted to the work of the ministry. He was a good man, and full of faith. For him to die was gain. He leaves an affectionate wife and sorrowing children to mourn their painful bereavement.

REV. JAMES IRVINE, of Baltimore, Albert County, N. B., departed this life on the 5th of July, in the fifty-second year of his age. His sickness was brief, but very severe; he was only confined to his house one week. Brother Irvine professed religion some thirty years ago, in a gracious revival which passed through that section of country. He was baptized by Rev. John Francis. Having felt that he was moved by the Holy Spirit to preach the gospel, he devoted himself to the work with great earnestness. He was ordained pastor over the Baptist Church at Baltimore, some eighteen years ago, and continued that relation to the close of life. In his death, the Church and community sustain a heavy loss, as he was prominent in their midst, in religious, social and educational matters. He was honored of God in the conversion of many to the Saviour. He leaves a stricken widow and a large family of children to mourn their sad loss.

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1879. The Thirty-fourth Annual Meeting of "The Baptist Convention of the Maritime Provinces" was held at Truro, N. S., August 23-26.

*President*, C. F. Clinch, Esq., Musquash, N. B.; *Vice-Presidents*, John March, Esq., St. John, N. B., B. H. Eaton, Esq., Halifax, N. S., Rev. D. G. McDonald, Charlottetown, P. E. I.; *Secretary* (1879-82), Rev. E. M. Keirstead, Windsor, N. S.; *Assistant Secretary*, Rev. J. T. Eaton, St. Stephen, N. B.; *Treasurer*, J. Albert Black, Esq., Amherst, N. S.; *Assistant Treasurer*, William Cummings, Esq., Truro, N. S.

Annual Convention sermon preached on Monday morning, by Rev. W. P. Everett, A. M., from Josh. 13: 1 and Numb. 13: 30. The thanks of the Convention were tendered to Brother Everett for his sermon, and a special Committee, consisting of Rev. Dr. Day, Brother J. March, and Rev. D. G. McDonald, was appointed to consider and report on the valuable suggestions contained therein. At the Tuesday afternoon session, the Committee submitted a report, which was discussed by a number of brethren, and finally adopted, as follows:

The Committee appointed to consider certain suggestions in the annual sermon, beg to report that they have attended to their duty and now respectfully submit to the Convention the consideration of the following scheme:

1. That a sum be raised for our Denominational Objects of Benevolence, equal to one dollar a head of our whole membership.

2. That this sum—equal to about \$36,000—be divided among the several departments upon the following scale:

Home Missions, including Book Room & Colportage, . . .	\$14,400	or 40	per cent.
Foreign Missions, . . . . .	9,000	or 25	“
Educational Institutions, . . . . .	9,000	or 25	“
Ministerial Education, . . . . .	900	or 2½	“
Infirm Ministers' Fund, . . . . .	900	or 2½	“
Cost of collecting, . . . . .	1,440	or 4	“
Surplus fund for emergencies, . . . . .	360	or 1	“

3. That a standing Finance Committee, consisting of three suitable men, be appointed by this Convention, to take charge of the financial operations of the body, with power to employ such means for conducting the same upon the foregoing scale, as they may deem advisable.

#### HOME MISSIONS.

At this meeting, for the first time in the history of the Convention, the subject of Home Missions was accorded its due prominence as holding an equal place with the other two great lines of denominational effort. The second session was devoted mainly to this subject, which also came up in various forms at subsequent sessions. In the report of the Home Mission Board is contained a brief historical review bringing out these facts: (1) That when the Convention was organized in 1846, it was proposed to bring about action in sustaining “Domestic” as well as Foreign Missions. (2) That from 1847 to 1857, “Domestic Missions continued to be one of the objects named in the constitution of the Convention.” (3) That “during all these years, no report was presented and no direct oversight taken, and in 1857 Domestic Missions was dropped from the Constitution.” (4) That the first record of the movement which again restored Home Missions to the Convention was a resolution moved by Rev. George Armstrong in 1874. [See page 513]. And now, although the day had come when a report on the subject was before the body, “the union of all our Associations, Churches and ministers in this great and vital cause” was not yet reached.

The report embodied a detailed statement of the work, funds, trusts, etc., transferred to the Board by the Nova Scotia Baptist Home Missionary Union, on the 23rd of June, 1879; also of the work performed under the direction of the Board during the months of June and July, including that of the French Mission; also the



Act of Incorporation of the Home Mission Board, passed by the Legislature of Nova Scotia, in April, 1879.

A communication was received from the Home Mission Society of New Brunswick, asking the Convention to appoint a separate Board to conduct the Home Missionary operations in that Province. The reply of the Convention is contained in the following resolution, prepared by a Committee of thirteen members appointed for the purpose.

*Resolved*, That this Convention does not deem it advisable to respond at present to the request that has come to it from New Brunswick, but would urge upon the brethren there to carefully review the whole question; and that the Home Mission Board of this Convention, in its operations within New Brunswick during the current year, be requested to confer with the Board of Home Missions appointed by the Home Missionary Society of New Brunswick, in order that there may be no collision between the operations of the two organizations.

#### EDUCATIONAL INSTITUTIONS.

The Annual Report of the Board of Governors of the College begins thus:

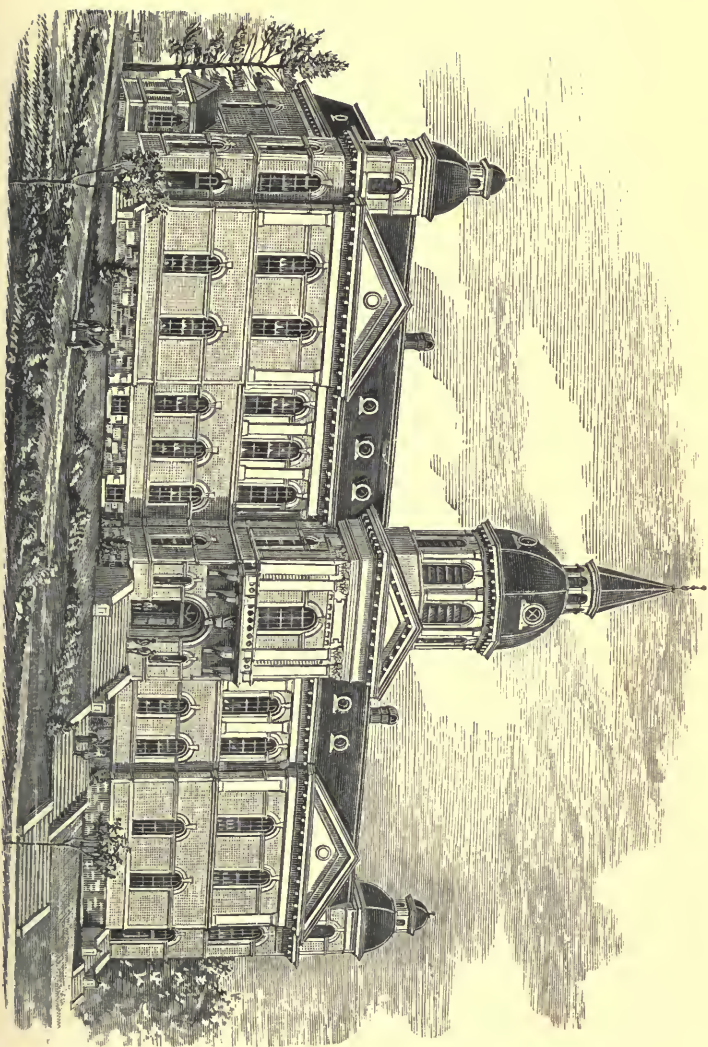
"The ceremonies connected with the opening of the new College Building, took place in the spacious College Hall, on Wednesday, June 4th, at 3 o'clock, P. M. The Hon. Dr. Parker occupied the Chair. Prayer was offered by the Rev. G. M. W. Carey, A. M., of St. John. The Report of the Building Committee was read by J. W. Bigelow, Esq., Secretary, who followed the reading by explanatory remarks. After further remarks by the Chairman, addresses were delivered by the Rev. Dr. Cramp, Rev. Dr. Crawley, Rev. I. E. Bill, and T. H. Rand, Esq., D. C. L. The proceedings were closed with prayer by the Rev. Dr. Tupper."

"The Anniversary was held in the *new College hall*, on Thursday, June 5th," when "Messrs. Charles K. Harrington, Adoniram J. Denton, Granville B. Healy, Arthur W. Armstrong, Willard P. Shafner, Rupert G. Healy, Charles D. Rand, Ralph Hunt, H. Albert Spencer, G. Ormond Forsyth, Horace L. Beckwith, A. Hobart, and Henry B. Ruggles, \* \* \* \* were respectively admitted to the degree of Bachelor in Arts; and Mr. Benjamin Rand, A. B., was admitted to the degree of Master in Arts in course."

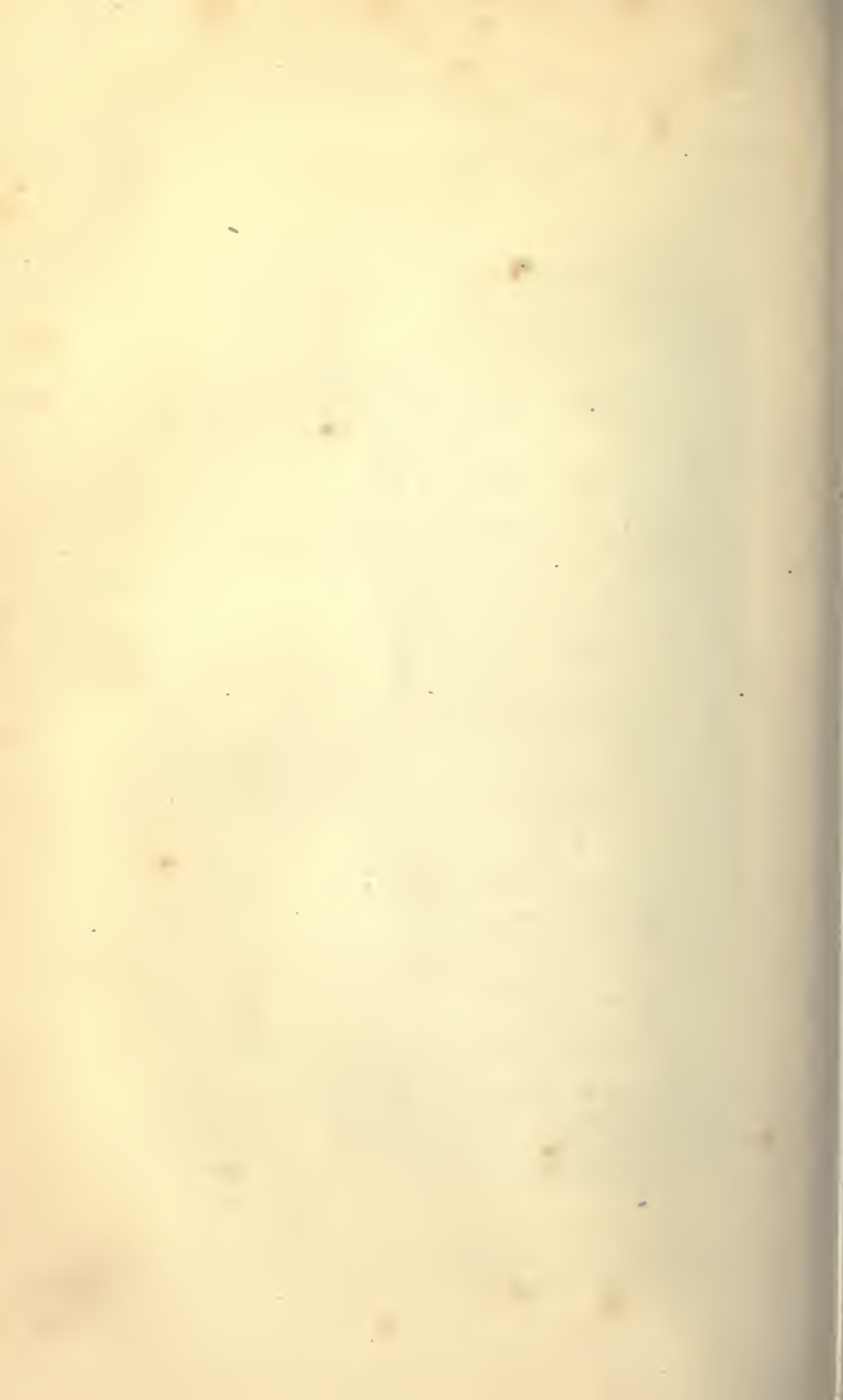
Seventy-two students, "the largest number on our records at any one time," received instruction in the College during the year. In the Theological Department there were twenty students. The number of pupils in attendance at the Academy was one hundred and nineteen.

The report closes with the following inspiring remarks:

"The occupation of the new College and Seminary buildings, during the year to come, will be referred to in the future as a fresh



VIEW OF THE NEW COLLEGE BUILDING (1878).





departure in our educational efforts. Coming so closely after the Jubilee year, it points to fifty more years of alternate prosperity and adversity, but we trust with full ultimate success. We cannot but rejoice to-day that we have an Institution in which our sons and daughters may be so instructed in sound learning, so grounded in well established principles, and so matured in the knowledge and love of God, that those who follow us shall have reason to thank God for our trials, struggles and efforts put forth in His fear, and with a single eye to His glory."

## FOREIGN MISSIONS.

The Monday evening session took the form of a public missionary meeting. Rev. D. A. Steele, of Amherst, occupied the Chair. Addresses were given by *Sau Ah Brah*, of Henthada, upon The Need and Power of the Gospel in Burmah; Rev. J. McLaurin, of Cocanada, upon The Canadian Mission among the Telogoos; Rev. D. Henry Miller, D. D., of Brooklyn, N. Y., upon The Secret of Missionary Success; Rev. T. H. Porter, of Fredericton, N. B., upon The Encouragements to Missionary Work.

The report of the Foreign Mission Board gives their view of the missionary's work thus:

"The Board therefore hold it as a principle, sound in practice as in theory, that in order to make their operations successful as a Christian enterprise, the preaching of the gospel of our Lord and Saviour Jesus Christ is the one aim towards which all the physical, mental, and spiritual powers of our missionaries should be turned, and that their efforts should not be diverted therefrom to the organization and conduct of secular schools, or the employment of other agencies, however philanthropic or laudable in themselves, except as they come in the direct line of Christian effort for the furtherance of the primary object for which the missionaries have been sent to the foreign field."

Giving a brief glance at the missionary stations, the Secretary first mentions BIMPATAM. "This station is located in a seaport town having a population of about nine thousand. It was occupied by Rev. Rufus Sanford and wife, November 4, 1875, and a Baptist Church was organized the March following. They were joined by Rev. G. Churchill and wife in January, 1877. In the vicinity of Bimpatam there are many populous villages waiting for Christian cultivation.

Connected with the Bimpatam station are two sub-stations, at each of which there is a native preacher stationed and engaged in labour. The principal station, distant sixteen miles from Bimpatam, is *Vizianagram*, where there is a little Church organized, having a native preacher in charge, who also itinerates in neighbouring villages. He is also assisted by a faithful colporteur, who not only disposes of Christian literature, but also preaches Jesus to the best of his ability. The other station, under Brother Sanford's superintendence, is nearly two hundred miles distant, in the Jeypore district, where K. B. Mahanty dispenses the gospel to the Oriyan people. Mahanty is still supported by Mrs. C. C. Scott, of Truro, N. S. . . .

There has been considerable school and other work performed by Mrs.

Churchill and Mrs. Sanford and their assistants. Mrs. Churchill opened a caste girls' school in August last, which, at the end of the year, comprised thirty-two scholars. A Sabbath-school has also been connected with this school, and all the pupils attend. Mrs. Churchill, assisted by Miss A. De-Prazer, organized, and for three months sustained, a Poor Woman's Meeting, at which the attendance was from fifty to seventy. They also performed much zenana work during the year. \* \* \* \*

BOBBILL.—In September last, Mr. Churchill interviewed the Dewar, or Governor of the place, and obtained a grant of land most suitable for a Mission compound; and in November he commenced the erection of a temporary dwelling for the use of his family. After experiencing many difficulties of a trying nature, he succeeded in finishing his house, and moved his family thither in March last, and he and his wife have already commenced such mission work as it was possible for them to perform. \* \* \* \*

CHICACOLE.—The following is from the report of Rev. W. F. Armstrong, the missionary at this station: \* \* \* \* "Though sorely impeded by building operations, we have done something in the way of sowing the good seed of the Kingdom, both in town and the country round about. The Sunday services have been much as heretofore. Early in the morning a class of Eurasian children is taught by Mrs. Armstrong. Then a preaching service conducted by the native preachers, and attended by the native Christians, the school children with their teachers and others. At the close of this service almost all are organized into a Sabbath-school, and taught in several classes by the missionaries and the native preachers. At three a female prayer meeting is held, presided over by Mrs. A.; after which comes the afternoon service, which I have for some time back taken altogether into my own hands. . . . English services have been occasionally held throughout the year, which have been attended by most of the English speaking community, and latterly by several natives also, who understand English.

Two have been baptized. One, an old woman, upwards of ninety years of age, who had heard the gospel for years and at last accepted it. The other is the young man, Nursimaloo, supported by the Wolfville Sabbath-school. . . . We hope for much from him as a helper in the mission. Six brethren and sisters, five of whom until lately belonged to the 41st Regt. M. N. I., and who removed here, have been added to us by letter.

The longest tour of the year was the one made in October last to Berham-pore, a town a little more than one hundred miles to the north of this place. We passed through a densely peopled country and scattered some seed, both orally and on the printed page, and paved the way for further work in that direction. . . .

One of our preachers in January last passed away to his reward. Appalan-arasiah was a good man, and our leading helper. He formerly belonged to a pedo-baptist mission, but was led into the light on the question of baptism and connected subjects by the Rev. Doss Anthravady, pastor of the Baptist Church in the 41st Regiment, M. N. I., by whom he was baptized. He was labouring on this field before we arrived. We miss him much. He died triumphantly, witnessing for Christ to the people of his village, all of whom respected him highly. The seed he sowed upon this field will be reaped some day.

One preacher remains. We hope to have two others during the ensuing year. The colporteur has spent from fifteen to twenty days in each month travelling in the district; the remaining time he has spent in town. His monthly sales have averaged more than thirteen rupees. More than 6,500 separate publications, from one pie tracts to one rupee books, have been disposed of. Besides this, a goodly number of tracts and handbills have been given gratuitously. \* \* \* \*

The girls' school has been continued throughout the year; it numbers at present 51 pupils. This school was examined in April last by the Inspector of Schools, and a Government grant-in-aid of thirty-eight rupees were given." . . .

## CONSTITUTION OF CONVENTION.

The Convention in 1879 adopted, with slight amendments, the report of a special Committee appointed the previous year to consider any changes in the Constitution that might be suggested. This Committee consisted of Brethren H. C. Creed, J. W. Johnston (Judge) and Rev. W. H. Warren. The Constitution as amended, stands as follows,—the italics indicating the principal changes made:

I. This Convention shall be known as the Baptist Convention of *the Maritime Provinces*.

II. The objects of the Convention shall be to maintain the educational and missionary operations of the body, and to advance the general interests of the denomination.

III. The membership of the Convention shall be composed as follows:

1st. Each of the Baptist Associations in Nova Scotia, New Brunswick, and Prince Edward Island shall be entitled to send to any meeting of the Convention five of its own members as delegates to represent it therein.

2nd. Each Church connected with any of the above-named Associations, and contributing annually toward the objects of the Convention, shall be entitled to send one of its members to represent it at any meeting of the Convention, and an additional delegate for every twenty dollars contributed to those objects during the year; but no Church shall be entitled to send more than five delegates.

3rd. Every ordained Baptist minister connected with one of the Churches above mentioned, *either in the relation of pastor or member*, shall be a member of the Convention.

4th. Any member of one of these Churches who shall have contributed towards the objects of the Convention fifty dollars at one time, *previous to the 27th of August, 1879,—or one hundred dollars at one time after that date*, shall be a life-member of the Convention.—[*Annual contribution of \$5.00 omitted.*]

5th. *The President and Faculty of Acadia College, being members of any of the Churches above mentioned, shall be ex officio members of the Convention.*

IV. The officers of the Convention shall consist of a President, *two* Vice-Presidents, a Treasurer, a Secretary and an Assistant Secretary; all of whom shall be elected annually from among the members, except the *Secretary*, who shall be *elected triennially*.—[*Location of Secretaries omitted.*]

V. The Convention shall meet annually, at such place as shall be agreed on by the body, and shall commence its session on the first Saturday after the 18th of August, at 10 o'clock, A. M.

*A special meeting of the Convention may be called at any time by the President, on a requisition signed by the officers of the Convention and the Secretaries of three Boards, viz : of Governors of Acadia College, of Foreign Missions, and of Home Missions, in the Convention.*

VI. There shall be a *Board of Home Missions* and a Board of Foreign Missions appointed by the Convention, each consisting of fifteen members of the body, *five of whom shall retire each year in the order of their appointment*, but shall be eligible for re-appointment. Five members shall form a quorum of each Board.

VII. The Convention shall, once in three years, appoint six members of the Board of Governors of Acadia College in place of six who will then go out of office in rotation, in accordance with the resolution passed by the Convention in September, 1850, and with the Act of the Legislature of Nova Scotia, 14 Vic., cap. 37.

VIII. The Convention shall also appoint a Ministerial Education Board, and a Board for the management of a Ministerial Relief and Aid Fund, each of which Boards shall consist of nine members of the Convention, *three of whom shall retire annually, in the order of their appointment*, but shall be eligible for re-appointment. Three members shall form a quorum of each Board.



IX. Vacancies occurring in the Secretaryship or in any of the foregoing Boards may be filled by the Convention at any session.

X. This Constitution shall not be altered or amended except by vote of two-thirds of the members present at any session, *written notice of the proposed alteration or amendment having been given at the last preceding annual meeting.*

#### MISCELLANEOUS MATTERS.

At the seventh session, the Committee on returns from the Churches reported, showing that ninety-five Churches, out of the whole number embraced in the Convention, had sent returns, and sixty of these had sent delegates.

Letters from Dr. Cramp were read, offering suggestions in reference to the re-appointment of the Committee on the State of the Denomination, which were ordered to be carried out.

Rev. G. E. Day, M. D., J. March and Rev. D. G. McDonald were appointed a Committee of Finance in accordance with the report previously adopted. [See page 549].

A resolution was passed directing that a special appeal be made to the Churches for an immediate contribution to meet "the present and pressing demands" of our Educational Institutions at Wolfville.

#### STATE OF THE DENOMINATION.

The report, signed by Dr. Cramp, Chairman of the Committee, furnishes the following facts:

	<i>Associations.</i>	<i>Churches.</i>	<i>Baptisms.</i>	<i>Exclusions.</i>	<i>Deaths.</i>	<i>Total Members.</i>
Nova Scotia	Western,..	67	199	50	126	10,426
"	Central,..	50	177	52	67	8,201
"	Eastern,..	62	151	39	49	4,615
New Brunsw'k	Western,..	77	365	12	54	5,815
"	Eastern,..	79	379	16	95	6,428
Prince Edward Island,..		18	82	8	21	1,532
Total, .....		353	1353	177	412	37,017

Five brethren have been ordained, viz.: C. H. Martell, Onslow, N. S.; G. E. Good, Sackville, N. B.; Trueman Bishop, Tryon, P. E. I.; Arthur H. Williams, 2nd Salisbury, N. B.; R. H. Bishop, Upper Stewiacke, N. S.

The number of ordained ministers is 265. The number of licentiates is 55.

#### REPORT ON OBITUARIES.

REV. G. DAVENPORT COX was called home, after a protracted and painful illness, on the 25th of March last, at the early age of forty years. Our beloved brother was born in Cornwallis, and was converted in early life, and soon gave evidence of his love to Christ by confessing Him in the ordinance of Christian baptism. He was naturally of a warm and eager temperament, and threw himself with considerable zeal and earnestness into the work of the Lord. His talents were of no mean order; and he was remarkable for originality of mind, and for fervency in seeking the salvation of

souls. On the 26th of May, 1863, he was united in marriage to Miss Davis of Hantsport, who, with five of his children, remains behind to mourn their loss. On the 4th of January, 1865, our brother was ordained at Clementsvale, Annapolis County, where he laboured earnestly and successfully for several years, and then removed to the adjacent Church at Hillsburg, where was a large and influential field for the exercise of his gifts. Right heartily and successfully did he labour in this new sphere, seeking to win souls to Christ. At length his naturally weak constitution broke down under the heavy pressure put upon it; and he passed away, as one has said, "his last hours were like the morning stars, melting away into the light of heaven." In the removal of our brother the denomination has lost an earnest and faithful minister, and the Baptist Church at Hillsburg a pastor whose zeal was unflagging, whose love for his flock was intense and constant; and his family and the community a man of sincere piety, of tender sensibilities, a warm-hearted friend, and faithful counsellor and guide. \* \* \* \*

REV. W. G. PARKER. [See page 343].

REV. T. C. DELONG.—Our venerable brother, Rev. Thomas C. Delong, passed from his labours on earth to his reward above in June last, at the advanced age of eighty-three years. He was trained in early life in the Presbyterian faith. In mature years, after a careful study of the Bible, he was led to the adoption of Baptist principles, and earnestly sought the conversion of sinners. He was ordained to the work of the ministry at New Albany, Annapolis County, in the year 1836, where he laboured zealously and successfully for some time. Our brother spent most of his time in missionary work, labouring on the Island of Tancook and along the shores of St. Margaret's Bay, Yarmouth, and elsewhere, to build up the cause of Christ. He had a clear mind, was sound in the faith, a faithful preacher of the word, a godly man, and an unflinching advocate of the principles of our denomination, for a period of upwards of forty years. \* \* \* \*

REV. JOHN SHAW, late pastor of the Three Rivers and East Point Baptist Churches, P. E. L., was born on the Island of Colenso, Scotland, A. D. 1796. When a youth of sixteen, under the preaching of the celebrated Dugald Sinclair, Baptist missionary, he was led to see himself as a lost sinner, and Christ as the sinner's Saviour. Immediately he commenced to exercise his gifts in his Master's cause, by teaching and exhorting. He emigrated to Prince Edward Island in 1819. Owing to his early religious prejudices, he did not see his way clear to submit to the Lord in the ordinance of baptism for many years, until a visit from Rev. Theodore Harding led him to see his duty clearly, which he at once complied with. He was ordained to the work of the gospel ministry in 1832. His early ministerial career was marked with peculiar success, particularly as a pioneer missionary. In this work he endured hardships which were common to God's servants of his day, to which, happily, many of our day are comparative strangers.

Brother Shaw grasped with giant's grip the doctrine of human depravity, the exceeding sinfulness of sin, and the necessity of the Holy Spirit to regenerate the soul. He was most uncompromising in his principles. After a pastorate of forty-seven years, he resigned his charge of the Three Rivers and East Point Churches. He departed this life June 4, 1879. The memory of his labours of love will long linger in the hearts of many in this Island as well as in Cape Breton, which chiefly were the scenes of his Christian toil.

REV. PATRICK DUFFY departed this life on the second day of June, 1879, in the seventy-fourth year of his age. His health was failing for some time past. He went down through the valley of the shadow of death without much physical suffering. His faith was strong and his hope firm in the God and Rock of his salvation. Brother Duffy was a native of the North of Ireland. He came to this country with his parents in 1820. He was brought up in the Roman Catholic faith. About fifteen years ago he was converted to God, and by the power of the Divine Spirit, and the force of Divine truth upon his heart, he was led to embrace Baptist doctrine and practice. He was buried with Christ in baptism by the venerable Joseph Crandall. From the very first he took an active part in religious service. His soul was filled with anxiety for the salvation of sinners. He frequently travelled with that veteran pioneer. Being a youth and small of stature at that time, Brother Crandall would have him stand on a chair or bench for a pulpit, while he declared the message of life to the perishing. His labours even then were not in vain in the Lord. He was ordained as an evangelist at Hillsboro, Albert County, in May, 1849. He devoted much of his time to missionary labour in Albert and Westmorland Counties. He had at different times the pastoral oversight of the Churches at Baltimore, Dawson Settlement, Dorchester Cape, Point Midgie, and other sections, where his preaching was very much appreciated. Brother Duffy was a very consistent Christian man, highly esteemed wherever he was known. Some of his children have passed on to the better land before him. He has left his beloved companion, three sons and three daughters, and a widowed sister to mourn.

DEACON EDMUND HILLYER DUVAL was born at Houndsditch, London, G. B., in February, 1805; was converted in youth, and united with the Congregationalists under the pastorate of the late Rev. Henry Althans, and engaged in christian work for the benefit of the Jews of East London, among whom his labours were greatly blessed. He was subsequently immersed by the late venerated Rev. John Howard Hinton, A. M., and united with the Baptist Church, Devonshire Square, London. He engaged for several years in commercial pursuits, but afterwards gave himself to educational work, first as a teacher, and then as agent of the British School Society, in Bristol, and later as lecturer and Inspector of that Society; in each of which positions he obtained a good report for efficiency and success. He came to New Brunswick in 1845, and assisted in the



establishment and maintenance of a more perfect system of education; as a result, Training and Model Schools were opened in St. John, of which he held the position of Principal for many years, and was deservedly held in much esteem. Subsequently he was appointed Inspector of Schools for several Counties of New Brunswick. He employed both his voice and pen in earnestly and ably advocating primary and higher education, and was indefatigable in seeking the moral and intellectual elevation of the masses of the people. Nor was he less earnest in promoting the cause of Christ; this always lay near his heart, hence he laboured much as a preacher of the gospel, first in the mother land, and then in the home of his adoption. He was a licentiate of the Germain Street Baptist Church, St. John, N. B., and was intelligent, instructive, and systematic in his presentations of Divine truth. He was especially effective as a teacher of a Bible class, and also "used" the office of deacon "well," and "purchased for himself a good degree." He aimed to win souls to Jesus. He was a warm friend of young men, and many in various positions of usefulness in the ministry and elsewhere, date their success under God to the encouragements he gave them in their earlier efforts. He laboured long and diligently for the improvement of the African race in and around St. John. Our brother fell asleep in Jesus, after a somewhat lingering illness, unaccompanied with much pain, on the 17th of September, 1879, deservedly lamented by his only son and three daughters, and indeed by all who knew him.

S. MARCH, *Chairman.*

1880. The thirty-fifth annual meeting of the Convention was held in the house of worship of the First Hillsborough Baptist Church, Albert County, N. B.,—August 21st to 24th.

Immediately after the opening of the first session, on Saturday morning, the roll of delegates and members was called. There were in attendance on the sessions—15 delegates from Associations, 120 delegates from Churches, 42 other members, and 8 brethren invited to a seat with the Convention,—making in all 185.

The Report of the Committee on Nomination, recommending names of officers for 1880–81, was adopted, as follows:

*President*,—Avarad Longley, Esq., M. P., Paradise, N. S.; *Vice-Presidents*,—A. Simpson, Esq., Cavendish, P. E. I. and Rev. E. Hickson, St. John, N. B.; *Assistant Secretary*,—Rev. G. O. Gates, Moncton, N. B.; *Treasurer*,—J. C. Anderson, Esq., Yarmouth, N. S.; *Assistant Treasurer*,—Christian Steeves, Esq., Hillsboro.'

Among the recommendations of the Committee of Arrangements, adopted by the Convention, was,—“That the Convention Sermon be preached on Lord's day at 10.30 A. M.” This was a change in the practice of the body which had long been urged by some as

expedient, inasmuch as it would leave nearly one whole additional session free for business. The result was seen in the fact that the three evening sessions were devoted to public addresses on the three great objects of the Convention.

The Convention sermon was preached by Rev. James W. Manning, of Halifax, from Isaiah 52: 1. Theme: "The Elements of Strength of a New Testament Church."

The afternoon and evening of Saturday were devoted mainly to the subject of

#### HOME MISSIONS.

The following record of the proceedings of the Home Missionary Board during the year is extracted from the report of their Corresponding Secretary, Rev. A. Cohoon:

"OUR POLICY has been to group the weak Churches into convenient fields sufficiently large to give the hope of becoming self-sustaining in the near future. On the other hand we do not regard favourably the appointment of county missionaries, as in most cases, the fields would then be too large to be worked profitably. Continuity of effort is much preferred to short missions. Wherever possible, a three months mission is made to extend throughout the year.

WORK DONE.—The number of missionary labourers employed is 48, who have faithfully preached the word in 85 Churches, embracing in all 196 stations. They have performed 1,355 weeks service, preached 3,409 sermons, held 2,364 other meetings, made 8,559 religious visits, baptized 336, and organized 5 Churches. The whole cost to the Board is \$3,838.95. For the details of all this work see the accompanying table. It would be interesting to speak at length of each of these fields. To avoid too great length, however, we will briefly notice a few things concerning the work in each of these Provinces now happily united in Home Mission work.

NEW BRUNSWICK.—At the first meeting in the year, your Board, in accordance with the advice given at the last meeting of your body, appointed a Committee consisting of Rev. G. E. Day, M. D., and J. March, Esq., to confer with the Board of the New Brunswick Home Missionary Society concerning the carrying on of work in that Province. As a result of the conference, the New Brunswick Board agreed to transfer its fields and work to your Board, with the understanding that \$2,200 should be spent in that Province during the year. As soon as this settlement was reached, the Board at once took up the work entrusted to them, and have endeavoured to push it forward as vigorously as possible. A large number of grants have been made, but considerable difficulty has been experienced in getting men to occupy the fields. We have sought to place men on the important fields named by Brother Wallace, General Agent of the New Brunswick Society, in his report to that body. We have succeeded in settling pastors on the Tobique and Alma fields. The Flatlands or Campbellton field, and the Fairville or South Bay field, are at present occupied by young men. The Shediac field has been divided, Brother Howe taking Dundas, Buctouche and Cocaigne, and Brother J. H. Hughes taking Shediac and Weldford Station, at which place a Church has lately been organized. Brother Howe's labours have been greatly blessed to the Churches under his care. An effort has been made to occupy the Rolling Dam field, but it has been found impracticable as a part of that field is occupied by Brother Vickery, of Oak Bay. It is hoped that some arrangement will soon be made by which all of that field may be cared for. Besides these places mentioned in the report above referred to, aid has been granted to New Maryland, a long neglected field in York County, to Knowlesville and Glassville in

Carleton County, to Fairfield, Willow Grove, etc., in Kings County, to Salt Springs and Hardingsville, Kings County, and to Marsh Bridge Church, St. John County. Aid has been continued to Newcastle field, to Rev. W. M. Edwards at Ludlow, to Rev. James Trimble for stations adjacent to Pennfield, and for part of the year to Second St. George Falls. Also to Brother J. W. S. Young, whose labours as a general missionary in Carleton and Victoria Counties appear to have been greatly blessed. Two Churches have been organized, and 54 baptized.

In NOVA SCOTIA a large number of weak Churches have been assisted and a large amount of work done, as reference to the table will show. In some cases it has been found necessary to lend a helping hand to Churches that were once comparatively strong, the pressure of the hard times having so weakened them, as to render them unable to walk alone. The same cause has prevented the fields that have been aided in years past from advancing as rapidly toward self-support as they otherwise would have done. Notwithstanding the great lack of men and money, your Board would venture the opinion that it has been a long time since there were fewer of our Churches in Nova Scotia destitute of the preached word than during the year just passed. They do not, however, consider this to be due wholly to the work of the past year, but to the work of the last few years as well. On several of the fields aided there is much to encourage. Dartmouth has taken a long step forward. A neat and commodious meeting-house has been built and nearly paid for, and many valuable members added to their number. Tusket field, long weakened by the existence of rival Churches, starts forth again a united people under the lead of an excellent brother. At Port Medway a very serious and long-standing difficulty has been removed, and some added by baptism. Lower Stewiacke has provided for the debt on their new meeting-house, and the field has been better organized for work. On the Margaree field an excellent work has been done. The Church property has been put in good repair. A new station has been opened at Baddeck, and a large number added by baptism. Sydney has enjoyed a gracious revival. About 50 have been added to her number. Revival blessings have also been experienced at Argyle, Annapolis, Shelburne, Parrsboro and other fields.

PRINCE EDWARD ISLAND.—The work at Alberton, Cape Wolf and O'Leary has been seriously interfered with by the illness and subsequent removal of the missionary, Rev. E. B. Corey. Through the kindness of other Island pastors considerable work was done on the field. A meeting-house is being built at O'Leary, which the brethren hope to have ready for use at the end of the year. The work at Belmont, Rustico, etc., under the charge of Rev. J. B. Woodland, is in a very encouraging condition; 25 have been baptized at the different stations and a Church organized at Rustico. At Appion Road, where Brother M. Ross laboured six weeks under the direction of your Board, a Church has been organized. In this connection we wish to make mention of the efficient labours of Brother W. J. Fillmore, (Lic.) of the Charlottetown Church. To him, we believe, belongs the honour of beginning the work at both the places where these Churches have been formed.

WORK AMONG THE FRENCH.—Your Board regret that they are not able to speak encouragingly of this mission. In December last L. P. Rossier, M. D., son of Rev. Mr. Rossier, at one time teacher of the Grand Ligne Mission, was employed as an additional missionary. He laboured on the Yarmouth County part of the field for about 16 weeks, and then as the Board did not deem it wise to continue his services, returned to the United States. Brother Normondy has laboured on throughout the year as usual. He preaches at six stations to small congregations, composed of English and a few French; the mission Church is largely English. His reports show a large number of visits made, and tracts and Testaments distributed. Your Board do not feel that this mission should be abandoned; but they are free to state that the prospects of success are not encouraging. \* \* \* \*

COUNTY BOARDS AND QUARTERLY MEETINGS.—The only organized County Board reporting to us is that of Hants County, N. S. It has now been in



operation for two years and has rendered valuable aid in raising money and giving information concerning the needs of the County. Its reports show a steady increase in the amount of money raised in the County. Several of the Quarterly Meetings have also done much for the work in the way of giving information and to some extent in raising funds. The Executive Board regard such organizations as very valuable auxiliaries. They consider it important, however, for them carefully to abstain from making appointments or attempting any expenditure of money, as such a course must soon lead to confusion."

At the public Home Missionary meeting, addresses were delivered by Rev. G. E. Day, on—The Relation of Home Missions to our other Religious Enterprises; Rev. Dr. C. R. Blackall of New York, on—Colportage as an Aid to Home Mission Work; Rev. J. E. Hopper, on—The Vigorous Prosecution of our Home Mission Work as a first claim upon us; Rev. D. G. McDonald, on—The Needs and Encouragements of Home Mission Work on Prince Edward Island. Remarks were also made by Rev. A. Cohoon, Rev. J. H. Hughes and Brother W. Grimley.

#### EDUCATIONAL INSTITUTIONS.

The Annual Report of the Board of Governors of Acadia College, stated that the following gentlemen, having fulfilled the prescribed course of study and passed satisfactory examinations thereon, were respectively admitted to the degree of Bachelor of Arts, viz.:

Messrs. G. Wilbert Cox, Geo. E. Croseup, Walter Barss, Samuel N. Bentley, Isaac C. Archibald, Edward E. Morse, Everett W. Sawyer, Caleb R. B. Dodge, Richmond Shafner, Benjamin F. Simpson, Clarence E. Griffin, G. J. Coulter White, and Howard Chambers.

President Sawyer's report on the internal affairs of the College says:

"There have been enrolled within the year in the Senior Class 13 members, in the Junior, 16, in the Sophomore, 12, in the Freshman, 24, and as general students, 5, making a total of 70. Some of these, on account of sickness and other causes, were compelled to suspend their studies before the close of the year, but the number of these is small. Of the students who have been in attendance, 6 are from New Brunswick; 2 from Prince Edward Island, and 62 from Nova Scotia.

The studies in the several departments have been pursued with the customary success. Miss Huguenin has continued to give lessons in French and German to such students as desired it and were willing to pay the extra fee for this instruction."

The reports of Rev. E. A. Crawley, D. D., and Rev. D. M. Welton, Ph. D., regarding the Theological Department in connection with the University, indicated solid work done by them during the year.

The reports from Professor J. F. Tufts, Principal of Horton

Collegiate Academy, and of Miss Mary E. Graves, Principal of Acadia (Ladies') Seminary, were of a very cheering character, showing that both these Institutions are in a very flourishing condition. Sixty-seven young men and about fifty young women had been in attendance.

The expenditures of the year were,—for the College, \$9,835; for the Academy and the Ladies' Seminary, \$7,104. The College Endowment Fund was reported as amounting to \$85,113.68.

From the "Year Book" for 1880 we extract the names of the brethren who now have the management of our Institutions, and the instructors in the several departments.

#### BOARD OF GOVERNORS.

Rev. A. W. Sawyer, D. D., President of the College, *ex officio*.

*Members whose term of office expires 1883.*—Rev. George Armstrong, A. M., Rev. E. M. Saunders, A. M., Rev. S. W. DeBlois, A. M., Rev. I. E. Bill, Rev. E. Hickson, A. M., and Mark Curry, Esq.

*Members whose term of office expires, 1886.*—T. H. Rand, D. C. L., B. H. Eaton, A. M., D. R. Eaton, Esq., Avarad Longley, Esq., M. P., J. R. Calhoun, Esq., M. P. P., A. F. Randolph, Esq.

*Members whose term of office expires 1889.*—C. F. Clinch, Esq., Rev. S. B. Kempton, A. M., Hon. D. McN. Parker, M. D., J. H. Harding, Esq., Rev. J. W. Manning, A. B., Rev. T. A. Higgins, A. M.

Rev. S. DeBlois, A. M., *Secretary*; A. DeW. Barss, Esq., M. D., *Treasurer*.

#### FACULTY.

##### DEPARTMENT OF ARTS.

Rev. A. W. Sawyer, D. D., President, and Professor of Intellectual and Moral Philosophy and Evidences of Christianity.

Rev. J. M. Cramp, D. D., Professor *Emeritus*; D. F. Higgins, A. M., Professor of Mathematics; R. V. Jones, A. M., Professor of the Greek and Latin Languages; J. F. Tufts, A. M., Professor of History; G. T. Kennedy, A. M., Professor of Natural Science; J. G. Schurman, A. M., Sc. D., Professor of Political Economy, Logic, and English Literature.

##### DEPARTMENT OF THEOLOGY.

Rev. E. A. Crawley, D. D., Principal, and Professor of New Testament Interpretation and Church Polity.

Rev. A. W. Sawyer, D. D., Professor of Evidences of Christianity.

Rev. D. M. Welton, Ph. D., Professor of Hebrew and Christian Theology.

##### EXECUTIVE COMMITTEE.

Rev. A. W. Sawyer, D. D., Rev. S. W. DeBlois, A. M., A. DeW. Barss, Esq., M. D., A. W. Masters, Esq., J. F. Tufts, A. M., Hon. D. McN. Parker, M. D., Rev. E. M. Saunders, A. M., Mark Curry, Esq., D. F. Higgins, A. M., Rev. S. B. Kempton, A. M.

##### COMMITTEE ON INVESTMENTS.

J. W. Barss, Esq., *Chairman*, Hon. D. McN. Parker, M. D., J. DesBrisay, Esq., Hon. A. McL. Seely, D. R. Eaton, Esq., A. DeW. Barss, M. D. *Treasurer*.

## HORTON COLLEGIATE ACADEMY.

Professor J. F. Tufts, M. A., Principal, Teacher of Latin and Ancient History.

Albert Coldwell, M. A., Mathematics; A. W. Armstrong, A. B., Greek and English.

## LADIES' SEMINARY.

Miss Mary E. Graves, Principal; Mlle. Huguenin, French and German; Miss Carrie Whidden, English and Latin; Miss Augusta J. Dodge, Music; Miss Eliza Harding, Painting and Drawing; Miss Harding, Matron.

A public Educational Meeting was held on the Monday evening, when addresses were given by Rev. Dr. Sawyer, on "The Obligations of Christians to be the Light of the World in the entire sphere of Mental and Moral Action,"—by Rev. D. M. Welton, on "The Relation of the Theological Department to the present and future Supply of Baptist Ministers for the Home and Foreign Field,"—also by Rev. I. E. Bill, Rev. A. J. Padelford, of Calais, Me., and T. H. Rand, D. C. L.

## FOREIGN MISSIONS.

The following is extracted from the report of the Foreign Missionary Board, as presented by the Secretary-Treasurer, Rev. William P. Everett:

"In January last, our esteemed Treasurer, Brother T. P. Davies, tendered a resignation of his office, and after due consideration, the Board accepted the resignation, accompanying the acceptance with expressions of gratitude to Mr. Davies, for the faithful and gratuitous discharge of his onerous duties during the five and a half years of his incumbency. \* \* \* \*

After mature deliberation the Board decided to transfer the duties of the Treasurer to the Secretary, and for the balance of the year to combine both offices in one, and thus constitute the Secretary, a Secretary-Treasurer. At the same time Mr. John March was appointed to sign checks on the Bank in place of the Treasurer, and in conjunction with the Chairman and Secretary-Treasurer.

The total receipts for the last fiscal year from all sources have been \$5,628.83 and the amount expended is \$10,163.70. \* \* \* \*

The expenditures for the past year have been necessarily large, but we are thankful, that in the emergency, your Board was supplied with the requisite funds, so that money was furnished for finishing the mission premises in Bimlipatam and Chicacole, and also to enable Mr. Churchill to prosecute his building operations in Bobbilly.

Now that the compounds at Bimlipatam and Chicacole are complete for the present needs of the mission; there is, we believe, good reason for the patrons of our mission to congratulate themselves and thank the missionaries for having secured such valuable and commodious properties on terms most advantageous, and at a cost which has involved strict economy in the expenditures. \* \* \* \*

Our mission stations number three, as they did at the time of our last report.

1. At Bimlipatam where Rev. R. Sanford and wife are stationed the usual mission work has been performed, but Mr. Sanford has, during the past year, as in the previous one, been obliged to give much of his time and thought to building the requisite mission-house and other premises. \* \* \* \* Mrs. Sanford has kept up her boarding-school during the year and done what work she could in instructing the young in useful and Divine knowledge. At this station also, has resided, up to about the 20th of May last, our esteemed Sister,



Miss C. A. Hammond, who has laboured efficiently and with much encouragement and hope in her mission school, and in Bible reading and instruction of her sex in their heathen homes. \* \* \* \* We regret that unavoidable circumstances arose which seemed to render it imperatively necessary for her to relinquish, temporarily at least, her promising and loved field of labour in Bimli.

2. At Chicacole, the station occupied by Rev. W. F. Armstrong and wife, a great deal of missionary and school work has been undertaken and performed, and a very encouraging degree of success has crowned the efforts made. Several souls have been won to Jesus and baptized. The word has been preached in the region round about both orally and by means of the printed pages circulated by a colporteur. Mrs. Armstrong forwarded to the Board an admirable and interesting report of her school work, which she has carried on without any material aid from her husband, who has felt it to be his duty to devote himself entirely to preaching the gospel.

But in the providence of God, our Brother and Sister Armstrong were compelled on the 22nd of May last to leave their interesting field of labour and to embark for their native land, with a view of restoring the shattered health of Mrs. Armstrong and daughter. \* \* \* \* Before the departure of Brother Armstrong, and after consultation with the other missionaries, it was deemed advisable that Miss Hammond should take charge of the station vacated by the removal of Mr. Armstrong. The Board has approved of this action and sent forward their expressions of appreciation and sympathy. \* \* \* \*

3. Bobbili has been occupied by Rev. George Churchill and wife, both of whom have performed what evangelistic services they could during the year. We have reason to be grateful that Mrs. Churchill's life, which at one time seemed to be in imminent jeopardy, was preserved, and the mission, as well as her family, saved from a dreadful affliction. Brother Churchill is obliged to devote much of his precious time to building his house, which we trust is now nearing completion.

**WOMAN'S MISSION AID SOCIETIES**—We have had more than ever, this year, reason to be thankful for the timely aid rendered to the Board by our ever faithful and generous auxiliaries. From the funds to the credit of the W. M. A. S. Department, at our request, we were authorized to draw and spend \$1,500 to aid in erecting buildings in Bobbili, and \$1,600 to complete the mission house at Bimlipatam, and \$400 to erect necessary buildings on the Chicacole compound; and in addition to this, the Aid Societies have sustained Miss Hammond and her school work as well as largely aided Mrs. Armstrong and Mrs. Sanford in carrying on their schools. \* \* \*

**ESTIMATES**.—Without providing for any emergency which may arise, we judge that we shall need about \$5,500 during the current year to meet the expenses connected with the payment of salaries of missionaries, native preachers, teachers, colporteurs, &c., so that we must appeal to the Convention to use such endeavours as shall elicit the practice of wide-spread and large benevolence among the Churches. \* \* \* \*

The Convention is requested to authorize the Foreign Mission Board to pay our missionaries their salaries at the rate of twelve hundred dollars per annum, which is the sum paid by the Foreign Mission Boards of Ontario and Quebec and of the United States, and which, from the beginning of their missionary service, our missionaries understood should be the rate paid them after four years' service in the field.

A difference having arisen between Rev. W. F. Armstrong, Foreign Missionary, and the Foreign Mission Board, a Committee was

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NOTE.—The members of the Foreign Mission Board for 1880-81 are as follows:

HON. A. McL. SEELY, Chairman; REV. J. M. CRAMP, D. D., Corresponding Secretary; REV. W. P. EVERETT, Secretary-Treasurer; REV. G. O. GATES, REV. D. A. STEELE, REV. E. HICKSON, REV. J. E. HOPPER, A. W. MASTERS, ESQ., C. F. CLINCH, ESQ., REV. G. E. DAY, M. D., REV. W. A. COREY, J. H. HARDING, ESQ., REV. I. E. BILL, REV. E. W. KELLY.

appointed, by request of the Board, to take the matter into consideration, and report to the Convention if necessary. The Committee consisted of fourteen members, one-half nominated by the Board and one-half by the Convention. Nearly the whole of Monday night was spent by this Committee in the investigation of the matters in question, but no formal report was made to the Convention.

On Tuesday evening an address of welcome was presented to Mr. and Mrs. Armstrong, returned missionaries, by Rev. D. A. Steele, to which Mr. Armstrong made an appropriate reply. Rev. J. E. Goucher spoke upon "The Home Work of Foreign Missions," and Rev. W. F. Armstrong upon "The Nature of Foreign Mission Work, and the privilege of engaging in it."

#### MINISTERIAL RELIEF AND AID FUND.

At the first session, on Saturday morning, the Board of Management of the Ministerial Relief and Aid Fund presented their first Annual Report to the Convention. The business of the year had been merely that of organization, correspondence, and movements towards effecting a transfer to this Board of the work and funds of the several Boards previously managing the "Infirm Ministers' Funds" of the respective Associations.

The members of the Board, as at present constituted, are—Stephen Selden, Esq., Chairman, Rev. J. W. Manning, Secretary, Rev. E. M. Saunders, Treasurer, Rev. D. A. Steele, Rev. J. A. Gordon, Rev. E. Hickson, Rev. J. F. Avery, J. F. L. Parsons, Esq., and Hon. D. McN. Parker, M. D.

The report was referred to a special Committee, who reported recommending that application be made to the Legislature of Nova Scotia for an Act to incorporate the Board, to embrace all local Boards willing to join the corporation, and all ministers connected with the Convention who shall become members under the regulations to be established.

#### MINISTERIAL EDUCATION.

Inasmuch as no special record has been made, in the foregoing pages, of the funds raised in the several Provinces for the support or assistance of students for the ministry,—commonly known as the Ministerial Education Fund,—it seems proper here to present a brief review of the work done by the denomination in this direction.

The first distinct movement of the kind seems to have been made in 1859–60, as related on pages 397, 399, and 400 of this History. From that time forward, the Convention annually appointed a Ministerial Education Board for Nova Scotia, and received a report from

them of the moneys received (chiefly from the Associations) and expended. There was, however, no recognition of this practice in the constitution of the body, until 1871, when the constitution was revised, as recorded above (page 489). In New Brunswick, meanwhile, the various denominational objects were supported mainly on the "Union" plan, 15 per cent. of the undesignated contributions being allotted to the Ministerial Education Fund. These arrangements continued until, in accordance with the amended constitution of 1879, a Board of nine members was appointed to undertake the control of these funds without distinction of Provinces.

The receipts and expenditures of the Board for the past twenty years are shown below.

Year.	Total Receipts.	Total Disbursed.	Greatest Expenditure in one year.	Average Yearly Expenditure.	No. of Students assisted yearly.
1861-65	\$672 88	\$672 88	\$209 04	\$134 58	9 to 11
1866-70	Published accounts not complete.				
1871-75	944 25	772 16	192 00	154 43	6 to 13
1876-80	612 60	545 00	180 00	109 00	4 to 12

The largest receipts and expenditures were in 1861. The smallest expenditures have been in the last three years. The balance in hand, August 16, 1880, was \$239.89, besides a legacy of \$400 from Mrs. Dr. Lynds of Truro.

*Members of the Board, 1880-81.*—Rev. S. B. Kempton, J. W. Barss, Esq., James McDonald, Esq., Rev. Isaiah Wallace, Rev. G. M. W. Carey, Rev. D. G. McDonald, Charles F. Eaton, Esq., Rev. A. W. Sawyer, D. D., Rev. S. W. DeBlois.

#### GENERAL FINANCE COMMITTEE.

The Committee on Finance submitted their first Annual Report, from which we extract the following:

As soon as practicable after the Convention of last year \* \* \* your Committee sent to every Church within Convention limits a Circular explaining the action of Convention in relation to Finance, and seeking a pledge from the Churches that a sum equal to one dollar per member would be raised. Several Churches complied with this request. Some agreed to do the best they could. Others made no reply.

In addition to this effort to make the Convention scheme a success, your Committee frequently addressed the Churches through our denominational newspapers. They also called several public meetings, at which addresses were delivered, subscriptions made, and collections taken.

Your Committee find that in Nova Scotia forty-six Churches have



contributed directly to the Convention Fund, and fourteen have sent their donations through the Eastern Association. The other contributing Churches sent their collections either to the Associations to be forwarded by them to the Treasurers of the different Boards, or else to the Treasurers of the Boards themselves.

In New Brunswick twenty Churches and eleven individuals contributed directly to the Convention Fund and sent their moneys to the Committee, thirty-eight Churches forwarded their gifts through the Eastern and Western Associations.

In Prince Edward Island thirteen Churches contributed directly to the Convention Fund, and others sent to the Treasurers of the several Boards.

On reviewing the financial work of the past year your Committee are by no means discouraged. \* \* \* \* The result is an improvement on former years. It shows that the Churches are beginning to adopt a system of beneficence—and system is almost everything. Some Churches declare that they collected for denominational objects last year more than ever they did before. Others state that they have raised four times as much as they did in any previous year, although they were financially weaker. Others promised to do better in coming years. \* \* \* \*

The total contributions which have come direct to the several members of your Committee are as follows:

*Nova Scotia.*—Home Missions, \$1,223.05; Foreign Missions, \$903.94; Educational Institutions, \$582.53; Ministerial Education, \$93.11; Ministerial Relief and Aid, \$124.50; Emergency Fund, \$20.08; Expense Account, \$80.33; making a total of \$3,027.54.

*New Brunswick.*—Home Missions, \$672.32; Foreign Missions, \$279.17; Educational Institutions, \$240.36; Ministerial Education, \$24.32; Ministerial Relief and Aid, \$25.31; Emergency Fund, \$9.63; Expense Account, \$38.42; making a total of \$1,289.63.

*Prince Edward Island.*—Home Missions, \$132.08; Foreign Missions, \$82.54; Educational Institutions, \$82.56; Ministerial Education, \$8.24; Ministerial Relief and Aid, \$8.25; Emergency Fund, \$3.31; Expense Account, \$13.24; making a total of \$330.22.

Thus the total contributions to the Convention Scheme direct to the Committee have been \$4,647.39. \* \* \* \* As already stated, many of the Churches sent their contributions direct to the Treasurers of the Boards. \* \* \* \* Putting all together we find that the total contributions were as follows:

	Home Missions.	Foreign Missions.	Educa- tional Insti- tutions.	Ministerial Education.	Ministerial Relief and Aid.	Emer- gency Funds.	Expense Account.	Total.
Nova Scotia, .....	\$3,253 21	\$2,273 17	\$773 61	\$93 11	\$319 51	\$20 08	\$80 33	\$6,812 57
New Brunswick,...	1,271 55	514 42	316 53	134 24	28 86	9 63	38 52	2,313 75
P. E. Island, .....	233 04	101 59	114 86	8 24	8 25	3 31	13 24	482 53
Total, .....	\$4,757 80	\$2,889 18	\$1,204 55	\$235 59	\$356 62	\$33 02	\$132 09	\$9,608 65.

These figures do not include the moneys raised for Foreign Missions by the Woman's Aid Societies, of which your Committee have taken no account.

The report having been received and discussed, the following resolution was passed at a later session:

*Resolved*, That this Convention express its great pleasure at the success that has attended the efforts of the Finance Committee in their attempts to introduce the Convention Scheme among the Churches; that the Convention earnestly recommend that the scheme be adopted by all our Churches, and that each Church send all its contributions, from time to time, to the member of the Financial Committee residing in the Province in which it is located, to be by him forwarded to the Treasurers of the various Boards; that the funds raised by the Woman's Missionary Aid Societies in the Churches be placed to the credit of said Churches in their effort to raise the one dollar per member, but that these funds be appropriated to the department of Christian work for which they were raised, and that the Secretary be authorized to forward a copy of this resolution to each Church.

#### MISCELLANEOUS MATTERS.

Two communications were received from Rev. Dr. Cramp, the one referring to the report on the State of the Denomination, and the other to the venerable Doctor's intended publication of a "History of the Baptist Churches in Nova Scotia." These letters were referred to a special Committee, whose reports were subsequently adopted by the Convention. The report on the former subject is as follows:

The Committee to whom was referred the communication of Rev. Dr. Cramp in relation to the preparation of the "report on the State of the Denomination" beg leave to submit the following:

1. We learn with unfeigned regret that our venerable brother's health is such, by reason of the weight of years, that he is unable to do for this Convention the work which he has so long and efficiently performed for us. We accept his resignation of the Chairmanship of the Committee on the State of the Denomination, which he has held 27 years, with sorrow, yet with gratitude to our Heavenly Father that He has so long girded our brother with strength for this and other good works which he has so readily and well wrought for our denomination. And now we would desire to assure our brother that in the evening of his days he enjoys the unbounded confidence of his brethren, and that their prayers shall ascend that he may realize that, in these days of infirmity, the everlasting arms are round about him, and that at evening time it may be light with the radiance of the Sun of Righteousness, and at the end of the pilgrimage of toil there may be realized the rest that remains for the people of God.

2. We approve of the recommendations of the letter and suggest the appointment of a Committee on "The State of Religion in the Denomination" to report early during the annual session of Convention.

J. E. HOPPER, *Chairman.*

The Secretary of Convention, Rev. E. M. Keirstead, who was also appointed a Committee on Statistics, was the recipient of a vote of thanks for his services, accompanied with a present of ten dollars.

With regard to the publication of the "Year Book," it was resolved that 3,000 copies be printed as usual,—that the Secretaries with Rev. E. W. Kelly be a Committee to take charge of the publication, and that the expense be equally divided between the three leading Boards appointed by the Convention.

Among other reports submitted to the Convention and adopted were those in relation to the establishment of a Book Room,—the recommendation of a Hymn Book ("The Baptist Hymn and Tune Book"),—and the publication of a small paper by the three Boards just referred to, for the circulation of information concerning our denominational enterprises.

The following motion, presented by Rev. Dr. Day, passed unanimously:

This Convention learns with pleasure that Rev. I. E. Bill is preparing a volume upon the History of the Baptist Churches in these Provinces; and recommends that the members of our Churches aid in the circulation of this volume when published.

The following resolution was submitted by Rev. T. H. Porter, but its consideration was deferred till the next annual meeting:

*Resolved*, That in the opinion of this Convention the time has come when we should take into serious consideration the desirability of some organic union with our brethren of the Upper Provinces in denominational work, and that in the interest of such movement, if possible, a delegation be sent to represent us at their approaching annual meeting.

The Treasurer of the Convention reported—

Received from collections,.....	\$86 87
"          Churches and individuals,.....	122 05*
Total,.....	<u>\$208 92</u>
Paid to Finance Committee,.....	\$206 92
"    Treasurer Home Mission Board,.....	2 00
	<u><u>\$208 92</u></u>

\*The whole of this money might have been sent direct to members of the Finance Committee.

#### REPORT ON OBITUARIES.

Your Committee appointed to prepare a memorial sketch of departed brethren beg to submit the following Report:



REV. JOHN CHASE was born in Cornwallis, in the year 1804. He enjoyed the ministrations of the Rev. Edward Manning, which were largely instrumental in his conversion, during the revival which took place in Cornwallis and Annapolis Valley during the years 1828-29. He soon entered on the work of preaching the gospel, and spent several years in acceptable service as a licentiate. He was ordained at Billtown, July 1st, 1835. In 1839 he accepted the pastorate of the Church at Bridgetown, and laboured earnestly and faithfully in that field for eleven years. Nearly 200 were brought into the fold during his ministry there. He was afterwards appointed as Financial Agent to the Nova Scotia Baptist Education Society, and threw himself into the work of liquidating an embarrassing debt which lay as a heavy burden on the denomination. In about three months he effected his object, and the burden was removed. He interested himself greatly in all our denominational enterprises, but more especially in our Institutions of learning, and his interest never declined. He was a thorough Baptist, and held firmly to the tenets by which we are distinguished, and in Church matters was a thorough disciplinarian. In his last days he was greatly afflicted, but bore his sufferings with remarkable submission to the Divine will. The truths he had proclaimed became his comfort and support in his days of trial, and he steadfastly awaited the hour of his departure, looking for the heavenly inheritance. He died at Wolfville on the 13th November, 1879, in his 76th year, leaving an afflicted widow and children with a large circle of friends and acquaintances to deplore their loss. \* \* \* \*

REV. JAMES AUSTEN SMITH. [See page 345].

REV. J. M. CURRY, son of Deacon John Curry, of Canning, Queens County, N. B., died at Hillsborough, on Sabbath morning, the 8th February, 1880, in the 49th year of his age. He was converted when about seven years of age, but did not profess religion until about 18 years old, during the ministry of the late Rev. W. D. Fitch, by whom he was baptized and received into the Canning Church. A few years afterwards he began to preach as a licentiate, and his efforts were attended with the Divine blessing. In the year 1860 he was appointed by the Home Missionary Board to a mission in Miramichi. Here he laboured with great acceptance, and became the means of spiritual good to many. Thence he proceeded to Salmon Creek and Salmon River Churches. A revival followed, and some 22 persons were converted and baptized. He was ordained in 1864 at Norton, and was pastor of the following Churches,—Northampton, Rockland, South Richmond, Hampton Village, and Upham; he also laboured at Kars, Lower and Upper Wickham, McDonald's Corner, Hammond Vale, Petitecodiac, North River, and Shediac. In all of these places he reaped a harvest of souls. He was a man of fervent piety, sound in the faith, and zealous of maintaining the doctrines as they were delivered unto us. He has gone to his reward.

REV. A. J. STEVENS, A. B. It is also our painful duty to record the unlooked for removal of our beloved brother, Rev. A. Judson

Stevens, who entered into rest on Monday evening, the 15th March last, aged 31 years. He was the son of the Rev. James Stevens, of Gaspercaux, Kings County, N. S. He was educated at Acadia College, and graduated in Arts in June, 1875. He was ordained at Kentville, October 13, 1875, and subsequently spent two years in the study of theology at Newton Theological Seminary. He became pastor of the Baptist Church at Fredericton in June, 1878, and soon found a warm place in the sympathies and affections of his people, among whom he wielded a powerful influence by the force of his religious character, strong common sense and sterling qualities, both of mind and heart. His course was eminently successful; and by the Church, and indeed by the denomination at large, he will be greatly missed and his memory held in the highest esteem. The brethren in the ministry deplore his early removal from earth, nevertheless rejoice in the evident tokens of his zeal and fidelity to the cause of truth, and to the service of the Lord, and expectantly await a joyous reunion in the better land. Our brother's last sermon was from the words of Paul,—“To die is gain.” \* \* \* \*

REV. JAMES TOZER died April 13th, 1880, at his residence in the Parish of Ludlow, Northumberland County, aged eighty-four years. He was born at Mangerville, in the year 1796, and in his nineteenth year settled on the North West branch of the Miramichi River. Shortly after, he professed faith in Christ and was baptized by Elder Miller, and united with the North Esk Baptist Church. He soon felt that he was called of God to preach the gospel of Christ, and humbly went forward proclaiming the glad tidings of salvation throughout all that region. On March 26th, 1826, he was ordained to the ministry, and called to the pastorate of Blackville Baptist Church. In connection with that Church he received an appointment from the Home Missionary Board, and became the denomination's missionary in the Parishes of Blissfield and Ludlow. Here, like the primitive disciples, he preached the gospel from house to house, in barns and school-houses, with much success, and many have traced their first convictions to his preaching and exhortations. Numbers have been baptized by him who have passed on to the better land. He commenced the building of the Doaktown meeting-house, and laboured on through much discouragement for years before he saw the work accomplished. He had the pleasure of seeing the Blissfield Baptist Church organized and advancing in influence and numbers, and become a power for good in the land. This house stands as a monument of his determined perseverance and that of the few faithful brethren who so nobly assisted him. He was the pioneer missionary in Northumberland County. \* \*

REV. GIDEON ESTABROOKS was born August 17th, 1796, in Queens County, N. B., and thus was in his eighty-fourth year at the time of his death. He experienced religion in his eighteenth year, and was baptized by his father, Rev. Elijah Estabrooks. In 1845 he removed to Wicklow, Carleton County, and joined the Centreville Baptist Church. He was ordained at Simonds in 1847. He was a good

man and much esteemed. He was sick only three months; and sweetly fell asleep in Jesus, May 12th, 1880. He leaves three sons and three daughters, and bequeaths to them the precious legacy of a blameless name.

REV. HENRY SAUNDERS departed this life at Hillsburg, N. S., on Monday, the 16th inst., aged ninety-three years. He was a good man, and laboured arduously and long in the Master's vineyard. For many years past he was prevented, by extreme age and increasing infirmities, from engaging in active service. The particulars of his history are not now in possession of your Committee.

REV. JAMES MEADOWS.—This devoted servant of Christ was unexpectedly called to his rest on Sunday morning, May 23rd, in the prime of his manhood and of his ministry. His death was occasioned by a blow accidentally received \* \* \* from an axe, which flew off the handle, striking him with great force; he survived but a few hours. His earlier life was spent as a bandsman in Her Majesty's service; he purchased his discharge on his conversion, became an active Christian and a diligent student. He studied for a time at Horton Collegiate Academy. He was ordained on the 26th of February, 1868. He was a good man, an excellent preacher, a sound theologian, a faithful husband and father, and a useful and persistent advocate of every good and noble enterprise. \* \* \* The Churches at Lower Stewiacke, Brookfield, and Jeddore, which he served with much zeal and fidelity, have lost in him a true shepherd, and an able and affectionate pastor. At the time of his decease he filled the office of Grand Master of the Loyal Orange Association, under the auspices of which body his funeral obsequies were conducted, and the funeral sermon preached by his friend, Rev. J. E. Goucher, other brethren also taking part in the exercises. He sleeps serenely in the quiet graveyard near his late residence at St. Andrews, Colchester County, deeply lamented by all who knew him. \* \* \* \*

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The work of the Convention has now been traced from its organization in 1846 to the present time. From about fifty delegates and members present at the first meeting, the attendance has increased to nearly two hundred. In 1846 all the Churches in the three Provinces (about 160 in number) were embraced in two Associations: now there are seven Associations, embracing 350 Churches, with a membership of more than 37,000. While the population has increased probably not more than seventy-five per cent., the membership of our Churches has increased about 175 per cent.

Our Institutions of learning, in their infancy when the Convention was formed, have grown to be a power and a praise in the land. Our mission in India is well established and has already yielded good fruit,—an earnest of larger blessings yet to come. Our Home



Missions are organized on a wise and firm basis. All our denominational operations have at length been brought under the direction of the only body which may be supposed to represent the united wisdom of our people, without sectional or provincial distinctions.

We say all this, not in the spirit of boasting, but rather as an incentive to thankfulness. When we thus look back over all the way in which the Lord has led us as a denomination, we can but exclaim, with devout gratitude, "What hath God wrought!"



## CHAPTER XI.

### THE FIRST BAPTIST ASSOCIATION OF NEW BRUNSWICK.

THE materials at hand for a history of the Baptists in New Brunswick during the early part of the century and previously are not very abundant. Reference has already been made in this volume, however, to many of the Churches then in existence, and to the labours of the Fathers and their successors in sowing the seed of gospel truth over this Province, and gathering the harvest of converted souls.

Did the limits of this work permit, interesting sketches might be given of several of the *mother Churches*, such as the Germain Street Church, St. John, Father Joseph Crandall's Church at Salisbury, and others. But one such must suffice; and at the close of the present chapter will be found a record of the origin and progress of the old Canning Church,—generally known in those days by the name of Waterbury, but which now, as a separate Church, has ceased to exist.

In 1821 the following Churches were dismissed from the Baptist Association of Nova Scotia, to form a New Brunswick Association, viz. :

<i>Church.</i>	<i>Pastor.</i>	<i>Membership.</i>
Germain Street, St. John,	Richard Scott,	59
Sackville,		41
Salisbury,	Joseph Crandall,	82
Waterboro,		26
Prince William,	L. Hammond,	60
Wakefield,		36
Madamkisway (Keswick),		23
Fredericton,	T. S. Harding,	45
St. Mary,		27
St. Martin's,		54
Norton,	Francis Pickle,	19
Miramichi,		10
Hopewell,	Nathan Cleaveland,	24

Whole number of ministers, 6; Whole number of Churches, 13; Total membership, 506.

The Association was organized in July, 1822. Fifty-nine members had been added by baptism to these Churches during the year. With this small number of ministers and Churches, the New Brunswick brethren, in the exercise of strong faith in God, started out to build up an Association for themselves, and by this means to strengthen each other's hearts and hands in carrying forward the work of the Lord in this new and sparsely settled country. Onward they went in their Saviour's name, holding forth the word of Life in the older settlements, and breaking up new ground in the newer sections of the country, and, by the Divine blessing, multiplying converts, and increasing the numbers, wealth, and influence of the denomination.

Father Joseph Crandall was regarded as the leader in this grand enterprise, and was generally chosen as Moderator to preside at the sessions of the body, and to preach introductory sermons.

In 1826 the Baptist Missionary Society of Massachusetts sent to this Province Elder David James to preach the gospel in destitute places. After having accomplished his mission he furnished the Society with the following account of his labours:

"I left the North-west of Miramichi on the 27th of January, 1826, to visit Black River, where I preached three times on the Sabbath. I spent the week in visiting from house to house during the day time, and preached in the evenings. The people were very attentive at the meetings, and some were affected under the preaching of the word. I found three in the settlement who were hopefully brought to the knowledge of the truth.

I left them on the 4th of February, and returned to North-west to attend our Conference meeting. On the 20th I visited the South-west branch of the river Miramichi, and spent two weeks. I preached on week evenings in the various settlements on the banks of the river. There are a great many inhabitants scattered in this wilderness, who are altogether destitute of the means of grace. The morals of the people are very corrupt. I spent the first Sabbath about 40 miles from North-west, preached three times on that day, and travelled and preached every evening through the week, besides three times on the Sabbath. I travelled on foot 40 miles toward the mouth of Miramichi to visit some settlements on the sea-shore. After travelling three days, and wading through bogs, marshes and creeks, I came to Fabishotak river, where I preached on the Sabbath three times. The congregation consisted of about 200 souls. I visited from house to house, and preached in the evenings three times in the course of that week; the people were very solemn. On the Sabbath a great crowd of people came together, and many were in tears. I believe that the Lord was in the place. On Monday, two persons, a man and a woman, offered themselves as candidates for baptism. One of them was over 80 years of age. After hearing



their experience, and examining their doctrinal views, and being myself fully satisfied, I purposed to baptize them the next Sabbath. Some of the people threatened to mob me and the candidates. And the woman's mother said that she wished somebody would drown her daughter. I was somewhat afraid of a riot, but the Lord softened the hearts of these persecutors. On the Sabbath I preached on the subject of baptism, and I think the Lord blessed the service to many. At the time the ordinance was administered, the persons who threatened to mob us came forward with tears and assisted in singing at the water-side, and some that were under concern of mind found comfort. The gospel never was preached in that place before, and some of the most wicked characters were under deep distress. The people contributed to the funds of the Missionary Society.

At the Cardigan settlement I preached and exhorted in the Welsh language nine weeks. At the close of my visit four persons made a public profession of their repentance toward God and faith in our Lord Jesus Christ; and were baptized and added to the Church. The number of members is at present forty-nine. I received a contribution for the Society."

In the same year the magazine gives an account of a revival at Buctouche, under the ministry of Elder William Sears, in the form of extracts from the journal of that good man.

*"Thursday, 21st September, 1826.*—Rode to Buctouche. Experienced great trials of mind to-day. However, on coming out of the woods, and getting a view of the settlement, felt the current of my mind changed; my trials and darkness were exchanged for the presence of my dear Redeemer; and I thought, as I had a view of the dreadful state of the souls of my fellow sinners, that (if such a thing could be) if the Lord called me to go to the dark pit of hell, to preach the unsearchable riches of Christ, I could go. I saw in my mind the state of the people here, that they were longing for the word of life.

*Friday, 22nd.*—Went up to the head of the river; conversed and prayed with a number of families, and began to find I was not disappointed with regard to my exercises yesterday. O the sweetness of conversing, this day, with the thoughtless upon the solemn things of eternity!

*Sabbath, 24th.*—Preached to a large assembly from John 3: 36. The power of God appeared to be among the people: felt my mind to stand upon that eternal Rock, which sustained the Lord's servants in the burning fiery furnace. Christians rejoiced, while the lofty heads of proud sinners were bowed, and their faces bathed in tears. Preached this afternoon from 1st Samuel 2: 30,—one of the happiest seasons I ever enjoyed. I was permitted to see, from this day's exercises, the truth of the Apostle's assertion, that 'it pleased God by the foolishness of preaching to save them that believe,' as two wicked young men were seized with pungent conviction, and enquired what they should do to be saved. Blessed be God! \* \*

*Wednesday, 27th.*—Went from thence down to the mouth of the river, about three miles further: visited the houses all along, creeping into solitary cottages, searching after the souls of men, where I found some with broken hearts since the sermon yesterday, who bid me welcome. Some observed, ‘We never heard a Baptist preach before:’ others, ‘We love you as our life, because you have come to show us the way of salvation.’ O how shall I describe the rising raptures of my soul! I longed for an angel’s voice to sound the love of Christ to a listening world of sinners. O the happiest days I ever enjoyed while ranging the barren fields of nature and treading on missionary ground! I could here give up my dear family with all I possessed, and make a full surrender of myself to the service of Christ. \* \* \* \*

*Sabbath, October 1st.*—Met at half-past ten in the morning at the water-side, to administer the ordinance of baptism, the first time in that place. I buried five precious souls in the watery grave, in the presence of a large concourse of people. Glory be to God that ever I was born to see this day! A solemn, silent weeping among the people. Preached on the occasion from Acts 2: 41.

*Friday, 13th.*—Held a prayer-meeting this evening: a solemn time: at this meeting four persons related their experience, to the joy and satisfaction of the brethren: after which we commended each other to God and parted.

*Sabbath, 15th.*—Met again at the water-side: buried five more in the liquid grave: a season long to be remembered. Preached from Psalm 27: 4. The Lord was in the midst. Preached a farewell discourse this evening from Isaiah 28: 16.”

This appears to have been a period of more than usual missionary activity and revival power, as the following letters addressed to the Missionary Board clearly indicate. Elder William Johnson, of Maine, performed a mission in the County of Charlotte and other places with very encouraging results.

Speaking of the County of Charlotte, he says:

“The Lord has a people in this region who sincerely desire to see better days. I have some hopes that the darkest hours are past with them.” He acknowledges a collection of 14s. 6d. made in aid of the missionary funds, and concludes by giving the Board to understand that he will be at their service, should they judge it expedient to employ him again. Accordingly, in January following, the Board gave him a six weeks’ mission, four of which to the settlements of Red Head, Black River, and Loch Lomond, and the two remaining weeks to Magagnadavic. An account of the former only has been received. He was gladly received. The inhabitants generally manifested, by attending his appointments, their earnest desire to hear the gospel of Christ. At Black River, he was informed that he was the first missionary that had preached in that place. That is a flourishing settlement containing a considerable number of respectable inhabitants. After making particular inquiry concerning

the Society that sent him to their settlement, and receiving proper information, they immediately formed a Society to aid the Baptist Missionary Society, and subscribed nearly five pounds. \* \* \*

Elder Johnston did not forget the poor Africans at Loch Lomond; he visited them three times, and preached as often as circumstances would permit. He observes that they are very poor, and thus speaks, "They expressed gratitude to the Society that had remembered them." \* \* \*

Mispeck, Gardner's Creek, and other settlements, he also visited and found them nearly destitute of preaching. He was the first that ever preached in some of these places. The time of Elder Johnston's last labours being in an inclement season, with the bad state of the roads, made his travelling quite laborious; in some instances, he had to return to the City for entertainment for himself and horse. He expresses much satisfaction in visiting, and endeavouring to instruct, and lead the minds of the poor into a knowledge of the gospel of peace.

Elder John Masters gives a very pleasing account of his missionary tour up the Grand Lake:

"*August 5th.*—Left my house, and on the Monday following held meeting five miles up the Lake; the people gave good attention. Here are some engaged minds. *Tuesday.* Held meeting; had much comfort in speaking from these words, 'Except a man be born again,' etc. Two of the Roman Catholic persuasion appeared to be convicted, and openly confessed that they had been wrong all their lifetime. A boy eight years old also appeared much affected, and retired to weep. *Wednesday.* Spent the day in travelling from house to house. My heart ached for the people who live in such destitute places, and I would willingly say, 'O Lord of the harvest send forth more labourers,' etc. One woman came to tell me the distress of her mind, and another what the Lord had done for her soul," (He tells of a number whose attention to the concern of their souls was arrested.) "On the following Lord's day morning, baptized five; at twelve o'clock commenced Divine worship; there was a very solemn assembly of about three hundred. In the afternoon I spoke again to this people, and I think that day will be long remembered; a more interesting season I hardly ever witnessed." Leaving this part of his ground, he visited Salmon River settlers. There he was also much encouraged that his labours were not in vain. After fourteen days' absence he returned to his home (Waterbury).

"At a meeting of the Missionary Board, 10th January last [1827], Elder David Harris was appointed to labour as a missionary four weeks up the Oromocto, and at Rushagonish. From his Journal we learn that the Lord has been pleased to call the attention of the people in those parts. Twenty-one in Rushagonish related their experiences, twelve of whom he baptized. They were formed into a Church, and shortly after, eleven more were added to them. 'It



is evident,' says he. 'that the Spirit of the Lord is working on the minds of the people of Oromocto also.' Brother Landers accompanied him, of whom he thus observes, 'He (Brother Landers) was much engaged in the good work; he preached often. I found his company useful, for God was with him, and owned him as an instrument in the reformation.'

Brother Landers since that has been ordained to the work of the ministry."

The Missionary Board in St. John, under date of January, 1827, speaking of the Rev. Francis Pickle, says:

"In the vicinity of the New Jerusalem Settlement, up the river St. John, it seems the Lord was pleased to pour out a spirit of hearing upon the people, and a very considerable attention to Divine things seems to have been manifested; and though our esteemed brother appears to have been somewhat afflicted during this tour, yet he was enabled to preach often, and visit from house to house, conversing with the people on the all-important concerns of religion; and we are happy to find that his labours were not only generally satisfactory amongst the people, but also contributed, through the Lord's blessing, to the great comfort of his own soul. May the seed thus sown spring up in good time and produce an abundant harvest.

In the month of January, 1827, he visited Long Reach and the settlements adjacent; here our brother seems to have enjoyed much of the presence of God, and had the pleasure of seeing the cause of God begin to prosper. He preached to large and attentive congregations, who were often affected, even to tears, under the word preached; many old professors, also, through the blessing of God, had their attention called up, and united again (after a lapse of twenty-four years) in Christian fellowship. During this visit, our brother baptized two individuals in the presence of at least two hundred and fifty persons, most of whom never saw the ordinance of baptism before. In the months of February and March he visited the settlements on the Grand Lake, Cumberland Bay, etc., etc. At Cumberland Bay, the Lord seems to have worked in an especial manner on the minds of the people. At one Conference meeting, nineteen persons came forward and gave a relation of what God had done for them, twelve of whom were on this occasion received, and on the following Lord's day were baptized in the presence of at least three hundred persons. Prospects at this place are represented as truly encouraging. Many came upwards of fifteen and twenty miles on foot to hear the word preached. At a place called the Upper Range, considerable attention was manifest, and it is believed the word preached was not in vain. At the Salmon River, eight miles further up, he also preached. At a place called the Upper Mills, he preached to an attentive congregation, where the people had not heard a sermon for more than three years; he found one person at this place who was a follower of Christ, and who was much comforted in seeing and hearing a minister of God. Here the whole settlement came out to hear the word, and prospects on the whole

are encouraging. This place our brother represents as in a very destitute situation, and much needs the frequent visits of gospel ministers; here seven people were baptized.

Brother Pickle concludes his journal by expressing thankfulness to God for His goodness in preserving and blessing him in travelling over 300 miles, preaching 30 times, and baptizing 21 persons."

While the brethren were thus vigorously engaged in prosecuting the work of Domestic Missions, they were not forgetful of the perishing heathen far away, as will be seen by the following extract from the "Missionary Magazine":

"The Baptist Church in St. John, in the winter of 1827, met for the purpose of taking into consideration the propriety of forming themselves into a Society for the purpose of aiding the English Foreign Missionary Society. After some observations from the brethren and friends present, a body of resolutions were submitted and agreed to; and notwithstanding the extreme dulness of trade in this part of the Province, in January following they remitted to the parent Society of London the sum of \$70."

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In 1828 the annual session of the New Brunswick Baptist Association was held at St. John, July 7th. Elder Joseph Crandall, Moderator. The introductory sermon was preached by Elder D. Harris.

Many of the letters from the Churches contained information of a very interesting nature. "In almost all the Churches the people of God seem to be anxiously expecting and praying for the prosperity of Zion. The light of the gospel, which has been long dawning upon this Province, is evidently approaching rapidly to the meridian day; and a few souls have been rescued by the still small voice of the blessed Spirit, from a world lying in wickedness, and made heirs of God and joint heirs with Christ."

"The Church at St. Martins has been greatly blessed. In June last two of Christ's faithful servants, Elder F. Pickle and Brother Benjamin Coy, were sent to them in the fulness of the blessing of the gospel. Through their instrumentality, backsliders have been reclaimed, and many careless sinners converted to God. Forty-nine members have already been added to the Church by baptism, and many more are anxiously waiting for an opportunity to obey Christ in baptism."

A correspondent of the "Magazine," under date of July 21st, 1828, writing from Moncton, says, "The gracious Lord is doing wonders in this Parish. The work commenced in the latter part of March last, and has continued in a gradual manner to increase until

the present period. Many who have become subjects of Divine grace were formerly strong Antinomians; but these have been led by the Almighty arm of our God, not only to renounce their great delusion, but to embrace the Lord Jesus Christ and the ordinances of the gospel. Twenty-two believers have already been baptized. Many more professed to have experienced the regenerating grace of the blessed Spirit, and are waiting for an opportunity to make an open profession of their faith. Even children from eight to fourteen years old are anxiously enquiring what they must do to be saved."

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In 1829 the Association met at Canning. Elder John Masters was at that time pastor of the Church there. The ministers and delegates of the Churches came together in large numbers, with Joseph Crandall as their leader, then in the full vigour of his manhood. He, as a matter of course, was the Moderator of the session. The author, who had been appointed messenger from Nova Scotia, was called upon to preach on the occasion. He proceeded to do so with a trembling heart, in the presence of so many older than himself. The house was full to overflowing. The Spirit of God descended. It was a season of mighty power. The people listened as if hearing in the presence of the coming Judge. Saints wept for joy, sinners trembled with dread.

This was the author's first acquaintance with the ministers and Churches of New Brunswick. He but little thought then of spending so many years of his life in this favoured Province; but it was a good introduction, because the hand of God was manifest.

The Missionary Committee for New Brunswick, appointed by the Nova Scotia and New Brunswick Association in 1820, no doubt continued its work until a new organization was called into existence, designated the "New Brunswick Baptist Domestic Missionary Society." We are not told at what time this new departure took place; but it was doubtless regarded as an agency of the New Brunswick Association for carrying forward effectively the missionary cause.

In the "Baptist Missionary Magazine" of 1829, we find the following report, which we copy entire, for the purpose of showing how thoroughly our early Churches were imbued with the spirit of Missions:



Dr. *The Baptist Domestic Missionary Society, in Account Current with JOHN M. WILMOT, Treasurer.* Cr.

1827.	£	s.	d.	1827.	£	s.	d.
To Cash paid A. McLeod, for printing 1000 copies Minutes of Association, 1827,	-	6	15	0	September 1828.		
Cash paid Rev. G. Spurr, for 4 weeks missionary services at the Tobique Settlement,	-	6	0	0	May,		
Cash paid Rev. D. Harris, for 5 weeks missionary services at Miramichi,	-	10	0	0	July,		
Cash paid Rev. D. Harris, for 4 weeks missionary services at Miramichi,	-	8	0	0	September		
Cash paid Rev. Wm. Sears, for 3 weeks missionary services at Buctouche, 1826,	-	4	10	0	October,		
Cash paid Rev. Chas. Lewis, for 4 weeks missionary services at New Canaan, &c.,	-	6	0	0	December,		
Cash paid Rev. D. Harris, for 4 weeks missionary services at Woodstock, &c.,	-	6	0	0			
Cash paid Rev. J. Masters, in part, for missionary services at Salmon River,	-	2	14	0			
Cash paid Rev. G. Spurr, as Messenger to the Association in the State of Maine, U. S.	10	0	0	0			
Cash paid Cameron & Seeds, for printing 500 copies Minutes of Association, 1828,	-	4	7	6			
Cash paid Rev. F. Pickle, for 2 weeks missionary services at Loch Lomond,	-	3	0	0			
Cash paid Rev. G. Spurr, for 2 weeks missionary services at the Tobique,	-	3	0	0			
Cash paid Rev. J. Crandall, for 2 weeks missionary services at Buctouche,	-	3	0	0			
Cash paid Rev. J. Crandall, for 2 weeks missionary services at Long Reach,	-	3	0	0			
Balance due the Society at this date,	-	60	3	7			

E. E.

St. John, N. B., 20th February, 1829.

The Treasurer of this Society was a highly esteemed merchant of the City of St. John, and was a prominent member of the Germain Street Baptist Church. The author knew him personally, and partook of his hospitality in his early ministerial life. He was the father of our present excellent Governor, the Hon. R. D. Wilmot.

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In 1830 the Association met at Norton, July 6th. Introductory sermon by Rev. Joseph Crandall; after which a collection was taken in aid of the Domestic Mission, amounting to £12 (\$48.00).

The Association numbered thirty-one Churches, with twelve ordained ministers. There had been one hundred and thirty-two added by baptism during the year; and the total membership within the Association was one thousand four hundred and ninety.

Brethren Frederick W. Miles and W. B. Kinnear, having accepted the Baptist platform, resolved to do what they could to help forward the work of the Lord in their new Church relations. Having enjoyed the advantages of higher education, they were desirous that the people of their native Province should share with them in this invaluable blessing; and accordingly they suggested the erection of a Baptist Seminary in New Brunswick. The matter was discussed in various Baptist circles, until the minds of the people were quite prepared to entertain the subject. C. D. Everett and other men of kindred minds in St. John,—Jarvis Ring, William S. Estey, Aaron Hartt, John T. Smith, Z. G. Gabel, and others of Fredericton,—and George Miles of Manguerville, with others in different parts of the Province, cordially adopted the suggestion and combined their forces to accomplish the object. Various meetings were held, and preparations were made for carrying forward the work.

About this time there was a gracious work in the County of Charlotte, under the ministry of Brethren Robinson, A. D. Thomson and others, which extended to every part of the County, multiplying converts and giving birth to new Churches. [See page 172].

A letter from St. George, published in the "Missionary Magazine," in 1834, shows that the work had continued up to that time, and was still triumphantly progressing. The correspondent says:

"The first ambassador of the Cross who preached the gospel in this place after its original settlement, was the Rev. Edward Manning, whose ministry was blessed to the conversion of many souls, 'of whom the greater part remain unto the present, but some are fallen asleep.' We were afterwards visited by Rev. Thomas Ansley, whose labours brought comfort to those who had believed through grace, and awakened many who were asleep in sin. In 1806 the Rev. Robert

L. J. Chase visited us, who baptized and organized as a Church those who believed in the Saviour. But we were not privileged with a stated ministry for sixteen years afterwards, when the Lord sent us one of His servants, the Rev. Duncan Dunbar, who continued three years as our pastor, and then removed to the United States. We were then left as sheep without a shepherd, and sunk into a low scattered state, so that after possessing the external form of a Church for twenty-six years, our number was only fourteen.

But after a period of almost twenty years, during which, in a spiritual sense, our Zion was without rain or dew, the good Lord remembered us and 'turned our captivity.' We were then visited by Mr. Ansley, who, after seeing the commencement of the work of God, finished his earthly labours among us. \* \* \* This good work is still going on. Last Sabbath was a day never to be forgotten; we had the happiness of seeing a number follow their Divine Master in the ordinance of baptism. At eight o'clock in the morning we went from the meeting-house to the place appointed, where was assembled a concourse of people greater than we could number. At the water's edge we gave out the hymn, 'Do we not know the solemn word,' etc. The great majority of the people were as still as death; the water itself, as far out as we could see, appeared hushed as though it listened to the unusual song. After Brother Magee had prayed, and delivered an affecting address, we baptized twenty in the name of the adorable Trinity. The whole scene around was exceedingly pleasing; the stillness of the water had a fine effect on the mind, as it reflected from its mirror-like surface the various features of the peaceful prospect, on this day of God. The rocks on our left, which projected over the water, were covered with people, the sons of peace, who came to satisfy their curiosity, or to bid us God speed in the labour of the gospel; while the praying sons and daughters of Zion were offering to God their heartfelt gratitude. Surely this is a day long to be remembered by the inhabitants of St. George. Since the work of grace commenced in this place, there have been a hundred and seventy-two added to this Church, and three new Churches organized in the adjacent parishes; and the signs of the times are exceedingly encouraging."

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In 1835, the Association was held at Prince William. Rev. Jos. Crandall, Moderator; Rev. F. W. Miles and W. H. Needham, Esq., Clerks. Introductory sermon by Rev. Joseph Crandall.

Number baptized during the year, 167. Total membership, 2,070.

After the Association sermon, Mr. Needham, as Secretary of the Baptist Education Society of New Brunswick, read the report of the Committee of Management; and also the resolutions of the Board and Society passed at their annual meeting. The report says:

"The Committee of Management, in presenting to the Board of Directors for the New Brunswick Baptist Education Society at their



anniversary meeting, a brief report of their proceedings for the past year, beg to remark that, agreeable to the instructions received from the Board at its last meeting, they immediately purchased a most pleasant and eligible site at Fredericton, and entered into contract with Messrs. Burpee & Taylor to erect a suitable building thereon for the purposes of education; that the building is now in a state of forwardness, and is to be completed by the first day of October next; that your Committee have already paid toward the erection of the building, and for purchase of land, about £900; that about £700 have been collected, leaving a balance of £200 due the Committee; that the contract for the principal building, including some alterations which your Committee have considered it necessary to make, together with the purchase of land, will amount to about £1,700; that the further sum of about £300 will be required for the erection of out-buildings, fences, etc.; that the sum of about £1,200 has been already subscribed; and that, provided the whole of this amount be collected, there will still be a deficiency of £800."

After reading the report, which was signed by Jarvis Ring, the Association took action, expressing their deep interest in the efforts made by the New Brunswick Baptist Education Society to establish an institution of learning at Fredericton under their patronage, and earnestly soliciting on its behalf the prayers and support of every Church in connection with them.

At this meeting of the Association it was decided to divide the Province of New Brunswick into four districts for missionary operations: the first district to embrace the Counties of York, Carleton, Sunbury and Queens; the second, the Counties of St. John and Kings; the third, the Counties of Westmorland, Northumberland, Kent and Gloucester; the fourth, the County of Charlotte.

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1837. Association met at Fredericton, Monday, July 10th.

Introductory sermon by Rev. Joseph Crandall, *Moderator*. Elder J. D. Casewell, *Clerk*.

Elder Edward Manning, Messenger from Nova Scotia Association; Elder Adam Wilson, from Maine.

Education Society reported upwards of seventy young persons in attendance at the Baptist Seminary during the year. Total cost of land, erection of buildings, fences, &c.; £2,376 Os. 7½d. (\$9,504). The staff of instructors at this time consisted of Rev. F. W. Miles, Principal, Mr. J. W. Hartt, Mrs. Miles and Miss P. B. Brown.

The House of Assembly had voted a liberal grant for the Seminary, but the Legislative Council had rejected it for the third time.

Expended on Home Missions by the four Home Missionary Boards

of St. John, Fredericton, Charlotte County and Westmorland County, reporting to the General Missionary Board, £224 10s. 2½d. (\$898.04).

Total membership of the Churches at this date, 2,355. One Church added, viz.: Butternut Ridge.

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1838. Association met at Springfield, July 9th.

Introductory sermon by Elder David J. Chase. Elder Joseph Crandall, *Moderator*.

268 baptized during the year. Total membership, 2,572.

Seven Churches added:—Maugerville, 2nd Salisbury, 2nd St. John, Ludlow, &c., 2nd St. Patrick, 1st St. Andrews, 2nd St. Andrews.

Expended on Home Missions during the year, through the General Mission Board with its five branches,—£257 3s. 11½d.

The vote for a grant in aid of the Baptist Seminary was rejected by the Legislative Council for the fourth time. The whole number of pupils admitted to the Seminary from its opening in 1836, to July, 1838, was 109 in the male department and 94 in the female department: total 203.

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1839. Association met at Canning. Introductory sermon by Elder Joseph Crandall, who was also the Moderator. Elder J. Skinner, Clerk. John T. Smith, Treasurer. George Miles, Assistant Treasurer. Number added by baptism, 188. Total membership 2,792. 2nd Sackville Church added this year.

The grant for the Baptist Seminary, passed by the House of Assembly, was rejected for the fifth time by the Legislative Council; and it was therefore decided not to make any further application to the Legislature for aid. It is only just to say that the grant was generously sustained in the Council by the Honorable John S. Saunders, the late Governor Chandler, then in the Council, Hon. W. B. Kinnear, the late Governor Wilmot, and others of that class; but the ecclesiastical toryism of the day in New Brunswick was sufficiently strong to deprive the people of their just rights. "King's College," now the New Brunswick University, having been founded upon restricted principles, any attempt to extend the blessings of higher education to the masses was regarded by the tory party as an interference with the purposes of King's College.

Rev. F. W. Miles was sent to England on an agency in behalf of the Institution, and Rev. Charles Tupper was appointed Principal in his place.

Amount collected for Home Missions, £189 4s. 3d.

1840. Association met at St. Martins, July 6th, 7th and 8th (heretofore only two days).

Introductory sermon by Rev. R. E. Burpee, from the passage, "There remaineth yet very much land to be possessed."

Elder Joseph Crandall was again chosen Moderator.

Number baptized 253. Total membership 2,944. Two Churches added, viz.:—2nd Wickham and Johnston.

The suggestion of the Nova Scotia Baptist Association, for the formation of the Sabbath-school Union of Nova Scotia and New Brunswick, was adopted. The general Union was to have two branches, one in each Province, with their respective officers.

*Ordained ministers in connection with the New Brunswick Association in 1840:*—JOSEPH CRANDALL, Salisbury; F. W. MILES, Fredericton; CHARLES TUPPER; LATHROP HAMMOND, Andover; SAMUEL ROBINSON, St. George and St. John; JOHN MASTERS, St. Martins; DAVID HARRIS, 2nd St. John; JAMES BLAKENEY, Norton and Greenwich; T. W. SAUNDERS, Keswick and Prince William; WILLIAM SEARS, Hillsboro and Dorchester; TITUS STONE; MICHAEL DOYLE, Grand Lake; DAVID J. CHASE, Waterborough; THOMAS MAGEE; SAMUEL BANCROFT; JOHN MANN; JAMES TOZER, Miramichi; J. C. SKINNER, Wickham; A. D. THOMSON, St. Andrews, St. David's and St. Patrick; BENJAMIN COY, Canning; WILLIAM PULCIFER, Upham; W. H. BECKWITH, 2nd Wickham; JOHN MAGEE, Maugerville; CHARLES THORN, Johnston; PETER SPRAGUE, Springfield; and DAVID CRANDALL, Springfield, Hampton, and Upham.

Amount collected for Home Missions, £170 1s. 7d.

Rev. F. W. Miles collected in England, exclusive of a special donation for a library, £415 11s., and the expenses of his agency were £250 13s. 4d., leaving a net balance of £164 17s. 8d. A grant of £500 was made by the Legislature without a dissentient voice in either branch, by which means the financial state of the Society was greatly improved. The Educational Committee reported with deep regret the death of Brother George Miles, of Maugerville, a most valued friend of the Institution.

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1841. Association met at Hillsborough, July 5th. Introductory sermon by Elder William H. Beckwith. Elder Joseph Crandall, Moderator.

Baptisms during the year, 559. Total membership, 3,480. Two new Churches added, viz.: Second St. Martins, and Carleton.

The report of the Managing Committee of the Education Society



says that Rev. F. W. Miles has not been able to resume the charge of the Seminary, and that the Committee had appointed Mr. C. D. Randall, of Acadia College, as Principal of the Male Department of the Seminary, whose ability and assiduity in the discharge of his duties had given general satisfaction.

Mr. Jarvis Hartt had resigned his position as teacher in the Male Department, for the purpose of conducting a school in the City of St. John.

The House of Assembly voted a grant of £250 to the Seminary, but it was rejected by the Legislative Council.

Amount collected for Home Missions, £133 10s. 11d.

Rev. R. E. Burpee was appointed to visit some of the prominent places in the Province, for the purpose of awakening a deeper interest in Foreign Missions.\*

Elder Robert Dickie was appointed Agent to aid Elder William H. Beckwith, the General Agent of the Sabbath-school Union, in advancing that cause.

1842. Association met at Fredericton, July 11th. Introductory sermon by Rev. Joseph Crandall. Rev. John Masters, Moderator. Eight new Churches received.

Sermon on Monday evening by Rev. A. D. Thomson from Mark 14: 18,—“She hath done what she could.” Congregation large; impression deep and powerful, resulting in a very large collection for Home Missions.

The following resolution was adopted:

*Resolved*, That it is, in the opinion of this Association, exceedingly desirable that those young men who think of devoting themselves to the sacred ministry should avail themselves of the advantages for mental improvement which the enlightened age in which we live affords, and that our Churches seek by every means in their power to promote the education of such persons.

The Foreign Missionary Board, appointed by the Association, was composed of the Hon. W. B. Kinnear, N. S. DeMill, Charles D. Everett, Zebulon Estey, and A. Todd.

The five Domestic Missionary Boards of Fredericton, St. John, Westmorland, Charlotte, and Miramichi received during the year

\* NOTE.—The Minutes of 1841 contain a detailed account of the expenses of Mr. Burpee at “Queen’s College” (now Acadia), from October, 1839 to December 19, 1840 amounting to £46, of which the New Brunswick Foreign Missionary Society paid one half.

£241 16s. 6d., besides which the General Missionary Board received £91 1s. 10d. from the Treasurer of the Association.

Mr. Randall, having resigned his position in the Seminary, Rev. Charles Tupper, by the urgent request of the Committee, accepted the temporary Principalship of the Institution, until a permanent Principal could be obtained.

Mrs. William H. Needham, who had successfully conducted the Female Department for the last year, had resigned, and Mrs. Akerley was appointed to fill her place.

The Committee placed upon record the death of the Rev. F. W. Miles which took place in the February preceding, and to whom, more than to any other individual, the Society was indebted for its success. "Having connected himself with our undertaking at its commencement, he continued ever after to manifest a most devoted attachment to its interests, making them, next to the ministry of gospel, the paramount object of his labours;" and when compelled by disease to retire from the work of teaching, he continued to the last to aid the Committee by his judicious counsels.

The agent of the Sabbath-school Union reported thirty-eight schools connected with twenty-six Churches. In these schools were about fifteen hundred children and two hundred and fifty teachers.

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1843. The Association met at St. Andrews, July 10th. Introductory sermon by Rev. Samuel Robinson. Rev. John Masters, Moderator.

The following resolutions on Foreign Missions were adopted:

"Whereas, We feel called upon, in Divine Providence, to engage to the utmost of our ability in the cause of Foreign Missions, and having had presented before us the plan of operation adopted by the Nova Scotia Baptist Association (an outline of which is hereunto subjoined);

*Resolved*, That we will concur in the aforesaid plan of operation as far as our circumstances may admit thereof.

1st. That British Burmah be the field of labour.

2nd. That £300 be raised for the outfit and first year's support.

3rd. That our missionary be sent through the American Baptist Missionary Board.

4th. That, as early as possible in the next year, our missionary shall leave for his station.

5th. That the missionary be requested to spend a few months, for the purpose of completing the necessary fund."

In view of the fact that the British and Foreign Bible Society and the American Bible Society had withdrawn their support from translations of the Scriptures made by Baptist missionaries, the

Association recommended to the Churches to take collections for the "American and Foreign Bible Society," and that a standing Committee be appointed to take charge of funds collected for that purpose. Whereupon Brother Jarvis Ring was appointed Chairman, Brother Asa Coy Treasurer, and Brother Samuel Babbitt, Secretary of that Committee.

The Churches reported 727 baptized during the year; 4,705 total membership.

Rev. Charles Tupper having resigned his position as Principal of the Seminary, Rev. William Hall was appointed to succeed him for the term of three months. The Education report says that the Committee having corresponded with the Baptist Colonial Society of England, "with a view to procure a suitable person to take charge of the Institution, have now the pleasure of stating that their exertions have been crowned with success. The Rev. Charles Spurden arrived here in December last, and has since had charge of the school as Principal, which office he will continue to fill."

At the close of the term preceding the winter vacation, the female department of the school was, for the time being, discontinued.

1844. Association held at Sackville. Introductory sermon by Rev. James Blakeney. Rev. Samuel Robinson, Moderator.

Number baptized during the year, 534. Total membership, 4,914.

Rev. James Blakeney, Rev. David Crandall, Brethren Miles and McAdam were appointed to labour on Home Mission fields.

The Association concurred in the recommendation of their Nova Scotia brethren so far as to contribute towards Brother Burpee's outfit for the foreign field and half his first year's salary, the sum of £200.

The question of dividing the Association had more than once come before the body, and this year a Committee reported in favour of the division, "in compliance with the request of a large majority of the Churches that have expressed an opinion upon the subject." But after discussion the following resolution was passed:

*Resolved*, That the Association remain as at present, and that a request be made to the Churches, so worded that each Church may consider itself bound to give an opinion on the subject, and that delegates be appointed to confer with the Association in Nova Scotia, for the purpose of consulting upon the expediency of forming a convention of both Provinces.

The Committee of the Education Society reported the receipt of the annual grant of £200 made by the Legislature of last session.



The commissioners appointed by His Excellency the Lieut. Governor to examine into the state of the Seminary, viz.: the Honorable John Saunders, the Honorable L. A. Wilmot and the Rev. J. M. Brook, attended to that duty, and favoured the Committee with written testimonies of the most satisfactory character, expressing their fullest confidence in Rev. C. Spurden, as one eminently qualified for the position of Principal of the Institution.

Mr. J. T. Smith, who had so long and so faithfully acted as Secretary to the Committee, on account of his removal to St. John, relinquished his office, and the Committee expressed their sense of the valuable services which he had rendered to the Society.

The Managing Committee appointed for the year consisted of J. Ring, A. Hartt, W. D. Hartt, Charles Spurden, Asa Coy, S. W. Babbitt and J. F. Gale.

G. A. Garrison, Secretary and Treasurer of the New Brunswick Sabbath-school Union, reported the receipt of £76 2s. 11½d., from 1840 to 1844, and the disbursement of £73 2s. 5½d., for the promotion of the interests of the Union.

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1845. The Association met at Canning, Monday, July 7th. Introductory sermon by Rev. A. D. Thomson. Rev. Joseph Crandall chosen Moderator.

Baptisms reported for the year, 159; total membership, 4,836.

The Committee appointed to report on the question of Union Societies recommended that each Church and congregation throughout the Province do organize a local Union Society, for the purpose of collecting funds for the various denominational objects, and that a General Union of the Province be now formed. The report, including the Constitutions for the General and Local Union Societies, was adopted, and the following officers of the General Union were appointed: *Treasurer*, Solomon Hersey; *Secretary*, J. T. Smith; *Directors*, S. Gerow, N. S. DeMill, A. McL. Seely, T. S. Harding, W. B. Kinnear, J. Ring, and G. A. Garrison.

The scale adopted for the division of the moneys collected was as follows:

Domestic Missions,.....	9 shillings.
Foreign Missions,.....	4 “
Education Society . . . . .	4 “
Superannuated Ministers and Families of	
Deceased Ministers,.....	4 “
Circulation of the Scriptures in Heathen	
Lands,.....	4 “

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25 shillings.

By the payment of 25s. annually, a contributor became a member of the Society; by the payment of £5 at one time, a life member; by the payment of £25 at one time, a life director.

The following persons were appointed to meet the delegates from Nova Scotia to discuss the subject of a union with that Province, viz.: Revds. Charles Spurden, Samuel Robinson, Thomas Magee, John Masters, A. D. Thomson, and Brother John T. Smith. The united delegations were to meet in St. John in September, to form a Constitution for a Convention of the two Provinces, and to report thereon at the next meeting of the Association.

The report of the Treasurer of the General Home Missionary Board stated that the labours of Rev. J. Blakeney and Brethren Miles and McAdam, in the northren part of the Province, had been signally owned of God, in the conversion of sinners,—one new Church organized, and eighty-five persons baptized.

“The Council appointed to confer with the First Baptist Church at Grand Lake reported, that having found it impossible to induce Elder Doyle, the pastor of that Church, to comply with the regulations of the Churches united in this Association (on the communion question), they therefore organized a Church which has been received at this session, and recommend that Elder Doyle’s name be dropped from the Minutes.” This report was adopted.

The Treasurer of the General Missionary Board reported £226 0s. 5½d. received during the year for Home Missions.

1846. Association held at Portland, St. John, July 6th.

Introductory sermon by Rev. William Sears. Rev. Samuel Robinson, Moderator; Rev. Charles Spurden, Clerk (for the third time). Rev. N. Viditoe, delegate from Nova Scotia Association, Rev. J. M. Cramp from Montreal, Revds. I. E. Bill, R. Cunningham, and John Chase from Nova Scotia; the Rev. Alex. McDonald and Brother E. Anderson from P. E. Island, were requested to take part in the deliberations.

Five new Churches added during the year. Number baptized, 123. Total membership, 4,906.

The amount received for Home Missions during the year, by the Missionary Boards of Fredericton, St. John and Charlotte, was £208 9s. 4½d.

It was recommended that the several local Missionary Boards take into consideration the propriety of assisting in the support of the missionary who may be sent by the Canada Baptist Missionary

Society among the French population of this Province. A subscription was taken up for that purpose amounting to £60.

It was resolved that the Northumberland Domestic Missionary Board be discontinued, and that the District be open for missionary labour to all the Boards in the Province; also the District hitherto embraced by the Westmorland Board be divided, and that the County of Albert form a separate District, with a local Board.

The Committee on Foreign Missions reported the safe arrival in Arracan of Brother and Sister Burpee, who left New Brunswick in May, 1845. A resolution was adopted recommending the Board to take active measures to secure another missionary to go out as an assistant to Brother Burpee. From the account of the Nova Scotia and New Brunswick Baptist Foreign Missionary Society it appears that £119 were raised for the Mission during the year.

The Committee appointed the previous year, to take into consideration the proposed union between the Provinces, made an elaborate report, laying down the basis of union, which was adopted; and five brethren were appointed delegates to the Convention to be held in the City of St. John in September.

A letter was received from the Canada Baptist Union, expressing the desirableness of a closer union between all the Baptists of British North America, and announcing the appointment of Rev. J. M. Cramp to represent the Canada Baptist Union at the annual meeting of the Nova Scotia and New Brunswick Associations. The Committee appointed to take the above-mentioned letter into consideration reported, that it was highly desirable to form a closer union between the Baptists of British North America in several particulars, which were specified. The following Committee was appointed to carry into effect the suggestions made, viz.: Revds. Charles Spurden, Samuel Elder, and John Francis.

Rev. John Francis reported the expenditure of nearly £100 by the Sabbath-schools which he had visited, for Bibles, Testaments, and library books. Two depositories of Sabbath-school books had been established, one in St. John and the other in Carleton.

The number of scholars in ten Churches reported was about 1,000, with 200 teachers, 1800 volumes in the libraries, and 450 Bibles and Testaments. Rev. Samuel Robinson was appointed President of the Sabbath-school Union; Rev. John Francis and Rev. E. J. Harris, Vice-Presidents; G. A. Garrison, Recording Secretary and Treasurer; and J. F. Marsters, Corresponding Secretary.



1847. Association met at Jacksontown. Introductory sermon by Elder Samuel Robinson. Elder A. D. Thomson, *Moderator*; Elders Charles Spurden and Edward D. Very, *Clerks*. Brother E. H. Duval, Treasurer of General Union; Brother Thomas Todd, Secretary of the same. Elder A. McDonald, Treasurer of Domestic Missions and Minute money.

Baptisms, 95; total membership, 4,806. Four new Churches added.

It was decided to divide this Association into two Associations, one called the *Eastern New Brunswick Baptist Association*, and the other the *Western New Brunswick Baptist Association*, the line of division to run "from the Harbour of St. John, up the River to the Jemseg, through the Grand Lake and along Salmon River to Richibucto," but the Churches in the City of St. John and suburbs to be included in the Western Association.

Individual pledges were made at this Association to sustain two missionaries, one at the Grand Falls and the other at Bay de Chaleur.

A Committee was appointed, to meet the Committee on the "Christian Messenger," to consider the expediency of commencing a cheap religious periodical in this Province.

Rev. John Francis continued his agency for the Sabbath-school Union and rendered much useful service in that connection. Brother Richard Crabb, a colporteur, was also employed as agent for the Union, and spent many months in this service. Both these brethren laboured gratuitously.

The delegation to attend the Conference of the Freewill Baptist body reported that there was a mutual manifestation of kindly feeling, but the Committee appointed by that body, to confer with the brethren, thought that a union was at present impracticable.

The ordination of Brother Gideon Estabrooks, as pastor of the Church at Simonds, was attended to, at the request of that Church.

Collected for Domestic Missions during the year, £281 3s. 8½d. Receipts of the General Union Society, £188 18s. 1d.

As this session of the New Brunswick Baptist Association terminated its existence as one body, we here annex a list of the ordained ministers of the Association at that time, viz.: Joseph Crandall, Lathrop Hammond, James Blakeney, John Masters, William Sears, James Tozer, James Wallace, James McPhee, Benjamin Coy, Titus Stone, William Harris, David Crandall, Thomas Magee, Thomas Saunders, Samuel Robinson, A. D. Thomson, Edmund Watson, J. Skinner, William Pulcifer, James Walker, John Magee, Peter

Spragg, E. J. Harris, Charles Spurden, J. A. Smith, George Rigby, Charles Thorne, William Hall, W. G. Parker, Joshua Bunting, Nathan Cleaveland, James H. Tupper, John Francis, John Mills, W. D. Fitch, James Trimble, James Herritt, Merritt Keith, Samuel Elder, James Hopkins, Samuel Bancroft, Alexander McDonald, E. D. Very, George F. Miles, Daniel McPhail, Jarvis Ring, James Read, Gideon Estabrooks. Total, 48.

These are arranged according to the date of their ordination, so far as known when the list was made, in 1847. Of the whole number, not more than seven or eight are living at this date. Surely "all flesh is as grass."

### EARLY HISTORY OF THE OLD CANNING BAPTIST CHURCH, QUEENS COUNTY, N. B.

This is one of the oldest Baptist Churches ever founded in New Brunswick, and for many years was united, prosperous, and happy in the service of God. The records were kept with great care, and they unfold, with much minuteness of detail, the ideas which prevailed in our denomination eighty years ago with regard to Christian doctrine and the order and discipline of the Church of God.

The following statements are for the most part gleaned from the *Record Book* of the Church, which has been kindly placed in my hands for use. I give the extracts as I find them, with little reconstruction or change, except in the spelling of certain words. The reader, therefore, will be able to form a tolerably correct idea of the way that our godly fathers managed their Church business in the early history of our denomination in this country.

The following is the heading and introduction of the Church Book:

#### THE RECORDS OF THE BAPTIST CHURCH SOJOURNING IN WATERBOROUGH AND THE ADJACENT VILLAGES.

"The Lord, of His infinite and condescending love and grace, has visited our souls with His pardoning mercy, so that we can say the Lord's mercies are great, and His love superabounds to sinners such as we. For (by the power of His Divine grace) He has brought our souls out of darkness into His marvellous light,—from bondage into freedom,—from slavery to liberty; and we desire to ascribe glory to His holy name. And blessed be His ever adorable name, that He has inclined a number of His redeemed children to enter into covenant with God in the most solemn manner; and with one another take and make God's holy word the foundation of our faith, life and

practice: believing that it is agreeable to His blessed mind and will, that we should be privileged with His sacraments,—baptism and the Lord's Supper,—which Christ Jesus has instituted for the benefit of His children. Under these Divine impressions and influences of our minds, we, whose names are hereafter mentioned, do (in duty) step forward under the order of a disciplined Baptist Church of Christ in the apostolic mode or order."

Then follow the "Articles of Faith and Practice agreed on by the Church."

These differ somewhat in phraseology from the Articles of our modern associated Churches; but the views of doctrine and practice are substantially the same, toned up to a little higher key.

#### THE COVENANT.

"We do now, in the presence of the great eternal and omniscient God, who knows the secrets of all hearts, and in the presence of angels and men, acknowledge ourselves under the most solemn covenant with the Lord, to be for Him and no other; and even do now renew our covenant with Him.

1. We take this living and true God to be our God,—one God in three persons,—the Father, the Son, and the Holy Ghost.

2. We take the Holy Scriptures of the Old and New Testaments to be the revealed mind and will of God; and promise (through the assistance of the Holy Spirit) to make them the rule of our lives, acknowledging ourselves by nature children of wrath and heirs of misery. And our hope of mercy with God is only through the righteousness of Jesus Christ apprehended by faith.

3. We now call heaven and earth to witness that, without the least reserve, we give up ourselves, soul and body, and all that we have and are, to this our God, through Jesus Christ, to be entirely at His disposal, both ourselves, our names, and estates,—as God shall see most for His own glory; promising (by Divine assistance) to be faithful in whatsoever our consciences (influenced by the word and Spirit of God) direct to be our duty.

4. We do also (by Divine assistance) unitedly give up ourselves to one another, and promise to act towards one another as brethren in Christ, watching over one another in the love of God,—even against all foolish talking and jesting, which are not convenient, and every thing that does not become the followers of the Holy Lamb of God; to seek the good of each other and the Church universal for the glory of God; and to hold communion together in the fellowship of the gospel according to Christ's visible kingdom (as far as the providence of God admits), and submit ourselves to the discipline of this Church as part of Christ's mystical body: still to be looking for greater light from God, which is contained in the Holy Scriptures, believing that there are greater mysteries to be unfolded, and light to shine in from the word of God than has ever yet been attained. Looking and watching for the great and glorious



day when the Lord Jesus shall take to Himself His great power, and reign from sea to sea, and from the rivers unto the ends of the earth.

And this covenant we make with the free and full consent of our souls, believing that through rich, free and sovereign grace, it is owned of God and ratified in heaven, before the throne of God and the Lamb. Even so come, Lord Jesus! Amen! and amen!"

Here follow the names of the persons that at first adopted this solemn covenant. And as their descendants are spread largely over these Provinces, and as they occupy a very large place in the membership of our Baptist Churches, I transcribe the list in full:

Elijah Estabrooks, Teaching Elder,	Katherine Cottle,
Edward Coy, Deacon,	Katherine Docety,
Joseph E. Brooks, Deacon,	Sarah Bridges,
Zebulon Estey, Clerk,	Sarah Clark,
Benjamin Newcomb,	Amma Turney,
John E. Brooks,	Amma Coy (wife to John Coy).
John Clark,	Sarah Applebee,
Thomas Turney,	Dolley Hovey,
Samuel Bridges,	Dolley Curry,
Nathaniel Cottle,	Ruth Homsted,
John Marsh,	Hannah Cromwell,
Joseph Clark,	Katherine Brook,
Eben E. Brooks,	Lydia Gallop,
Theophilus Ring,	Sarah Cottle,
John Coy,	Polly Cottle,
Jarvis Ring,	Polly Ebbett,
Benjamin Bailey,	Abigail Harper,
William Waide,	Deborah Clark,
Benjamin Coy,	Sarah Estey,
John McLean,	Nancy Boone,
Benjamin Glazier,	Hannah Laskey,
Stephen Glazier,	Rebekah Glazier,
James Boone,	Sarah Fowler,
James Rose,	Elizabeth Howland,
William Wilmot,	Anna Allen,
George Hayward,	Mary Howard,
Amma Coy,	Mary Clark,
Katherine Ebbett,	Mary Estey.
Elizabeth Newcomb,	

Then follows this record:

"About the middle of March, 1800, the Lord in His providence inclined the mind of the Rev. Joseph Crandall, who is the pastor of the Church of Christ sojourning in Petiteodiac and Sackville, to visit the Christian society on this River St. John. God was pleased to bless his labour amongst us, both in his public ministry and in his private conversation, in both which he laboured in particular to set forth the privileges of the children of God coming under the discipline of a Church of Christ, and receiving of the ordinances of the gospel which Christ has instituted for the benefit of His children. Which the society was desirous to attain unto, but could not till God in His providence opened the way. \* \* \* At this juncture of time we received a letter from the Rev. Edward Manning, pastor

of the Baptist Church of Christ sojourning in Cornwallis, Nova Scotia, manifesting a desire he had to visit the Christian society in this Province, which he could not legally do unless he had the liberty of his Church. The receiving of this letter opened the way for us to send the following letter to the Baptist Church in Cornwallis, requesting that they would send us their pastor as their delegate to assist us in stepping forward as a disciplined Church of Christ." (Here follows a copy of the letter, which was signed by a number of the people, and forwarded by Mr. Crandall). "Likewise a letter of the same import was sent to the Church under the care of Mr. Crandall, and another to the Baptist Church of Christ sojourning in Horton, Nova Scotia, under the pastoral care of the Rev. Theodore Harding." "These letters were sent in the month of May, 1800, and in September following, the three ministers were sent to our assistance, not only by their several Churches, but by order of the Association of the Baptist ministers in that Province. But in the interval of time, God was graciously pleased to carry on His work among us. \* \* \* \*

"In July, 1800, the Church set apart a day for fasting and prayer to the great Head of the Church, that He would give them wisdom to make a wise choice of a teacher and ruling officer in His Church. After addressing the throne of grace in the most earnest and solemn manner, the Church with a solemn mind and unanimous voice, voted to call our dear Brother Elijah Estabrooks to the office of a teaching Elder in this Church. His answer was, that he looked upon the office that his dear brethren had then called him unto to be the most solemnest service that could be put on mortal man; and although his abilities were so small and so inferior, to act in so great a function in the Church of God, yet he believed that God had blessed his labours amongst his brethren, so that he dare not refuse the call. He begged the prayers of God's people for him in particular, that he might be faithful and fruitful in the service of God."

In this same meeting, or about this time, brethren Edward Coy and Joseph Estabrooks were "appointed to the service of Deacons," and Brother Zebulon Estey was elected Clerk, "all by a unanimous voice."

The next move was to have their minister ordained. How was this to be done? It was an urgent case, and therefore the Church sent letters to the Churches of Sackville, Cornwallis and Horton, as we have already seen, requesting them to send their pastors to aid in this great work. It will be remembered there were no railroads or steamboats in those days to convey passengers from place to place; but the Churches addressed cheerfully responded, and their ministers all came, whether on foot or on horseback we are not told,—but hundreds of miles had to be travelled in some mode in order to reach the place. "About the 10th day of the ninth month (September),"

says the record, those three before-mentioned ministers, arrived amongst us, to the great joy and rejoicing of the children of God."

Several candidates who were waiting an opportunity for baptism related their experiences, and followed the footsteps of their Divine Master in this ordinance. The record says, "This was done at 11 of the clock, before a great auditory, on Sunday the 14th; and on the same day the Sacrament of the Lord's Supper was administered to the Church in the presence of a crowded audience. And blessed be the Lord God, it was a feast-day to many souls!"

"Monday the 15th September, was the day appointed to set apart, by ordination, our beloved Brother Elijah Estabrooks to the work of the ministry, which was done in the following manner. After the saints supplicated the throne of grace for heaven's blessing to attend them on so solemn an occasion, the Rev. Mr. Manning preached the ordination sermon, from the second Epistle of Paul to Timothy, 4th Chapter, 4th verse. And in the close of the sermon he first addressed, in a solemn manner, the candidate, and secondly the Church, and then the congregation at large, after which they proceeded to the laying on of hands. Rev. Mr. Harding asked the candidate questions regarding his being internally called to the work of the ministry. Then the Rev. Mr. Crandall gave the charge in a most solemn manner. Then Mr. Harding gave the right hand of fellowship. Then, after returning our most humble thanks to our condescending God for His unspeakable blessing and mercy to us, we sang, with great affection, the 10th hymn in the first book of Dr. Watts:

'How beauteous are their feet,  
Who stand on Zion's hill.'

Thus ended the solemn scene of ordination."

"The next morning, the Rev. Mr. Harding and Rev. Mr. Crandall were to take their leave of the Church. Therefore as many as could meet in the evening at the house of one of the brethren, met to hear a farewell sermon by Mr. Crandall; and the power of God fell on both ministers and people like a mighty shower, and there was such a flow of divine love which united their souls in such ties that it was hard parting for the night. However, the next morning, the two ministers took their leave of the Church, and bid them farewell in the Lord; and the Church wished them heaven's blessing, and that the Angel of the covenant might attend them all the journey through."

Like Paul, it appears, these men of God continued their speech into the hours of midnight. Probably no such scene was ever witnessed in the place, either before or since. Here was the loved pastor just ordained. Here were three young men in the full spring-tide of their youthful ministry, all united in one grand effort to



build up Zion and save souls. The Church had been praying for weeks that these young ministers might come to them in the power of the Spirit of the living God; and now that the prayer had been answered, is it any marvel that the night, as well as the day, was given up to holy communion and joyous thanksgiving to the God of all grace for the riches of His love?

Letters breathing the spirit of brotherly love and Christian gratitude were sent to the Churches that had so kindly responded to their request, in the time of special need, and asking the divine blessing upon them in return. The letter sent to the Cornwallis Church will serve as a specimen of the others.

The Baptist Church of Christ sojourning at Waterborough and adjacent villages in New Brunswick—To the Church of Christ residing in Cornwallis, Nova Scotia.

May grace, mercy and peace from God our Father and the love of our Lord Jesus Christ rest upon you.

DEARLY BELOVED IN THE LORD:

I am ordered by this Church of Christ, to return you our humble thanks for your brotherly kindness to us in the Lord, in sending your ministering servant amongst us. We can never be thankful enough to our dear Redeemer, who inclined your minds to grant us this great kindness. His labours amongst us, his praying with us and for us, the manifold instruction he has laid before us, and the repeated exhortations he has given us in the dearest and tenderest love, we hope we never shall forget. He has been gentle among us, even as a nurse cherisheth her children. But he is now about to take his departure—grief at parting is what becomes us. Yet gladness of heart in view of an eternal abode together with Christ above, where parting shall be known no more, at the same time fills our souls with the sweetest consolation.

We are humbly thankful to our kind Redeemer that your minister has the tidings to bring you, that there is a Baptist Church of Christ in New Brunswick, who a few months ago were scattered like sheep without a shepherd, but are now (by virtue of divine grace) brought to embrace the blessed Redeemer of our souls, and submit to His yoke; and we can truly testify, by grace, we find it easy. Our prayer to the great Shepherd of Israel is, that He will guide the footsteps of your dear messenger upon his return to you his dear flock, whom he has always remembered at the throne of grace whilst he was with us. Dear brethren, we esteem him to be a faithful minister of the New Testament, and hope that he may be a long and lasting blessing to you, and have many stars in his crown of rejoicing in glory!

Esteem us, dear brethren.

Yours in Christian love.

Signed.

ZEBULON ESTEY.

Ordered at our Church meeting, Waterborough, 20th of October, 1800.

These were the days of ardent brotherly sympathy and affection, as well as of self-sacrifice for Christ and His cause. The youthful Manning must have travelled, coming and returning, not less than four or five hundred miles, to aid in the ordination of his brother Estabrooks. Who paid him for his toil and expense? Not man. But the faithful servant has his reward.

The records show that after the ordination the work of the Lord greatly prospered, and many were baptized and added to the infant Church. If any of the members violated their covenant obligation, by departing from the narrow path, or by neglecting to fill their place in the Church, they were carefully looked after, and dealt with according to gospel rule.

Here is an example of their fidelity in this regard. A brother had fallen into the sin of intemperance, delegates had been twice sent by the Church to admonish him, and if possible to reclaim him from his sin; but the offender seemed hard and impenitent. When the brethren who had been deputed to visit him made their report, "it caused," says the record, "great grief and lamentation in the Church." They resolved to write him a letter and send it by the hand of one of the brethren. This letter runs thus:

DEAR BROTHER:

"That love and union, which unite and fasten our souls in such ties, still animate our minds to look after you and seek your soul's return to that fountain of everlasting good from which you have strayed." The letter then goes on to remind the offender of the Lord's great goodness to him,—of his sacred vows to God and to His Church,—of the solemn profession he had made before the world; and exhorts him "with all love and affection" to return to his place in the Church. Failing to do this, the letter proceeds to say, "We shall feel ourselves under the necessity of proceeding as the word of God directs, and cut you off from being a member of this Church." \* \* \* "Remember what Christ told His disciples, 'Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven.'"

This letter, so full of Christian love, had the desired effect, and the wanderer returned with brokenness of heart and contrition of spirit.

If disputes arose between members of the Church, immediate steps were taken to bring about a reconciliation. Under this law of faithful discipline, "D—— S——, an itinerant preacher, was excluded from making any improvement of his gifts in the public worship of God, by reason of his disorderly and anti-Christian conduct and a breach of promise."

The following fact is stated in the record: "October 10th, 1806.—Zebulon Currie, Clerk of this Church, departed this life and joined the Church Triumphant." John Clark was his successor in the office of Clerk.

"About the 16th of August, 1812," says the record, "a glorious and very powerful reformation took place, especially among the young people. Several were brought to experience a lively union between God and their immortal souls." At a conference meeting held October 31st, 1812, twenty-six persons related their experience to the Church and were received for baptism. Sunday, November the 1st, these were baptized and joined the Church; and the record says, "There was a great shout in the camp of Israel,—'Glory! glory to God! Surely heaven begins on earth.'"

This good work continued for some months and was productive of a great and lasting blessing to the Church.

"Saturday, December 25th, 1813—Our beloved brothers and sisters in Christ,—William Wilmot, Ebenezer Estabrooks, John Marsh, Theophilus Ring, Jarvis Ring, Aline Hartt, Jacob Ring, Hannah Cromwell, Olive Ring, Deborah Hartt (wife of Aline Hartt), desired their dismissal in order to form a *Baptist Church in Fredericton*, which was granted."

In 1824 there was a mighty outpouring of the Spirit upon the community generally, and, according to the record, about forty persons were added to the Canning Church by baptism on a profession of their faith that year. For long years the venerable pastor and the pious members of his flock had been sending up strong cries and tears to heaven for a revival of the Lord's work before he should be called to his rest. The answer at length came in a fulness of blessing that exceeded their most sanguine expectations; and the good man, with a joyful heart, exclaimed with good old Simeon, "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation." His own sons and daughters shared largely in this great spiritual refreshing.

In September, 1825, the beloved pastor of the flock was removed to the better land, and the Church was left as sheep without a shepherd. The life and character of Joseph Crandall have been sketched in a previous chapter. [See page 204].

In 1826, Brother John Currie was elected Clerk of the Church, and Brother Reuben Hoben was chosen Treasurer. In the same year (May 15th), Elder John Masters was unanimously chosen pastor of the Church in place of Elder Estabrooks, deceased. He continued to officiate in this connection until July, 1832, when, by his own



request, the Church relinquished their claim to his services, in order to allow him to accept an appointment from the Baptist Missionary Board of New Brunswick to preach the gospel to the destitute sections of the Province.

About this time serious difficulties arose in the Church, rendering necessary the calling of an advisory council. The council met, gave their advice, and adjourned *sine die*. But the spirit of strife continued until the Church was rent in twain; and the glory of the old Canning Church departed, not to return. The irregularities that followed forcibly remind one of Paul's admonition, "If ye bite and devour each other, take heed that ye be not consumed one of another."

For some thirty years this Canning Church had performed a glorious work for Christ and for souls. She was justly regarded as the *Jerusalem Church* in all that region of country in which she was planted. She was "as a city set upon a hill," flashing out streams of light in all directions. She first multiplied converts and then Churches. The Gagetown, Maugerville, Jemseg, Grand Lake, Newcastle and Chipman Churches are all children of the Canning Church. The Church at Fredericton, and probably the Church at Nashwaak, came originally from this same stock.

The old trunk has been shaken by the tempest, but the branches have struck root in all directions, and are bringing forth fruit to life eternal. Thousands are praising God in heaven for the blessing received through this old *mother Church*. Ransomed souls are going up still, and will continue to ascend with songs of thanksgiving upon their tongues, for the grace experienced, directly or indirectly, through the instrumentality of those Canning people, once so highly favoured with the regenerating power of the gospel of the grace of God!



## CHAPTER XII.

### A BRIEF SKETCH OF THE EASTERN AND WESTERN ASSOCIATIONS OF NEW BRUNSWICK.

THE first New Brunswick Association, which was organized in 1821, went forward with its mission harmoniously and successfully until 1847,—a period of twenty-six years. It had followed in the footsteps of the old Nova Scotia Association, and, like her, had embarked with earnestness and zeal in Home and Foreign Missions, in Educational and Sabbath-school work, in founding Union Societies and in calling into active operation such other agencies as seemed necessary for carrying forward the great work in hand. Extensive revivals of religion had been experienced in divers sections of the Province, resulting in large accessions of converts to the truth, and in a great increase of ministers and Churches.

It was now considered advisable to divide the Association and form two bodies, designated the Eastern and Western New Brunswick Baptist Associations; and arrangements were made accordingly. The line of division between the portions of the Province thus designated has been already described in the preceding chapter. [Page 593].

As these two Associations have been thoroughly united, from the beginning, in Christian and denominational work, I have decided to blend them together in this sketch of their joint labours in the cause of truth and holiness.

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1848. *The First Session* of the EASTERN ASSOCIATION was held in Hopewell, July the 7th. The following ministers and Churches constituted this Association, viz.:

## MINISTERS.

Samuel Bancroft, . . . . Hampton,	Donald McPhail, . . . . Buctouche,
James Blakeney, . . . . Norton,	James McPhee, . . . . Salisbury,
Joshua Bunting, . . . . St. John,	James Newcomb, . . . . Hillsboro,
Nathaniel Cleveland, Shepody,	Willard G. Parker, . . . . Sackville,
David Crandall, . . . . Springfield,	William Sears, . . . . Hopewell,
Joseph Crandall, . . . . Salisbury,	J. C. Skinner, . . . . Wickham,
Patrick Duffy, . . . . Hillsboro,	James A. Smith, . . . . Wickham,
John Francis, . . . . Hampton,	Peter Spragg, . . . . Springfield,
James Herritt, . . . . Butternut R.,	Titus Stone, . . . . Sussex Vale,
Wellington Jackson, . . . . St. Martins,	Charles Thorne, . . . . Johnston,
Merritt Keith, . . . . Butternut R.,	James Wallace, . . . . Hillsboro.
John Masters, . . . . Grand Lake,	

## CHURCHES.

Name.	Date of Formation.	Membership.	Name.	Date of Formation.	Membership.
Butternut Ridge, . . .	1836	121	First Sackville, . . . .	1798	141
Coverdale, . . . . .	1842	24	Second Sackville, . .	—	147
First Dorchester, . .	—	62	First Salisbury, . . .	1798	41
Second Dorchester, .	1845	15	Second Salisbury, . .	1847	25
Elgin, . . . . .	1839	134	Third Salisbury, . . .	—	37
Gondola Point, . . .	1841	19	First Springfield, . .	—	99
First Grand Lake, . .	1834	26	Second Springfield, .	1842	17
Second Grand Lake, .	—	30	First St. Martins, . .	1819	149
Hampton, . . . . .	—	40	Second St. Martins, .	1840	24
Harvey, . . . . .	1841	84	Studholm, . . . . .	—	20
Hillsborough, . . . .	1822	120	Sussex, . . . . .	1848	73
Hopewell, . . . . .	1813	173	Upham, . . . . .	—	101
Jemseg, . . . . .	—	49	First Wickham, . . .	1825	45
Johnston, . . . . .	1824	72	Second Wickham, . .	1839	102
Moncton, . . . . .	1828	121			
New Canaan, . . . .	—	110	31 Churches.		2,290
Norton, . . . . .	1805	69			

Letters from twenty-seven Churches were read, communicating intelligence of much interest; and the services were continued from Saturday until Tuesday evening with unity, life and power. All felt that the Divine presence was enjoyed in no stinted measure; and all hearts were encouraged to go forward with augmented zeal and energy in prosecuting the several objects of denominational interest committed to their care. All those agencies employed in the old Association were adopted by this new organization, with a determination, in the strength of the Lord, to make them still more successful in promoting the cause of the Redeemer at home and abroad.

*The First Session* of the WESTERN ASSOCIATION was held at St. George, September 2nd, 1848. Rev. Samuel Robinson, Moderator.



The following ministers and Churches composed this Association,  
viz.:

## MINISTERS.

D. W. C. Dimock, . . . St. John,	George F. Miles, . . . Newcastle,
Samuel Elder, . . . . . Fredericton,	George Rigby, . . . . . Kingsclear,
Gideon Estabrooks, . . Simonds,	Samuel Robinson, . . . St. John,
William D. Fitch, . . . Canning,	Thos. W. Saunders, . . Prince William,
William Hall, . . . . . St. George,	Charles Spurden, . . . Fredericton,
Lathrop Hammond, . . Andover,	Adam D. Thomson, . . . St. Andrews,
William Harris, . . . . . Jacksontown,	James Tozer, . . . . . Blissfield,
William Hopkins, . . . St. David,	James Trimble, . . . . . Greenwich,
John Magee, . . . . . Nashwaak,	James H. Tupper, . . . Keswick,
Thomas Magee, . . . . . St. James,	Edward D. Very, . . . Portland,
Alex. McDonald, . . . . Carleton,	James Walker, . . . . . St. George.

## CHURCHES.

Name.	Date of Formation.	Member-ship.	Name.	Date of Formation.	Member-ship.
Andover, . . . . .	1832	19	Northesk, . . . . .	1819	61
Blackville, Blissville and Ludlow, . . . .	1829	131	Pennfield, . . . . .	—	86
Brighton, . . . . .	1833	31	Portland, . . . . .	1842	106
Canning, . . . . .	1800	86	Prince William, . . .	—	83
Cardigan, . . . . .	1820	25	Rushagornish, . . . .	1846	20
Carleton, . . . . .	1841	74	Simonds, . . . . .	1845	20
Chipman, . . . . .	1845	26	St. Andrews, . . . . .	1806	82
Douglas, . . . . .	1844	48	St. Davids, . . . . .	1806	34
Dumfries, . . . . .	1822	48	First St. George, . . .	1806	279
Fredericton, . . . . .	1814	120	Second St. George, . .	1845	138
Great Dipper Harbor	1847	20	St. James, . . . . .	1842	23
Greenwich, . . . . .	—	22	First St. John, . . . .	1806	455
Jacksontown, . . . . .	1833	46	First St. Patrick, . . .	—	34
Kingsclear, . . . . .	1825	57	Second St. Patrick, . .	1837	70
Little South West, . .	1845	23	St. Stephen (Ledge)*	1848	36
Maugerville, . . . . .	1839	41	Woodstock, . . . . .	1842	34
Nashwaak, . . . . .	1804	43			
Newcastle, . . . . .	1846	51	35 Churches.		2490
New Jerusalem.* . . .	1848	18	* <i>New Churches.</i>		

On the Sabbath the new Baptist chapel at St. George was for the first time opened for religious worship: sermon by Rev. Samuel Robinson.

This Association resolved to adopt the principle of paying the expenses of its delegates to the Convention and to corresponding Associations.

Domestic Missionary Boards were appointed for St. John, Fredericton, and Charlotte County.

The Foreign Missionary Board reported "eleven of the benighted Karens converted to God, through the instrumentality of Brother Burpee, and immersed in the name of the Trinity."

It appears from the report on the "Christian Visitor," that that journal had become an established fact, and received the hearty approval of the body.

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1849. WESTERN ASSOCIATION convened at St. John, Saturday, September 1st, in the Baptist chapel in Brussels Street. Rev. Samuel Robinson, *Moderator*.

A colporteur had been constantly employed in the circulation of religious books.

A letter was read from Rev. Obed Chute. who had spent a short time among the French in Westmorland County, giving an account of his reception and labours, which deeply affected the audience, and they were moved to open a subscription to support a missionary to the French in this Province.

EASTERN ASSOCIATION convened at Hopewell, Albert County, July 9th. Introductory sermon by Elder David Crandall. Elder Joseph Crandall, *Moderator*.

Educational report stated that fifty pupils had been in attendance at the Seminary during the year.

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1850. EASTERN ASSOCIATION convened at Springfield, July 8th. Introductory sermon by Rev. W. G. Parker. Elder Joshua Bunting, *Moderator*.

*Resolved*, That the General Union Society and the Education Society alternate their annual meetings for the transaction of business with the two Associations.

WESTERN ASSOCIATION met at Maugerville, September 9th. Rev. William Hall, *Moderator*.

Rev. John Francis was appointed domestic missionary, and agent for the "Christian Visitor."

The Treasurers of the three Home Mission Boards reported about £89 expended during the year.

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1851. WESTERN ASSOCIATION met at Douglas, September 6th. Rev. E. D. Very, *Moderator*.

Rev. George F. Miles reported on the French Mission, that Brother Peter Knight had been labouring for a short time among that people.

EASTERN ASSOCIATION met at St. Martins, July 5th. Rev. Joshua Bunting, *Moderator*.

New Churches added : Loch Lomond, Third Springfield, Second Elgin.

An excellent move was made regarding Colportage. The Association resolved to bear the expense of a colporteur, to be in the field as soon as possible,

The Report of the Fredericton Seminary stated that Messrs. Emmerson and Hughes, licentiates for the ministry, had availed themselves of the advantages afforded by that Institution.

1852. EASTERN ASSOCIATION held at Sackville, July 5th. Elder Willard G. Parker, *Moderator*.

Resolutions were adopted in favour of Home and Foreign Missions, Education, Sabbath Schools, Bible circulation, Union Societies, and Colportage.

A memorial resolution was adopted, expressive of deep grief occasioned by the deaths of Rev. D. Very, Rev. Samuel Elder, and Professor Chipman.

The report on the "Christian Visitor" showed that the Committee in charge had placed the paper under the supervision of Brethren Robinson and Bill, as a temporary arrangement; and a large Committee was appointed to provide for the continuance of the publication.

WESTERN ASSOCIATION met at Prince William, September 4th. Rev. S. Robinson, *Moderator*.

Sabbath Schools, the Bible Cause, Colportage, the claims of seamen, the French Mission, the Temperance cause, the use of tobacco, Union Societies, Domestic Missions, Education, the "Christian Visitor," and the Fredericton Seminary passed under review, and received the serious consideration of the body.

A memorial notice of the departed called forth deep expressions of sorrow.

1853. WESTERN ASSOCIATION met at St. George, September 3rd. Rev. A. D. Thomson, *Moderator*.

The report on Home Missions recognized the organization of the "New Brunswick Baptist Home Missionary Society," and pledged cordial support.

The Committee on the "Christian Visitor" reported a debt on the paper, of £442 8s. 1d., of which £216 was due the estate of the late esteemed Brother Very; and recommended that the sum should be raised by the Churches, the amount being apportioned to the several Churches in proportion to their relative ability. The report further stated that those brethren who had charge of the paper, finding it



impossible to conduct it without involving the denomination in fresh expense, as was proved by a six months' trial, had decided to transfer the "Visitor" to the then editors (Rev. I. E. Bill and his associate.

The Committee cordially commended the interests of the paper to the sympathy of the brethren, and strenuously urged upon them the duty of united exertion for its circulation and support.

The consideration of Sabbath-schools, Foreign Missions, Home Missions, the Bible cause, Union Societies, and Education occupied a large portion of the time of the Association,

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1854. EASTERN ASSOCIATION met at Cambridge, July 8th. Elder James A. Smith, *Moderator*.

This year was signalized by the first Report of the "New Brunswick Baptist Home Missionary Society."

A new departure in this line was deemed necessary in order to give greater strength and efficiency to the Home Missionary enterprise, and to establish permanent interests at several points of rising importance, where Baptist sentiments were but little known. No existing organization seemed prepared to enter upon this work; it was therefore deemed advisable by some persons that a Society of enlarged dimensions should be formed, having a supervision over the spiritual necessities of the Province generally. A meeting was accordingly called, at the suggestion of the author, in the Baptist Chapel in Brussels Street, and the subject was discussed; but as all were not agreed in reference to the best plan of operation, the meeting adjourned without forming the Society. But the more the subject was discussed, the more evident it became that something must be done. Hence, another meeting was called in Brussels Street Chapel, March 21st, 1852. A Committee was appointed, Rev. I. E. Bill, Chairman, to submit a plan of operation. This was done. It was unanimously adopted; and the Society was duly organized.

The Society employed Brother Benjamin Scott on a permanent mission in Miramichi, making Newcastle the centre of his labours. Rev. T. H. Porter was appointed at Gagetown, Rev. James Trimble at Kingston, Rev. James Blakeney in the County of St. John, Rev. James Newcomb at Shediac, Brother Richard Knight as missionary to the French population\* of the Province. The sum raised for Home Missions by the Society the first year was £443 13s. 10½d.

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\*The first Protestant missionary that visited the French settlements on the Gulf Shore was Elder Obed Chute. He was followed by Brother R. Knight.

(\$1,775). This was very much in advance of the amount raised for that object in any previous year.

WESTERN ASSOCIATION met at Fredericton, September 2nd. Rev. A. D. Thomson, *Moderator*.

The report on the "Christian Visitor" stated that the Churches generally, in both Associations, had forwarded the amount apportioned them of the debt due the estate of the late Rev. E. D. Very.

1855. EASTERN ASSOCIATION met at Butternut Ridge, July 14th. Elder James Merritt, *Moderator*.

One new Church received, viz.: Fourth Springfield.

The Home Missionary Board reported the appointment of Rev. Isaiah Wallace as general missionary and financial agent.

The Committee on Foreign Missions reported a resolution, "That this Association is in favour of establishing an independent mission in Australia, under the direction of the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, as soon as suitable men can be found for this inviting field."

The Board of the New Brunswick Baptist Home Missionary Society reported collections to the amount of £568 3s. 8d. (\$2,272.72) for domestic Missions.

WESTERN ASSOCIATION met at Carleton, St. John, September 1st. Rev. G. F. Miles, *Moderator*.

Two new Churches received, viz.: Lower Woodstock and Oromocto.

The report on the "Visitor" stated that the circulation of the paper had reached upwards of three thousand copies.

The educational report said, in relation to the Seminary, that the attendance of scholars during the year had been eighty-four,—the average weekly attendance forty-nine; and expressed devout thankfulness to God that the students had largely shared in the benefit arising from the quickened state of religious feeling in the Church at Fredericton. Several young men had felt the power of Divine truth, and experienced a change of heart, manifested in a pleasing reformation of character and conduct.

1856. EASTERN ASSOCIATION met at Sackville, July 12th. Elder William Coleman, *Moderator*.

New Churches received: Elgin and Mechanic Settlement, Cape Demoiselle, Caledonia, German Town, Second Cambridge, Second Upham, Bay de Verte, Second Coverdale.

The Committee on the "Christian Visitor" reported that they

had learned with great pleasure that its circulation had continued rapidly to increase, until the number of subscribers had reached nearly four thousand. "Your Committee feel," said the report, "that the denomination owe a debt of gratitude to its indefatigable editor for taking so noble a stand in advocating, in so able a manner, the claims of the Prohibitory Law. \* \* \* \* That the judicious manner in which its worthy editor has presented the claims of civil and religious liberty \* \* \* deservedly calls forth also an expression of their appreciation of his services. Your Committee report that they have been much gratified with the interesting matter contained in the 'Family Casket' (Rev. I. E. Bill, editor and proprietor), and hail with delight this first attempt which has been made to furnish reading matter to the youth of our growing Provinces. We \* \* \* would respectfully and urgently request the pastors of Churches, missionaries, and colporteurs, together with all local agents, to continue their co-operation in promoting the circulation of these valuable periodicals."

Mention is made of the organization of the "New Brunswick Baptist Ministerial Board," having for its object the encouragement of candidates for the ministry.

WESTERN ASSOCIATION met at Jacksontown, September 6th. Rev. Samuel Robinson, *Moderator*.

New Churches added: Gagetown, St. Francis, Scotch Town, Northampton, and Dumfries.

The report on Home Missions said:

"Your Committee greatly rejoice in the onward progress of the New Brunswick Baptist Home Missionary Society, and the success which has attended its labours during the past year. Its agents have preached the gospel extensively from the Bay de Verte to Miramichi; and from Miramichi to the St. Francis. It reports twelve English labourers in the field, a portion or all the time during the year; the conversion and baptism of many precious souls; the organization of five new Churches; the ordination of three ministers of the gospel; and funds amounting to £551 1s. 2d. It reports, also, one missionary to the French, Brother Peter Knight, whose work is prosecuted with commendable zeal, and prospects increasingly encouraging. Two colporteurs have been labouring under the auspices of the Society.

Your Committee is happy to learn that the influence of this organization is exciting a deep interest in the ministers and Churches of Nova Scotia, and that they are anxiously looking forward to the formation of a similar institution for the extension of the cause of truth in that Province."

The general missionary, Rev. Isaiah Wallace reported that he had



laboured eight months in the service of the Society, and had visited pretty thoroughly Albert, Westmorland, Kings, Queens, Sunbury, York, Carleton, Victoria, and St. John Counties. He had witnessed interesting revivals at St. Francis, Queensborough and Johnston, during which forty-three persons were baptized; and at Coverdale there had been a blessed revival, in which about thirty persons had been added to the new Church by baptism.

The expenditure of the Home Missionary Society amounted this year to £466 10s. 6d. (\$1,866.10).

The report of the Education Society states that the number of pupils admitted to the Seminary during the year was ninety, and the average weekly attendance, fifty.

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1857. EASTERN ASSOCIATION met at Moncton, July 11th. Elder James Newcomb, *Moderator*.

New Churches added: Third Upham, Fourth Hillsboro, and Second Elgin.

The Committee on Colportage and Home Missions reported that the depository formerly kept by Brother J. F. Marsters had recently been merged into the "Colonial Book Store," under the proprietorship of Messrs. (James) DeMill and Fillmore.

The "Family Casket," published in connection with the "Christian Visitor," received a strong recommendation.

The report of the New Brunswick Baptist Home Missionary Society stated that while the number of missionaries employed was considerably less than in preceding years, yet in no year since the Society came into existence had it recorded so many conversions to Christ, or so many added by baptism to the Churches.

The report states also that a Juvenile Missionary Society was formed in the Germain Street Baptist Sabbath-school, auxiliary to the parent Society; and that auxiliaries had also been established in connection with Quarterly Meetings in Carleton, Victoria, York, Sunbury and Queens Counties.

The Treasurer reported collections for the Society amounting to £341 8s. 5d.

The Secretary of the New Brunswick Baptist Education Society, Rev. I. E. Bill, reported the attendance at the Fredericton Seminary to have been seventy-seven; average attendance each week, forty-six. Four ministerial students had attended the Seminary during the year, three of whom were sustained by the Board of Ministerial Education, which was formed at the last Association.

In the month of March, the Principal, Mr. Spurden, tendered his resignation of the situation which he had held for upwards of fourteen years. On receiving his resignation, a meeting of the Board of Directors was called in St. John for the 29th April, when, after much anxious deliberation, they signified to Mr. Spurden their deep regret at the prospect of losing his long and valuable services, and their hope that, after a year's absence, he would return to resume his charge.

The Board, at a subsequent meeting, selected Rev. Isaiah Wallace to fill the situation vacated by Mr. Spurden, at a salary of £150 per annum. Mr. A. H. Munro was also requested to continue his services in the Institution as assistant.

WESTERN ASSOCIATION met at Nashwaak, September 5th. Rev. I. E. Bill, *Moderator*.

The list of committees appointed will serve to indicate the character of the work done by the body from year to year. There were Committees on Arrangements, Special Business, Circular Letter, New Churches, correcting List of Ministers, Candidates for the Ministry, Domestic Missions, Foreign Missions, Colportage, Sabbath-schools, the Bible Cause, Education, the "Christian Visitor," Claims of Seamen, Temperance, and Desecration of the Sabbath.

New Churches added: Range No. 11, Maine, Springfield and Queensbury, and New Zealand.

The report upon education stated that Brother A. H. Munro had felt it his duty to give himself wholly to the work of the ministry, and had therefore dissolved his connection with the Seminary; and that Brethren Isaiah Wallace and Day had been induced to assume the posts vacated by the retirement of Messrs. Spurden and Munro.

Rev. James Newcomb was commended to the Churches as the general missionary of the Home Mission Society.

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1858. EASTERN ASSOCIATION met at Springfield, July 10th. Elder J. H. Hughes, *Moderator*.

The Board of the New Brunswick Baptist Education Society reported that the operations of the Seminary had been conducted during the past year under the supervision of Brethren Isaiah Wallace and George E. Day. The former, however, was called by other engagements to retire from the Institution, bearing with him the best wishes of the Committee of Management.

WESTERN ASSOCIATION met at Gagetown, September 18th. Rev. Thomas Todd, *Moderator*.

The Committee on the "Christian Visitor" reported as follows:

"1st. That the present proprietor and editor, the Rev. I. E. Bill, is anxious to transfer the paper into other hands in order to relieve himself from the embarrassments and cares which it imposes upon him, and in order, also, to be able to devote himself entirely to the work of the pastoral office.

2nd. He proposes first, to make said transfer to any person or persons belonging to the Baptist denomination in this Province having the confidence of the body, on condition that the party or parties purchasing pay to him the sum of one thousand pounds or fifty per cent. of the whole amount due the paper. \* \* \* \*

3rd. Unless the transfer can be made to responsible parties in the Province, he will then feel himself at liberty to dispose of said paper to any other party or parties with whom he may be able to agree.

4th. The Committee beg leave, however, to express the hope that in either case, the individual and denominational interest in the "Visitor" will remain undiminished, and that all its friends may exert their utmost endeavours to extend its influence and circulation, and thus lend it their ample support."

1859. EASTERN ASSOCIATION met at the Hill Baptist Chapel, Hopewell, July 9th. Rev. George F. Miles, *Moderator*.

New Churches added: Second Roshea, Alma, and Migic.

The report of the New Brunswick Baptist Education Society says:

"The Principal returned from England in July, 1858, and immediately took charge of the Seminary. \* \* \* At the close of the year Mr. George E. Day, resigned the situation of teacher, which he had held for two years; in accepting his resignation the Committee desire to express their sense of the ability and attainments of Mr. Day, the value of which is much enhanced by the modesty and kindness of his disposition and the unvarying suavity of his manner. \* \* \* They have engaged the services of Miss C. Magee \* \* \* as Preceptress, to take charge of the Female Department."

WESTERN ASSOCIATION met at Fredericton, September 17th. Rev. S. Robinson, *Moderator*.

New Churches added: Upper Kingsclear, and Black River, Miramichi.

The Association received and adopted the report of the Financial Committee appointed by the Convention, part of which is given on page 400 of this History.

The Committee on Periodicals reported that, since the last meeting



of the Association, Rev. H. P. Guilford had become joint proprietor and editor of the "Christian Visitor," and Mr. McHenry had taken charge of the financial affairs and the secular department; but more recently, Elder Guilford had relinquished his connection with the paper.

1860. EASTERN ASSOCIATION met at Salisbury, July 14th. Elder J. A. Smith, *Moderator*.

New Churches added: Hampton Ferry, Lower Cambridge, Dundas, River Charlo.

WESTERN ASSOCIATION met at Brussels Street, Saint John, September 15th. Rev. A. D. Thomson, *Moderator*.

The Association, having received an invitation to aid in the erection of a monument to the late Joseph Crandall, cordially accepted the request and recommended the collection of the needful moneys.

The thanks of the body were given to the Rev. Thomas Todd for his indefatigable labours in behalf of the New Brunswick Baptist Home Missionary Board and the Union Society. He was requested to continue those labours.

The Annual Report of the New Brunswick Baptist Home Missionary Board presents the following facts in relation to the origin and progress of the Society, after eight years service:

"The Society was organized in the Baptist Chapel of Brussels Street, March 21st, 1852. The first Annual Report of the Board of Management was presented to a meeting of the Society held in connection with the Eastern Association at Cambridge, July 10th, 1854. From that and the succeeding reports we gather the following information regarding the progress of the Society. It may not be in all respects perfectly accurate, owing to the lack of minute reports on the part of some of the missionaries; but in all its essential features it is reliable.

*Amount of service performed*—twenty-four years in all. *Where expended*,—In Shediac, Newcastle, North Esk, Little South West, and Black River (Miramichi); Gagetown and vicinity; Kingston, Kennebecasis, Land's End, Grand Bay, South Bay, Red Head, Black River, Loch Lomond, Sea Dog Cove, Gardner's Creek, Musquash, Dipper Harbour, Chance Harbour, Hampton Ferry, Dorchester, Gondola Point, Western Springfield, Grand, Maquapit and French Lakes; Little and Salmon Rivers, Salmon Creek, Forks Gaspereaux, Rushagornish, North and South branches of the Oromocto, Grand Falls, St. Francis, Buctouche, Big River, Bay Verte, Gaspereaux, Shemogue, Maryland, Garey, New Jerusalem, Mechanics' Settlement, Queensboro', Dumfries, Beekagumic, Chipman, Boiestown, Harvey Settlement, Blissville, Blackville, Doaktown, Ludlow (Miramichi), Kingsclear, Prince William, and neighbouring settlements; Upper Woodstock and Lower Jacksontown, Marsh Bridge, Bay Du Vin, Upper Nelson, Whitney Settlement, and Tabusintac. In addition to the above there are the districts where Rev. P. Knight, the French Missionary, laboured. Some of the above stations have been occupied permanently, and others for a few weeks or months, as opportunity offered. *Missionaries employed*,—Brethren B. Scott, T. H. Porter, D. Crandall, McInnis, Trimble,

J. Bleakney, Goldrup, Knight, Tozer, Newcomb, Rowe, Tupper, Outhouse, S. March, Howe, D. Blakeney, I. Wallace, Magee, E. B. DeMill, Walker, Todd, Seely, Troop, Rigby and Guilford.

Number of religious meetings held, 4,500; visits made, 6,300; pages of tracts distributed, 30,000; Chapels erected, 3; number baptized, 250; Churches formed, 8; amount expended, £2,500."

The Educational Committee reported that the number of pupils in attendance at the Seminary for the year had been 105, the average about fifty.

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1861. EASTERN ASSOCIATION met at St. Martins, July 11th. Rev. Thomas Todd, *Moderator*.

The Annual Report of the Board of the New Brunswick Baptist Missionary Society, for the year 1861, embraces the following report of Rev. Thomas Todd, the General Agent, with remarks thereon:

*To the New Brunswick Baptist Home Missionary Society:*

DEAR BRETHREN,—Since your last annual meeting, I have travelled extensively through the Province, chiefly, it is true, for the Union Board. On an average I have preached five times a week, besides attending other meetings. I have spent three months of the year in direct missionary work, where I felt that God in His providence required my service; during which time I assisted in the organization of four new Churches, two ordinations, and preached the dedication sermons of two new meeting-houses, and baptized seven persons. Three of these new Churches adopted the Union, and subscribed at once about eighteen pounds. As a denomination we should look more closely after the new settlements of our Province, There is great progress in the agricultural department. New settlements are springing up all around, and these should be new fields of missionary enterprise. And if our young brethren who feel the hand of God upon them, were to go into those localities and preach Christ to the people, in a log house or in a barn, and they would be well received, and I believe it would be productive of very great good. Our fathers in the gospel did so, and God crowned their labours with marvelous success. Other denominations are (to their praise be it spoken) pursuing this very course. The ground is being taken up by them and they have the first claim. As a people we require more missionary souls, and more missionary money. God has blessed our missionaries during the past year. Some small Churches have been resuscitated, and souls have been converted to God. And yet the Macedonian cry is heard on all sides. \* \* \* \* Yours,

T. TODD.

"It will be seen by the above statements that the labours of your Board, during the past year, are far in advance of any preceding year. Nineteen missionaries altogether have been in the field, and all of these engaged all the time, with the exception of three or four whose term of service has varied from six weeks to six months.—The remuneration from the Board has been in many cases small when compared with the labour performed. But the great object of the Board is to encourage a permanent ministry, and to stimulate the weaker Churches to help themselves in relation to this matter. A great work remains to be done. Churches are dying out for the

want of the ministry of the word. Vast tracts of country are a moral waste. On all lands, doors are open for the preaching of the word by our missionaries."

*Report of the Union Society of the Eastern and Western New Brunswick Baptist Associations.*

"It will be observed that I was requested by the above body, at its late session, to prepare a report on said Society. \* \* \* \* One year and five months have been devoted exclusively to the financial work in both Associations. About eighty Union Societies have been formed, with eighty Secretary-Treasurers and two hundred and fifty collectors. The cash receipts during these months have been (\$3,016) three thousand and sixteen dollars, and \* \* \* \* there is in subscriptions on the ledger about \$1,600." \* \* \* \*

THOMAS TODD, *Financial Agent.*

WESTERN ASSOCIATION met at Keswick, September 21st. Rev. Charles Spurden, D. D., *Moderator.*

New Churches added: Jacksonville, Richmond, and Second Keswick.

It was resolved at this meeting that the business of the Union Society be placed under the control of the Home Missionary Board.

The Association adopted a resolution to change the day for commencing the annual session, from Saturday to Thursday.

1862. EASTERN ASSOCIATION met at Jemseg, July 10th. Rev. J. H. Hughes, *Moderator.*

One new Church added, viz.: Second Studholm.

The pastor of the Germain Street Church, Saint John, Rev. I. E. Bill, having had long experience in the work of publishing a religious paper, and being unable to preach, from a failure of his voice, was requested by a unanimous vote of the body, to continue his services in this connection, and to resume the entire charge of the editorial department of the paper.

WESTERN ASSOCIATION met at Newcastle, Grand Lake, September 18th. Rev. J. C. Hurd, M. D., *Moderator.*

The letter of the Leinster Street Church, St. John, said, "Our Church, hitherto known as the Marsh Bridge Church, will hereafter be known as the 'Leinster Street Baptist Church.'"

1863. EASTERN ASSOCIATION met at Sackville, July 9th. Rev. W. A. Coleman, *Moderator.*

The Report on Education stated that the Principal of the Seminary at Fredericton had adopted the proposition to receive the boarding



department under his own immediate inspection and control, upon such terms as were deemed highly satisfactory.

WESTERN ASSOCIATION met at Kingsclear, September 17th. Rev. Samuel Robinson, *Moderator*.

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1864. EASTERN ASSOCIATION met at Harvey, July 14th. Rev. Thomas Todd, *Moderator*.

Two new Churches added, viz.: Cocaigne and Lower Wickham.

The Report of the New Brunswick Baptist Education Society states that the number of students that had entered the Seminary during the year was seventy. Mr. Calvin Goodspeed, having completed his preparatory course in the Seminary, entered the University of New Brunswick at the usual time in September.

The published accounts show that the Society was then in debt to the amount of \$2,096. Agencies were in operation to remove the debt.

WESTERN ASSOCIATION met at St. Andrews, September 15th. Rev. I. E. Bill, *Moderator*.

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1865. EASTERN ASSOCIATION met at Butternut Ridge, July 13th. Rev. J. A. Smith, *Moderator*.

Rev. I. E. Bill, Corresponding Secretary of the New Brunswick Home Missionary Society, reported—that he had visited the Churches of Albert and Westmorland Counties, with the following results:—He was absent from the City from June 21st to July 10th, nineteen days, attended in all nineteen meetings, and obtained, in subscriptions and donations to the objects of the Union Society, \$701. He appointed collectors in all the Churches visited, to increase the list and to collect the unpaid subscriptions.

WESTERN ASSOCIATION met at Jacksontown, September 21st. Rev. E. Hickson, *Moderator*.

New Churches added: Grand Falls, Blissfield, Ludlow, and Second St. Andrews.

A missionary sermon was preached on Friday evening by Rev. I. E. Bill; text, Judges 5: 23,—“Curse ye Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty.”

The report of the Committee on Home Missions said:

“The labours of our devoted missionaries during the past Associational year have been signally blessed by Zion’s King. In Newcastle

and its surroundings, in Blissfield, Doaktown, and their associated districts, and in St. Andrews, the converting grace of the gospel has been experienced in many hearts, and the result is that in all these places the Baptist cause is permanently established."

The Committee of Management of the Fredericton Seminary reported that they had employed Rev. J. E. Hopper as Classical and Mathematical Professor,—which action was cordially approved and confirmed by the Education Society.

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1866. EASTERN ASSOCIATION met at Hillsboro, July 11th. Rev. Thomas Todd, *Moderator*.

A letter from C. D. Everett, Esq., was read before the meeting of the New Brunswick Baptist Home Missionary Society, tendering his resignation of the Treasurership of the Society. The resignation was accepted, and the thanks of the Society were tendered to Brother Everett for the courtesy and fidelity with which he had discharged the duties of his office.

WESTERN ASSOCIATION met at Newcastle, Miramichi, September 20th. Rev. W. M. Edwards, *Moderator*.

One new Church added, viz.: Hainesville.

After the report of the Committee on Education, a series of resolutions were presented, discussed and adopted, of which the purport was as follows:

(1) Concurring in the arrangements made for increasing the efficiency of the Seminary.

(2) Approving of the accession of Mr. Calvin Goodspeed, B. A., Mr. Wilbur and Mr. Bill to the staff of instructors.

(3) Proposing the immediate establishment of a separate Institution for young ladies at Fredericton.

(4) Appointing a Committee to consider what arrangements could be made for that purpose.

(5) Proposing to raise \$20,000 to endow the Seminary.

(6) Pledging assistance in raising the \$20,000 Endowment for Acadia College.

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1867. EASTERN ASSOCIATION met at Hillsboro, July 12th. Rev. Thomas Todd, *Moderator*.

WESTERN ASSOCIATION met at Manguerville, September 19th. Rev. E. C. Cady, *Moderator*.

New Churches added: Florenceville, South Musquash and Dipper Harbour, Salmon Creek and Temperanceville.

1868. EASTERN ASSOCIATION met at Sackville, July 9th. Rev. W. A. Coleman, *Moderator*.

A session was devoted to the consideration of the claims of the Acadian French Mission.

Rev. J. E. Hopper had become Principal of the Seminary, and Dr. Spurden had resigned the Theological Chair. Mrs. Alfred Chipman had been engaged to take charge of the Female Department.

WESTERN ASSOCIATION met at St. George, September 17th. Rev. W. S. McKenzie, *Moderator*.

A subscription was taken up for the Acadian French Mission under the charge of Rev. M. Normondy.

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1869. EASTERN ASSOCIATION met at Jemseg, July 9th. Rev. W. A. Corey, *Moderator*.

From the report of the Committee of the Education Society, we learn that the attendance of pupils at the Seminary had been one hundred and one. The Female Department had been again opened under Miss Rosie A. Bentley, as Preceptress. Mr. George E. Tufts, B. A., had been added to the teaching staff. The Committee had reluctantly accepted the resignation of Rev. J. E. Hopper as Principal, and had appointed Rev. Calvin Goodspeed, B. A., to succeed him. An addition of \$200 to the Provincial grant had been obtained at the last session of the Legislature.

WESTERN ASSOCIATION met at Blissfield, Miramichi, September 16th. Rev. G. M. W. Carey, *Moderator*.

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1870. EASTERN ASSOCIATION met at Springfield, July 14th. Rev. Thomas Todd, *Moderator*.

WESTERN ASSOCIATION met at Gagetown, September 15th. Rev. Calvin Goodspeed, *Moderator*.

New Churches added: Union Street, St. Stephen, and Third Richmond.

The report on the Seminary at Fredericton stated that Mr. George E. Tufts, B. A., Tutor in mathematics and natural science, had resigned the position he had held for the past three years, and the Committee recorded their high opinion of his services and character. His place was to be filled by Mr. George E. Foster, B. A.

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1871. EASTERN ASSOCIATION met at Sackville, July 13th. Rev. W. A. Coleman, *Moderator*.

New Churches added: Sussex, Second Alma, and Albert Road.



Rev. Calvin Goodspeed had resigned the Principalship of the Seminary, the attendance upon which during the past year had been eighty-six,—with a weekly average of fifty-one. Thirty young men were at one time pursuing their studies.

WESTERN ASSOCIATION met at St. John, September 21st. Rev. T. Harley, *Moderator*.

New Churches added: Newcastle and Northfield, Avondale, and Tower Hill.

It was decided to change the time of holding the Association to the fourth Thursday in June.

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1872. WESTERN ASSOCIATION met at Fredericton, June 27th. Rev. I. E. Bill, *Moderator*.

The Committee on Education, in their report, laid before the Association two courses for consideration,—either to continue the Seminary and seek to make it a feeder for our College at Horton; or to unite with the Nova Scotia brethren in academic as well as collegiate and theological education, and concentrate the efforts of the denomination upon Acadia.

EASTERN ASSOCIATION met at Hopewell, Albert County, July 11th. Rev. Thomas Todd, *Moderator*.

The question of the continuance of the Seminary came before the body in the form of a report from the Committee on Education.

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1873. WESTERN ASSOCIATION met at Keswick, June 26th. Rev. T. H. Porter, *Moderator*.

Two new Churches added, viz.: Olivet, and Zion, Carleton.

A series of resolutions relating to the Seminary, passed by the Board of Directors of the Education Society, and reported to the Association, were adopted by the body. The first was this:

That the property in Fredericton, known as the Baptist Seminary, be sold for the highest possible price, and the money securely invested, to be applied for educational purposes as the denomination in this Province shall direct.

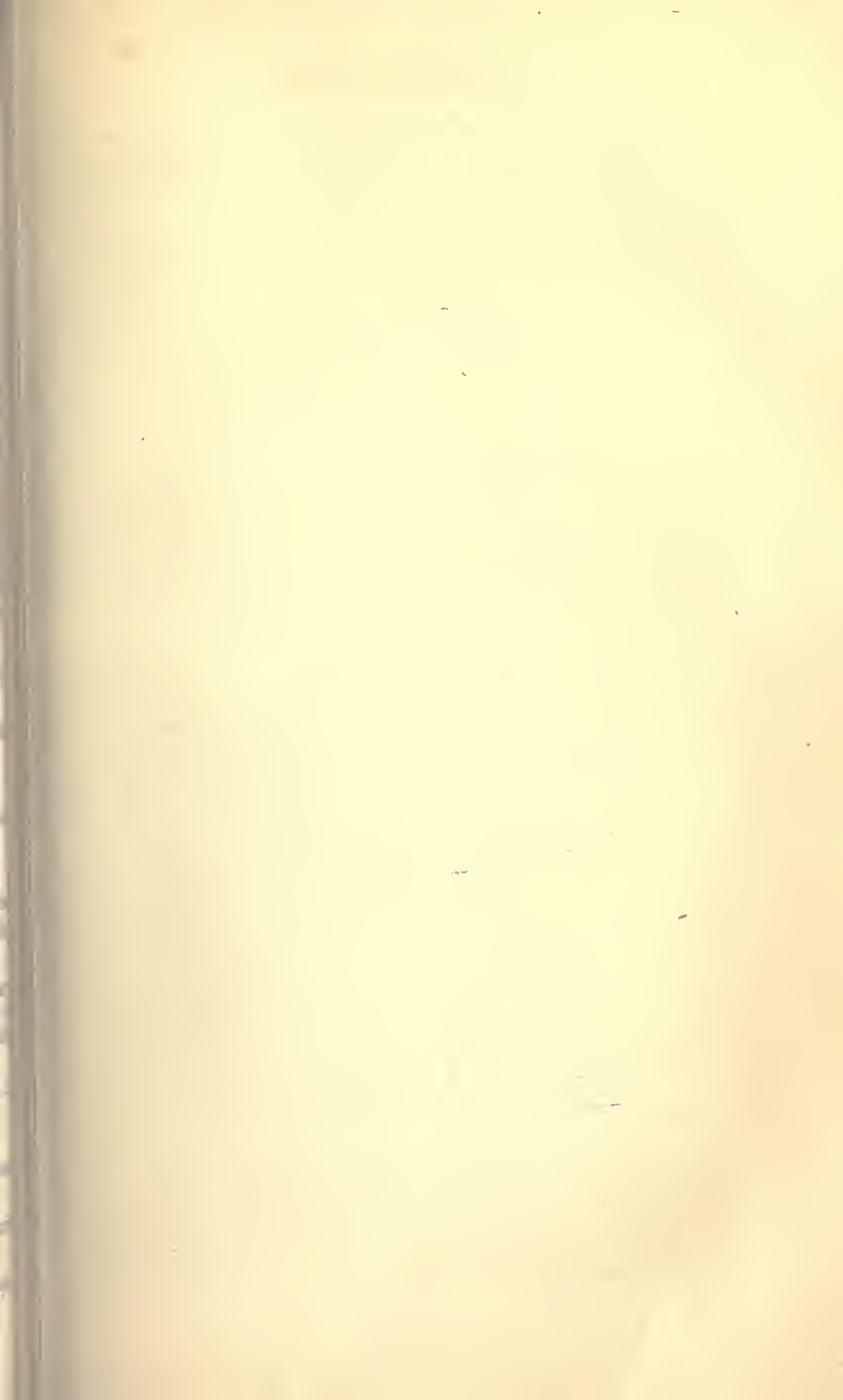
EASTERN ASSOCIATION met at Cambridge, July 8th. Rev. T. A. Blackadar, *Moderator*.

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1874. WESTERN ASSOCIATION met at Jacksonville, Carleton County, June 23rd. Rev. W. B. Boggs, *Moderator*.

Three new Churches added, viz.: New Salem, Woodstock Coloured Church, and Upper Queensbury.

It was reported to the Association that a New Brunswick Baptist





Yours Sincerely,  
A. V. Randolph

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Sabbath-school Convention was organized in St. John on the 22nd of October, 1873.

EASTERN ASSOCIATION met at Elgin, Albert County, July 14th. Rev. J. H. Hughes, *Moderator*.

The Report of the Executive Committee of the Seminary says: "The building and lands, according to a resolution of the Directors, were sold to the Trustees of Schools, Fredericton, for the sum of \$5,000, payable in School Debentures, bearing interest at six per cent., to commence January 1st, 1874." The furniture also was sold, and the library was placed in the parsonage, Fredericton, for safe keeping.

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1875. WESTERN ASSOCIATION met at Centreville, Carleton County, June 22nd. Rev. George Seely, *Moderator*.

The movement toward a union of the Provinces in Home Mission work, through the medium of the Convention, was under discussion; but both the New Brunswick Home Mission Board and the Association adopted resolutions adverse to the proposed union.

EASTERN ASSOCIATION met at Butternut Ridge, July 13th. Rev. George F. Miles, *Moderator*.

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1876. WESTERN ASSOCIATION met at the Germain Street Church, St. John, June 27th. Rev. J. D. Pope, *Moderator*.

Two new Churches added. viz.: Arthurette, Tobique River, and Greenwich Hill.

EASTERN ASSOCIATION met at Hillsborough, Albert County, July 11th. Rev. W. A. Coleman, *Moderator*.

New Churches added: Petitecodiac, and Salt Springs.

The following resolution was unanimously adopted:

*Whereas*, The year just past has been one marked abundantly by the special blessing of God to the Churches composing the Eastern New Brunswick Baptist Association,—according to the letters, more than *one thousand persons* having been added by baptism;

*Resolved*, That the whole congregation rise and sing the Doxology, and that the Moderator lead the Association in a prayer of thanksgiving to Almighty God for His special presence and blessing.

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1877. WESTERN ASSOCIATION met at Blissfield, Northumberland County, June 26th. Rev. W. M. Edwards, *Moderator*.

New Churches added: Lower Tobique, and Temple, St. John.

Reference was made, by resolution and otherwise, to the great.

conflagration in St. John on the 20th of June, a few days before the meeting.

EASTERN ASSOCIATION met at Moncton, July 10th. Rev. I. E. Bill, *Moderator*.

New Churches added: Forest Glen, New Horton, and Hampton Village.

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1878. WESTERN ASSOCIATION met at Upper Keswick, June 25th. Rev. W. P. Everett, A. M., *Moderator*.

A Committee of five was appointed, to confer with a like Committee from the Eastern Association, in regard to the advisability of re-distributing the Churches composing the two Associations.

EASTERN ASSOCIATION met at St. Martins, July 9th. Rev. W. A. Corey, *Moderator*.

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1879. WESTERN ASSOCIATION met at Rockland, Carleton County, June 24th. Rev. J. G. Harvey, *Moderator*.

One new Church received, viz.: Bloomfield and Good Settlement.

Revds. A. J. Stevens, G. M. W. Carey, W. P. Everett and E. W. Kelly were appointed a Committee to prepare an address of welcome to the Governor General and Her Royal Highness the Princess Louise, on their approaching visit to New Brunswick.

The Report of the Joint Committee of the two Associations, with reference to re-distribution of the Churches, was discussed and laid over for another year.

EASTERN ASSOCIATION met at Hillsboro, July 8th. Rev. T. A. Blackadar, *Moderator*.

At this session it was deemed advisable to so re-distribute the Churches, as to form them into three Associations instead of two. The following is a portion of the Committee's report:

"We recommend that the Eastern Association be composed of the Churches located in Westmorland, Albert, Kent, Northumberland and Restigouche Counties. That the Western Association embrace all the Churches in Queens, Sunbury, York, Carleton and Victoria Counties, and that the Southern Association comprise all the Churches in St. John, Kings and Charlotte Counties.

This distribution will make the Eastern Association to consist of forty-nine Churches, with a membership of four thousand three hundred and forty-seven, the Western Association of fifty-seven Churches embracing four thousand two hundred and two members, and the Southern of forty-one Churches and four thousand one hundred and six members.

The Churches, when regarded as to their County relations, are now affiliated thus:

1st. The Eastern Association now includes all the Churches in Westmorland, Albert, Kent and Restigouche Counties, and all those of Kings, except one, twelve out of the twenty Churches located in Queens County, and three of the Churches in St. John County.

2nd. The Western Association includes all the Churches in Sunbury, York, Carleton, Victoria, Charlotte and Northumberland Counties, nine of the twelve Churches in St. John County, eight of the twenty Churches in Queens County and one Kings County Church."

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1880. Thirty-third session of the WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION was held at Chipman, Queens County, June 22, 23, and 24. Rev. J. G. Harvey, *Moderator*.

Two new Churches received, viz.: Wakefield, and Knowlesville and Glassville.

The Association concurred in the action of the Eastern Association regarding the re-distribution of the Churches.

The Committee on Home Missions reported as follows:

"Your Committee on Home Missions gratefully report that during the last year much has been done in this department of Christian enterprise. Nineteen missionaries have been appointed, nineteen mission fields have been occupied, and \$1,697 have been appropriated for this purpose. Since November last the Convention Board has had the conduct of our Home Mission work, and we are pleased to report that the Board has been so mindful of our interests, and so ready to comply with the suggestions of Quarterly Meetings and the Committee of the Home Mission Board."

J. E. HOPPER.

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The EASTERN NEW BRUNSWICK ASSOCIATION held its thirty-third session at Sackville, July 13, 14, 15. Rev. I. E. Bill, *Moderator*.

Two new Churches added, viz.: Weldford, Kent County, and Lumsden, Albert County.

The Second Sackville Church, Rev. G. E. Good, pastor, had added forty-seven by baptism, and the First St. Martins Church, Rev. I. E. Bill, pastor, had added by baptism sixty-nine during the year.

Arrangements were made for the organization of an Eastern New Brunswick Baptist Sabbath-school Convention, to meet annually with this Association; and a constitution was adopted by which it is to be governed.

A resolution was passed by the Association, requesting the



Convention henceforth to publish the Minutes of all the different Associations in our "Year Book."

The following resolution was heartily adopted:

"We have heard with satisfaction that our esteemed brother, Rev. I. E. Bill, who has been so long identified with our denominational work in the pastorate, the editorial chair, and all the Boards of our benevolent operations, has in course of preparation a volume entitled "Fifty Years in the Ministry." We trust he may have strength to complete his purpose, and we are assured that such a work will place in permanent form much valuable historical data, that are now, with the death of a few of our aged veterans, liable to be hopelessly lost. We therefore commend this effort to the favourable consideration of the denomination."

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#### A NEW ASSOCIATION.

The multiplication of Baptist Churches in New Brunswick, and other important considerations, have rendered it advisable to so redistribute the Churches of the Province, by mutual arrangement, as to form a third Association. The subject was fully discussed at the anniversaries of the Western and Eastern Associations, as already mentioned, and the way fully prepared for harmonious action in this direction.

According to the division agreed upon, the new body, to be called the SOUTHERN ASSOCIATION, was to embrace the Churches of the three Counties of Kings, St. John, and Charlotte. The proper notice, therefore, having been given by Rev. W. P. Everett and John March, Esq., delegates from these Churches convened with the Leinster Street Baptist Church of St. John, on the 22nd of September, 1880, for the purpose of perfecting this important organization.

After the usual preliminaries, the delegates proceeded to organize by the appointment of the following officers:

REV. I. E. BILL, *Moderator.*

REV. W. P. EVERETT, A. M., *Secretary.*

T. D. DENHAM, *Assistant-Secretary.*

C. F. CLINCH, Esq., *Treasurer.*

A *Constitution* and Rules of Order, prepared for the occasion, were adopted; and, after due consideration, the Association unanimously accepted the *New Hampshire Confession of Faith*, so called, as clearly and fully expressing the sentiments entertained by the Baptist Churches of these Provinces, as well as elsewhere, regarding the doctrines and precepts of Christianity as inculcated in the inspired Law Book.

The Marsh Bridge Church, under the pastorate of Rev. James Spencer, was received into the body.

A Committee of Sunday-school Superintendents was appointed to provide for the organization of a Sunday-school Convention, to hold its sessions in connection with the annual meeting of the Association.

There was not time for discussing denominational objects: but reports commending religious literature, temperance, and Sunday-schools were read and cordially adopted.

The Churches embraced in the Southern Association are as follows:

*In St. John County.*—Brussels Street, Carleton, Germain Street, Leinster Street, Pitt Street, and Zion (St. John), Portland, Marsh Bridge, and Temple (Town of Portland), First St. Martins, Second St. Martins, South Musquash and Dipper Harbour, Willow Grove (13).

*In Charlotte County.*—Baillie (St. James), Bocabec, Ledge (Dufferin), Lepreaux, Oak Bay, Pennfield, Rolling Dam, Second St. Andrews, First St. George, Second St. George, Second Falls (St. George), St. Stephen, Tower Hill, Waweig (14).

*In Kings County.*—Fairfield, Greenwich Hill, Hammond Vale, Hampton, Hampton Village, Kars, Norton, Penobsquis, Salt Springs, First Springfield, Second Springfield, Studholm, Sussex, Upham (14).

This new organization has before it a most inviting field for cultivation, and enters upon its work under highly favourable auspices. With Heaven's smiles success is certain.

The following table shows the increase of the denomination in New Brunswick during the past fifty years, according to the statistics reported to the Associations:

Year.	No. of Churches.	No. of Ordained Ministers.	No. of Members.	Increase of Members in each Decade.	Increase per cent. each Decade.
1830	31	12	1,490	—	—
1840	46	25	2,944	1,454	97.6
1850	77	49	4,806	1,862	63.2
1860	122	66	7,828	3,022	62.9
1870	129	69	10,375	2,547	32.5
1880	151	83	13,796	3,421	33.0

Want of space has compelled the omission of a great deal of matter prepared for this sketch.

Great grace has rested upon the means employed by these Associations to extend the Redeemer's empire, and to save souls from ruin. To the name of our covenant God be all the glory!

## CHAPTER XIII.

### THE CENTRAL, EASTERN, AND WESTERN ASSOCIATIONS OF NOVA SCOTIA.

THESE Associations were all the legitimate outgrowth of the first Baptist Association, which, as we have seen, was regularly organized for harmonious action in the year 1800, and continued to do its work until 1850, when it swarmed into three Associations. [See page 107].

The question was agitated for years before the change could be accomplished. There was such a thorough union of sentiment and feeling in the old Association, between ministers and Churches, old and young, that they were unwilling to separate until the growth of the denomination made it an absolute necessity.

What a mighty work was done for the cause of righteousness and truth by that old Association! It gave birth to Home and Foreign Missions, to Educational institutions, to Sabbath-school organizations, to Union Societies, and to agencies designed to promote the revision and circulation of the sacred Scriptures. It was, in fact, "as a city set upon a hill," scattering the rays of light in all directions. It laid foundations, deep and broad, for future expansion and success; and accomplished a noble work for God and humanity. The Baptist Convention of the Maritime Provinces, and our seven Associations, are at this day simply carrying out the purposes and plans of the old Association. The latter contained the germs, which the later organizations have brought to maturity, and which are now bearing rich and precious fruit in all the land. The present generation owe a debt of gratitude to that parent Association which all will do well to ponder. The Fathers laboured, and we have entered into their labours. They scattered the precious seed: we are reaping the golden harvest.

The Central Association of Nova Scotia embraces the Churches in the central Counties of the Province, viz.: Kings, Lunenburg, Hants, and Halifax,—a magnificent field for Christian work. Newport, in



Hants County, enjoyed the first buddings of the Baptist faith in Nova Scotia, nearly one hundred and twenty years ago, when John Sutton, a Baptist preacher from the then British colony of New Jersey, visited that township and preached the gospel of the grace of God. The people heard, some believed and were baptized. Years pass on,—those first-fruits multiply a hundred-fold,—and, thirty years ago, Baptist Churches in these four Counties are found in sufficient numbers to form a distinct Association, strong in all the elements of an enlightened Christian manhood.

## CENTRAL ASSOCIATION.

1851. In accordance with previous arrangement, the representatives of these Churches met at the old Canard meeting-house, Cornwallis, on Saturday, June 21st, for the purpose of organizing the new Association.

The letters gave the following exhibit of Churches, ministers, and membership: *First Cornwallis*, Rev. A. S. HUNT,—328 members. *Second Cornwallis*, Rev. W. CHIPMAN,—290. *Third Cornwallis*, Rev. A. STRONACH,—297. *First Horton*, Revs. T. S. HARDING, J. M. CRAMP, J. CHASE, R. E. BURPEE, D. HARRIS and Prof. I. CHIPMAN,—517. *Second Horton*, Rev. J. STEVENS,—142. *North Halifax*, Rev. J. MILLER,—114. *Granville Street* (Halifax),—161. *Upper Aylesford*,—66. *Bridgewater*,—27. *Burton Road*,—24. *Chester*,—278. *Dartmouth*,—34. *First Falmouth* (Hantsport),—165. *Second Falmouth*,—15. *New Germany*,—24. *First Hammonds Plains*, Rev. S. VIDITOE,—43. *Second Hammonds Plains*, Rev. S. VIDITOE,—47. *Indian Harbour*, Rev. S. VIDITOE,—26. *Jeddore*,—31. *Kempton*,—106. *Lawrence Town*,—14. *Long Point*,—29. *Lunenburg*,—66. *Margaret's Bay*, Rev. S. VIDITOE,—72. *Newport*, Rev. GEORGE DIMOCK,—119. *Preston*,—132. *Rawdon*,—94. *Sherbrook East*,—31. *Sherbrook West*,—22. *Windsor*, Rev. W. HALL,—43. *Windsor Road and Sackville*,—41. Whole number of Churches,—33. Total membership,—3,482.

Edward Manning, the former pastor of the Church in that place, was not present at this meeting. His wise counsels had originated the Association; but a few months before it met for organization, he had been called to join the Great Association. Father T. S. Harding, however, was there, and was chosen to preside over the deliberations. Revs. William Chipman, William Hall, and other departed worthies were also present. The Sabbath was a day abundant in gospel ministration and rich in spiritual enjoyment. Monday and

Tuesday were occupied in arrangements for promoting Missions, Education, Sunday-schools, temperance, Bible cause, "Christian Messenger," Union Societies, etc. It was arranged that Domestic Missionary Boards should be established in connection with each Association, and report their proceedings annually to the Convention. It was decided that in addition to "a quorum of members chosen by the Association," each Church should have the privilege of choosing one of their number to sit in council with them. The Board was composed of Brethren Caleb R. Bill, William Johnson, A. Parker, G. Cogswell, and Dr. Lewis Johnston. C. R. Bill, Esq., was chosen Treasurer. The obvious design of this arrangement was to keep Home Missionary operations identified as closely as possible with the free action of the Churches, and at the same time, by annual reports to the Convention, secure the patronage and support of that body.

1852. The *Second Session* was held in Hantsport. Rev. Wm. Chipman, Moderator.

This was near the place where, a short time before, Rev. E. D. Very, Prof. Isaac Chipman, and four students of Acadia College found a watery grave. The hearts of the people assembled were still sore and sad, and gave expression to feelings of deepest grief. The sentiments uttered on that occasion are embodied in the memorial sketches of these lamented brethren given in their proper place.

1853. The *Third Session* was held in Granville Street Church, Halifax. Rev. Charles Tupper, Moderator.

In reply to questions in letters, it was regarded as a want of Christian courtesy, and as productive of discord, for one ministering brother to establish preaching stations in districts under the pastoral charge of another brother, unless invited by the pastor and Church to do so.

Brother Obed Chute, missionary to the Acadian French, gave a stirring report of his mission work among that people.

The Home Mission Board was located in Cornwallis. C. R. Bill, Esq., was re-appointed Treasurer.

Rev. Richard McLearn proposed a mission to the Gaelic population of Cape Breton, which numbered more than 20,000, mostly Roman Catholics. Elder Hugh Ross was appointed missionary to those people, under the auspices of the Domestic Missionary Board.

1854. *Fourth Session*,—held at Newport. Rev. Dr. Cramp, Moderator.

At this session a Tract and Colportage Society was instituted, which did good work in its day, but was not of very long continuance.

*1855. Fifth Session*,—held at Billtown, Cornwallis. Rev. A. S. Hunt, Moderator.

On motion of Dr. Cramp, it was resolved to petition the Legislature of the Province in favour of a prohibitory liquor law.

In consequence of the death of Brother John Ferguson, one of the editors of the "Christian Messenger," an advisory committee was appointed to co-operate with Brother Nutting in carrying into effect, at the close of the year, such alterations as might then be found needful.

*1856. Sixth Session*,—held at Chester. Rev. James Parker, Moderator.

The Domestic Missionary Board was instructed to present, at the next meeting of the Association, a plan for Home Missionary enterprise, adapted to the wants of the whole Province.

An arrangement had been made by which the "Christian Messenger" had passed into the hands of Brother S. Selden, of Halifax. The Association expressed a high appreciation of the manner in which the paper was conducted by its new editor.

*1857. Seventh Session*,—held at Hantsport. Rev. Dr. Cramp, Moderator.

This was a year of signal favour to the Churches. Four hundred and seventeen converts had been added by baptism. Ministers and Churches were called upon to aim at a higher Christian life.

The Constitution of the Nova Scotia Home Missionary Society was introduced for adoption, and the co-operation of the other Associations was solicited.

*1858. Eighth Session*,—held at Berwick. Rev. James Parker, Moderator.

*Voted.* That, whereas, on the Sabbath during our yearly Associations, a desecration of that holy day is liable to occur,—the Churches be requested to state in their letters next year their views as to the expediency of changing the time of holding the Associations to such days in the week as will not include the Sabbath.

*1859. Ninth Session*,—held at Halifax. Rev. S. W. DeBlois, Moderator.

On motion of Dr. Cramp, it was decided to petition the Legislature of the Province for the registration of births, marriages, and deaths.



Arrangements were made for organizing a Sunday-school Convention.

1860. *Tenth Session*,—held at Windsor. Rev. Dr. Cramp, Moderator.

The letters reported three hundred and eighty-one added by baptism.

In a resolution, introduced by Dr. Cramp and adopted, it was stated that one hundred years had elapsed since the introduction of Baptist principles into Nova Scotia; and that now the Baptist Churches of the Province numbered upwards of thirteen thousand members.

The organization of a Provincial Baptist Sabbath-school Convention was reported, with S. Selden, Esq., as President.

1861. *Eleventh Session*,—held at Wolfville. Rev. James Parker, Moderator.

The Educational report announced the inauguration of a female department in the Academy at Wolfville. The experiment so far had been very successful.

1862. *Twelfth Session*,—held at Lakeville, Cornwallis. Rev. Dr. Cramp, Moderator.

The Nova Scotia Baptist Education Society was recommended to pass the management of the Horton Academy into the hands of the Governors of Acadia College, together with all its trusts, interests and obligations.

J. W. Nutting, Esq., was chosen President of the Nova Scotia Baptist Home Missionary Society. The expenditure of the year was \$1,122.

1863. *Thirteenth Session*,—held at Upper Aylesford. Rev. Dr. Pryor, Moderator.

The Home Missionary report records most important work performed in the Counties of Lunenburg, Hants, Halifax, Cumberland, Pictou and Guysborough; also in Cape Breton and Prince Edward Island. Receipts reported by the Treasurer, \$1,285.

1864. *Fourteenth Session*, held in Chester. Rev. James Parker, Moderator.

Introductory sermon by Rev. S. W. DeBlois, from Jude 3rd verse, "Earnestly contend for the faith," &c. The preacher noticed "that the Association had been held in this place just fifty years ago; and that Father Ansley then preached from the same text; and on that occasion Home Missionary operations had been begun among the

Baptists by a person in the gallery throwing a doubloon on the table for that object!"

The Sabbath-school Convention reported excellent work done during the year. The Home Missionary Board reported fourteen missionaries engaged for some part of the time.

1865. *Fifteenth Session*,—held at Canard, Cornwallis. Rev. Edward M. Saunders, Moderator.

Rev. Dr. Cramp called attention to the fact that the old Nova Scotia and New Brunswick Association held its anniversary in this place fifty years before. "There were then 26 Baptist Churches in the Provinces, containing 1,207 members; there are now," said Dr. Cramp, "268 Churches, containing 24,649 members: the increase of Churches being ten-fold, and the increase of members twenty-fold."

1866. *Sixteenth Session*,—held at Hantsport. Rev. Dr. Pryor, Moderator.

The Home Missionary Board reported nineteen missionaries in the field, and sixty persons baptized.

1867. *Seventeenth Session*,—held at Canning. Rev. James Parker, Moderator.

The Association expressed its cordial approval of the proposed formation of a Society composed of persons belonging to the various evangelical Churches, for the purpose of prosecuting union missionary colportage.

1868. *Eighteenth Session*,—held at Gaspereaux, Horton. Rev. Dr. Cramp, Moderator.

This was a session of deep trial, calling up discussions and resolutions which it is not necessary to record here.

The Home Missionary Board reported the reception of \$100 from Ezra Churchill, Esq., of Hantsport; also \$74 from a friend in the States, formerly belonging to this Province. D. R. DeWolfe, Esq., of New York, had guaranteed the support of a missionary at Cow Bay Mines, Cape Breton, for one year. The number of missionaries was in excess of the preceding year.

1869. *Nineteenth Session*,—held at New Germany, Lunenburg County. Rev. D. M. Welton, Moderator.

The retirement of Rev. Dr. Cramp from his position in Acadia College was spoken of, in terms of the highest appreciation of the valuable services which he had rendered to the cause of education, and to the interests of the denomination generally.

The Female Seminary at Wolfville was for the present discontinued.

1870. *Twentieth Session*,—held with the North Church, Halifax. Rev. I. J. Skinner, Moderator.

Sister H. M. Norris, Foreign Missionary elect, was commended to the Churches.

Theodore H. Rand, Esq., at that time Superintendent of Education in Nova Scotia, presented a stirring report on Education, its general mission, and its relation to the onward march of the Baptist Denomination.

1871. *Twenty-first Session*,—held at Pereaux, Cornwallis. Rev. E. O. Read, Moderator.

The Association decided that the erection of buildings for a Male and Female Seminary, and also for a College Library and Museum, in connection with our Institutions, was an immediate necessity.

Missionary services had been rendered during the year equal to four years for one missionary.

1872. *Twenty-second Session*,—held at Berwick, Cornwallis. Rev. Stephen March, Moderator.

The following resolution was adopted :

“*Resolved*, That this Association contemplate with decided disfavour the proposal to establish a *Provincial University*, involving the deprivation of the power to confer degrees now enjoyed by Acadia College and other Institutions. That proposal is regarded by this Association as unnecessary and unjust; and it is confidently expected that, if it be persevered in, the remonstrances and petitions of the members of this denomination will convince the Legislature that the Baptists of Nova Scotia are determined to support their College, and resist any attempt to lessen its influence.”

1873. *Twenty-third Session*,—held at Bridgewater. Rev. W. E. Hall, Moderator.

Twenty-five missionaries had been in the employ of the Home Missionary Board some portions of the year, who reported 66 baptisms.

The Nova Scotia Home Missionary Society decided to pass over its funds to the *Nova Scotia Home Missionary Union*, and to co-operate in future with that organization.

1874. *Twenty-fourth Session*,—held at Canard, Cornwallis. Rev. E. M. Saunders, Moderator.

This year was distinguished by a mighty outpouring of the Spirit. The whole number added by baptism to the Churches of this Association was 975. The Association placed upon record its devout



gratitude to God for these rich displays of His sovereign mercy, and the brethren pledged themselves anew to devote heart and life more entirely to His service.

*1875. Twenty-fifth Session*,—held with the Granville Street Church, Halifax. Rev. S. W. DeBlois, Moderator.

This Association having been in existence for twenty-five years, the ministers and delegates assembled took occasion to express their gratitude to the God of all grace for His special care and unnumbered blessings. Notwithstanding the numerous removals by death and otherwise, the membership of the Association had nearly doubled. In 1851 it was 3,482. In 1875 it had increased to 6,780.

*1876. Twenty-sixth Session*,—held at Hantsport. Rev. S. B. Kempton, Moderator.

Received this year by baptism, 755. In view of this large increase, the Association united in prayer and thanksgiving. A strong resolution was passed in commendation of the great work accomplished by the Nova Scotia Baptist Missionary Union during the past year.

*1877. Twenty-seventh Session*,—held at Upper Aylesford. Rev. J. W. Manning, Moderator.

The Association sermon was preached by Rev. A. J. Stevens, from Col. 3: 3, 4, "For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with Him in glory."

*1878. Twenty-eighth Session*,—held at Canard, Cornwallis. Rev. S. W. DeBlois, Moderator.

Bro. S. Selden made an interesting and instructive reference to the Association held in this place in 1832.

*1879. Twenty-ninth Session*,—held at Berwick, Cornwallis. Rev. Dr. Welton, Moderator.

*1880. Thirtieth Session*,—held in Windsor. Rev. J. W. Manning, Moderator.

A Committee having been appointed, at the session of the Association in 1879, to consider the propriety of establishing a Book Room, reported in favor of such an organization, the special object of which should be "to supply the Baptist body in the Maritime Provinces with denominational and general literature at the cheapest rates."

In accordance with the action of the Association in 1879, regarding historic sketches of the Churches for insertion in the Minutes, Rev. Stephen W. DeBlois presented the following interesting summary of the history of the First Baptist Church, Horton:

"The First Horton Church, of Wolfville, was organized on the 29th of October, 1778. It is now therefore in the 102nd year of its existence. It has had but three successive pastors, Rev. Nicholas Pierson from 1778 to 1791, Rev. Theodore S. Harding from 1795 to 1855, and Stephen W. DeBlois from 1855 to 1880. At the organization of the Church there were ten members, Nicholas Pierson, Benjamin Sanford, John Clark, Peter Bishop, Silas Beales, Benjamin Kinsman, jr., Daniel Huntley, John Coldwell, Esther Pierson, and Hannah Kinsman. The Church now consists of upwards of three hundred members, but taking the ground formerly occupied by this Church, we find twenty-one Churches and five thousand members. Thomas Handley Chipman and Joseph Dimock, two of the fathers in the denomination, first professed religion in connection with this Church. A large number of brethren now in the ministry in these Provinces and in the United States received their first religious impressions and were here baptized."

The following is a list of the ministers of the Central Association in 1880:

Revds. Geo. Armstrong, J. F. Avery, J. Bancroft, S. McC. Black, J. C. Bleakney, M. W. Brown, J. M. Cramp, D. D., E. A. Crawley, D. D., F. D. Crawley, S. W. DeBlois, D. Freeman, L. B. Gates, S. B. Kempton, E. M. Keirstead, Wallace Lucas, J. W. Manning, Stephen March, John Miller, Jos. Murray, Daniel McLeod, P. S. McGregor, D. O. Parker, R. R. Philp, D. Pineo, E. O. Read, J. L. Read, E. M. Saunders, A. W. Sawyer, D. D., D. G. Shaw, William Spencer, James Stevens, Charles Tupper, D. D., Isaiah Wallace, D. M. Welton, Ph.D., Sydney Welton, George Weathers, Edward Whitman, and John Williams.

Compare the above with the names of those ministers who, as members of the body, took part in the Association of 1830:

Revds. A. S. Hunt, William Chipman, Abraham Stronach, T. S. Harding, Dr. Cramp, Richard Burpee, John Chase, David Harris, Isaac Chipman (licentiate), J. Stevens, J. Miller, William Hall, S. Viditoe, and George Dimock.

All these have fallen on the battle field except Revds. Dr. Cramp and J. Miller.

Having given at the commencement of this sketch the names of the Churches comprised in the Association in 1851, we here give the list for 1880, with the membership then reported, and the date of organization of each, so far as ascertained:

Name of Church.	Date of Organi- zation.	Total Member- ship.	Name of Church.	Date of Organi- zation.	Total Member- ship.
Aylesford, Upper,.....	1846	290	Indian Harbour, West,.....	1843	106
Bridgewater,.....	1837	150	Jeddore,.....	.....	122
Brooklyn,.....	1876	92	Kempton, Hants County,.....	1842	154
Cambridge,.....	1874	207	Kentville,.....	1874	123
Chelsea,.....	1853	.....	LaHave,.....	1853	43
Chester,.....	1811	308	Lower Aylesford,.....	1829	425
Cornwallis, 1st—Canard,.....	1809	374	Lunenburg,.....	1809	181
Cornwallis, 2nd—Berwick,.....	1828	405	Maitland,.....	1864	87
Cornwallis, 3rd—Billtown,.....	1835	473	Musquodoboit,.....	1866	12
Cornwallis, 4th—Long Point,.....	.....	175	New Cornwall,.....	1856	58
Cornwallis, 5th—Pereaux,.....	1861	172	New Germany,.....	1842	270
Cornwallis, 6th—Canning,.....	1870	78	Newport,.....	1799	235
Dartmouth,.....	1844	82	New Ross,.....	1831	62
Ellershouse,.....	1872	36	Preston, 1st,.....	.....	39
Falmouth,.....	1843	122	Preston, 2nd,.....	.....	4
Fall River,.....	1868	19	Pleasantville,.....	1875	67
Halifax, 1st—Granville Street,.....	1827	198	Rawdon,.....	1824	119
Halifax, 2nd—North,.....	1848	242	Sackville,.....	1832	38
Halifax, 3rd—Tabernacle,.....	1874	242	St. Margaret's Bay, 1st,.....	1823	81
Hammond's Plains, 1st,.....	1842	95	St. Margaret's Bay, 2nd,.....	1872	76
Hammond's Plains, 2nd,.....	1873	47	Tancook,.....	1855	94
Hantsport,.....	1830	321	Walton,.....	1861	19
Horton, 1st—Wolfville,.....	1778	326	Waterville,.....	1858	40
Horton, 2nd—Gaspereaux,.....	1842	468	Windsor,.....	1818	337
Horton, 3rd—New Minas,.....	1856	180	Windsor Plains,.....	.....	22
Number of Churches,.....	.....	50			
Total Membership,.....	.....	7,866			

This completes our sketch of the Central Baptist Association of Nova Scotia, extending through a period of just *thirty years*. The interesting reports from year to year on Education,—general and theological,—Home and Foreign Missions, Sunday-schools, Denominational Literature, Benevolent Funds, Temperance, etc., have been necessarily treated with great brevity; but on all these subjects, the Central Association, from its beginning, has been abreast of the times; and its voice has been heard and felt in all the centres of influence,—in social, political and religious life.

#### EASTERN ASSOCIATION.

The First Session of the Eastern Association was held at Onslow, commencing July 19th, 1851. Introductory Sermon by Rev. Charles Tupper; Rev. S. T. Rand, Moderator; Rev. Obed Chute and J. V. Tabor, Clerks.

The following Churches were included in this new organization:—viz., Amherst, 112 members; Amherst Shore, 11; Antigonish, 31; Bedeque, 86; Charlottetown, 41; Canso, 107; Canso Strait; Earltown, 49; East Point, P. E. I., 93; Economy, 35; Guysboro' and Manchester, 111; Goose River, 26; Indian Harbour, 50; Little River, 32; Mabou, 40; Maccan, 82; North Sydney, 120; Onslow, 192; Pugwash,



170; Portauisque, 60; Parrsboro, 28; River Philip, 26; Sydney, 22; First Saint Mary's, 19; Second Saint Mary's, 24; Tryon, P. E. I., 35; Tracadie, 67; Tatamagouche, 29; Three Rivers, P. E. I., 44; Stewiacke, 38; Wallace, 48; Wallace River, 32; Wallace Road, 46; York and Elliot Rivers, 121; Cavendish, 7; Isaac's Harbour, 27; Coddal's Harbour, 16; New Harbour, 10; Mira Bay, 69; Merrigomish, 21; Bay of Islands, 17; Advocate Harbour, 15; Lot 49, P. E. I., 36; Little Forks, 20; Upper Stewiacke and Musquodoboit, 55. Number of Churches, 45. Total membership, 2,062. Received by baptism during the year, 241.

Ministers present: Revds. A. Martell, Edwin Clay, W. Hobbs, J. Whidden, J. Shaw, J. Francis, H. Eagles, B. Scott, S. T. Rand, M. Ross, D. W. C. Dimock, B. Bolter, J. E. Cogswell, J. Rowe, L. H. Marshall, H. Hull, O. Chute, C. Tupper, Dr. Cramp, W. G. Parker, G. F. Miles, J. J. Woolsey, and John Chase.

At this first Session a Home Missionary Board was formed, and located at Antigonish. It was also deemed highly important to establish a Mission among the Acadian French within the limits of the Association; the Domestic Missionary Board was to take measures accordingly. The Gaelic people of Cape Breton were also to share in missionary consideration. A Committee was appointed to procure a colporteur for the field, and to obtain a suitable supply of books.

The death of Rev. E. Manning is recorded with appropriate remarks.

Reports commending our Educational Institutions, Home and Foreign Missions, the Bible Cause, the "Christian Messenger," Union Society, and Sabbath-schools, were cordially adopted; and the Association entered upon its mission in the unity of the Spirit and the bond of peace.

1852. The Second Session was held at Pugwash, June 10th. Introductory Sermon by Rev. A. Martell. Rev. D. W. C. Dimock, Moderator.

The calamity which had befallen the denomination, by the melancholy death of Rev. E. D. Very, Professor Isaac Chipman, and the four students of Acadia College, was recorded in words of touching interest, and as an event which called for "deep humiliation under the mighty hand of God."

This Association fully harmonized with the plan of raising ten thousand dollars for the endowment of Acadia College.

The Association pledged to co-operate with the Nova Scotia Western Association in supplying the French Mission.

In 1853, the Association recommended the Churches to secure the salaries of their respective pastors by an equal rate of assessment on the property of their members.

In 1855, the Association decided to increase missionary labour among the English and Scotch of Cape Breton, and instructed the Board accordingly.

In 1856, a correspondence was opened with the Home Missionary Board of the Central Nova Scotia Association, regarding the formation of a general Domestic Missionary Society embracing the whole Province.

A Committee on Female Education reported in favour of all judicious efforts in this direction.

In 1858, by mutual arrangement, the Home Mission work of this Association was passed over to the "Nova Scotia Baptist Home Missionary Society." The brethren, however, felt that, as an Association, they must still take an active part in helping forward this good cause, and therefore earnestly recommended increased zeal and benevolence in the support of Home Missions.

In 1859, it was decided that an effort should be made to secure a Baptist place of worship in Pictou Town, for denominational purposes, and that John King, Esq., of Onslow, should be the Treasurer of all moneys collected for that purpose.

A Committee was appointed to arrange for a Sabbath School Convention.

An effort was made to excite a deeper interest in Foreign Missions, and to obtain collections for the French Mission in charge of Elder Normonday.

Appropriate records were made in 1860, as the centenary year of the Baptists of Nova Scotia.

The Sunday-schools connected with the Churches sent cheering intelligence to the session of 1861, indicating that the blessing of the Lord had rested upon their efforts to instruct the young in the way of salvation.

In 1862, Rev. Dr. Forrester addressed the Association upon the Common School Education of the Province. A vote of thanks was given to the learned Doctor for his able and very interesting address.

The Association gave place to the Sabbath School Convention, when Bro. T. H. Rand read several interesting letters from Sabbath-schools in various parts of the Province, presenting statistics showing a lively interest in Sunday-school work.

The session of 1867 gave a very strong expression in favor of the endowment of Acadia College.

The Association of 1868 recommended entire abstinence, on the part of all members of Churches, from the use of intoxicating liquors as a beverage.

*A Baptist Association on Prince Edward Island* having been formed by mutual arrangement, a fraternal address to that body, read by Dr. Cramp, was unanimously approved by a rising vote.

The brethren assembled at the session of 1869 expressed deep feelings of regret, that Rev. Dr. Cramp had decided to retire from the Presidency of Acadia College.

The Association of 1870 rejoiced to learn that "a Woman's Foreign Missionary Aid Society" had been formed in connection with the Church at Canso, and recommended the organization of such a Society in every Church in the Association. Miss Norris was then contemplating service in the foreign field.

The Session of 1871 passed a resolution in favour of the erection of suitable buildings for a Male and Female Seminary, and also for making enlarged provision for a College Library and Museum in connection with the Horton Institutions of learning.

Rev. D. W. C. Dimock was appointed delegate to the Western Association of Nova Scotia, to confer on the desirableness of an early union of that body with the Central and Eastern Associations in Home Mission work.

The Domestic Missionary Board was recommended to appoint a missionary for one year to Boularderie Island, it being understood that the Churches in Cape Breton would contribute \$200 towards the object.

The year 1872 was a year of universal barrenness in the Churches of this Association. For some reason "the early and the latter rain" had been withheld.

The session of 1873 appointed delegates to meet the representatives of the Baptist Home Missionary Union of Nova Scotia, to confer with that body in relation to general union in Home Mission service.

The Association extended a cordial greeting to Brethren Rufus Sanford, William Armstrong, and George Churchill, missionaries-elect for the foreign field, and commended them and their work to the prayers and sympathies of our people.

The session of 1874 gave a strong expression of gratitude to the God of grace for His loving kindness manifested to our independent foreign mission, then newly commenced.



Attacks, open and covert, having been made on the non-sectarian school system of the Province, the brethren in Association re-affirmed their determination to stand by the law, and to use their best efforts to prevent any appropriation of the public funds in support of separate schools."

The Committee on Home Missions reported that the Nova Scotia Baptist Home Missionary Society was now merged in the Nova Scotia Baptist Home Missionary Union.

At the session of 1875, the large addition of four hundred and nineteen to the Churches by baptism, called forth an expression of gratitude to the God of all grace for the rich tokens of His love.

A strong remonstrance was made by the Association against the unequal distribution of Provincial funds in support of colleges. A determination was expressed to seek, in all proper ways, a re-adjustment of this matter.

The report on Foreign Missions, at the session of 1876, called up Rev. W. B. Boggs, returned missionary, who gave a most interesting address. Special prayer, led by Rev. D. Freeman, was offered in behalf of Rev. George Churchill, that his voyage to Australia might be the means of his restoration to health.

It was decided to apply to the Legislature for an Act of Incorporation for the whole Baptist denomination in Nova Scotia.

The Association of 1877 approved of the proposition of the Convention to raise \$100,000 additional Endowment for Acadia College.

A Committee was appointed to confer with other Committees in reference to provision for the support of aged and infirm ministers, and widows and orphans of deceased ministers.

The session of 1878 advised the Foreign Mission Board against the return of Rev. W. B. Boggs to India, on account of his impaired state of health; but recommended that he should be employed in connection with Foreign Missionary work in these Provinces.

Subsequent events have proved that this advice, however well intended, was a most unfortunate mistake.

At the session of 1879, Rev. D. A. Steele presented an excellent report on the "Infirm Ministers' Fund," urging the importance of enlarged liberality in this direction; and suggesting the advisability of placing all the funds raised by the several Associations in the hands of one general Board, for all the Maritime Provinces.

It is quite time that the whole denomination moved, with wisdom, liberality and vigour, on this momentous subject. It is a burning shame that no adequate provision is made by the two hundred

Churches of these prosperous Provinces for the support of those who have worn out health and life in their employ. Immediate action should be taken all along the denominational lines, to wipe away the reproach of past neglect regarding this matter, and to raise a fund of at least \$100,000, the interest of which could be used to shed light and comfort upon the pathway of those ministers of God and such as are dependent upon them, who, by reason of sickness, or the infirmities of age, are not permitted to be engaged in active service.

As the places where the Association met, and the names of the presiding officers, have been omitted in this sketch, after the first two years, they are here given at one view:

Date.	Place.	Moderator.	Date.	Place.	Moderator.
1853	Upper Stewiacke	Rev. John Francis.	1867	Up. Londonderry	Rev. D. W. C. Dimock.
1854	Maccan,.....	" Wm. Hall.	1868	Pugwash,.....	" G. F. Miles.
1855	Guysborough,...	" Wm. Hobbs.	1869	Onslow, West,....	" T. H. Porter.
1856	Amherst,.....	" D. W. C. Dimock.	1870	Amherst,.....	" W. B. Boggs.
1857	Onslow,.....	" E. B. DeMill.	1871	North Sydney,...	" D. A. Steele.
1858	Portau-pique,....	" E. F. Foshay.	1872	Truro,.....	" A. W. Barss.
1859	Pugwash,.....	" J. E. Balcom.	1873	Pugwash,.....	" A. Chipman.
1860	River Hebert,...	" W. Hall.	1874	Parrsboro,.....	" D. McKeen.
1861	Guysborough,...	" J. E. Balcom.	1875	Great Village,....	" J. E. Goucher.
1862	Great Village,...	" D. W. C. Dimock.	1876	River Hebert,....	" D. A. Steele.
1863	Bedeque, P. E. I.	" John Davis.	1877	Upper Economy,...	" M. P. Freeman.
1864	Truro,.....	" J. E. Balcom.	1878	Amherst,.....	" J. E. Goucher.
1865	Amherst,.....	" D. W. C. Dimock.	1879	Goose River,....	" J. F. Kempton.
1866	North Sydney,...	" W. G. Parker.	1880	Advocate Harb'r	" J. E. Goucher.

*Ministers of the N. S. Eastern Baptist Association in 1880:*—  
 Revds. D. A. Steele, G. F. Miles, J. J. Armstrong, J. F. Kempton, R. H. Bishop, A. W. Barss, J. C. Spurr, A. Freeman, M. P. Freeman, H. Eagles, P. R. Foster, D. McKeen, D. W. Crandall, J. W. Bancroft, C. H. Martell, H. Bool, I. R. Skinner, F. A. Kidson, J. E. Goucher, Samuel Thompson, Edwin Clay, M. D., D. W. C. Dimock, T. B. Layton, F. O. Weeks, and Obed Chute.

Names, date of organization, and membership of the Churches, connected with the Eastern Association in 1880 :

Amherst, 1810, 315; Amherst, Beulah, 1878, 57; Amherst Shore, 1843, 34; Advocate Harbour, 1840, 124; Antigonish, 1828, 63; Acadia Mines, 1876, 35; Barney's River and Merigomish, —, 14; Brookfield, 1862, 100; Cape Canso, 1846, 123; Centreville and Mount Pleasant, 1870, 86; Cow Bay, C. B., 1870, 47; Crow Harbour, 1876, 57; Diligent River, 1857, 24; Five Islands and Lower Economy, 1828, 141; Folly Lake, —, 15; Glenville and River Philip, 1865, 47; Goose River, 1847, 88; Goshen, 1862, 48; Grand Mira, C. B., 1859, 25; Great Village, 1856, 133; Greenville, 1868, 73; Guysboro and Manchester, 1829, 171; Hawkesbury, 1847, 36; Homeville, 1866, 41; Indian Harbour, 1846, 100; Isaac's Harbour, 1847, 192; Little Glace Bay, C. B., 1871, 13; Little River, 1840, 109; Lower Stewiacke,

1832, 97; Mabou, C. B., 1828, 32; Maccan, 1844, 44; Margaree, 1836, 151; Mira Bay, 1838, 42; New Annan, 1849, 28; New Harbour, 1862, 38; North Sydney, C. B., 1825, 155; New Glasgow, 1875, 41; Onslow East, 1809, 107; Onslow West, 1809, 109; Oxford, 1876, 43; Parrsboro' Village, 1859, 116; Pietou, 1853, 43; Portauipique and Upper Economy, 1842, 114; Pugwash, 1827, 71; River John, 1848, 41; River Hebert, 1873, 32; St. Ann's, 1865, 12; Sand Point, 1862, 22; St. Mary's, 1st, 1846, 59; St. Mary's 2nd, 1847, 45; Sydney, C. B., 1846, 117; Tatamagouche, 1848, 51; Tracadie, 1822, 91; Truro, 1858, 304; Upper Londonderry, 1851, 106; Upper Stewiacke, 1846, 23; Wentworth, 1838, 44; West Bay, C. B., 1869, 19; Westbrook, —, 46; Westchester, 1854, 54; Wallace, 1849, 78; Williamsdale and Millville, 1877, 63.

This concludes our sketch of the Eastern Association. It commenced in 1851 with forty-five Churches, having a membership of about 2,100. In 1880, it has sixty-two Churches and a membership of 4,615. Seventeen ministers were present as connected with the Association when organized in 1851; in 1880 it has upon its roll twenty-five ordained ministers and eleven licentiates. Thus the number of members has more than doubled in the short space of thirty years.

“ Wonders of grace to God belong:  
Repeat His mercies in your song!”

#### WESTERN ASSOCIATION.

The *First Session* of the Western Baptist Association of Nova Scotia was held at Yarmouth, June 7th, 9th, and 10th, 1851.

The opening prayer was offered by the venerable Harris Harding.

Rev. I. E. Bill, the Chairman of the Committee of Arrangements, submitted a draft of a Constitution and Rules of Order, which was adopted.

Rev. R. B. Dickie, Moderator; Rev. G. Armstrong and Deacon Samuel Brown, Secretaries.

Introductory sermon by Rev. I. E. Bill, from Psalm 72: 19, “And let the whole earth be filled with Thy glory.”

The Church at Nietaux having, in their letter to the Association, suggested the desirableness of establishing a mission to the *Acadian-French*, the following report of the Committee on Home Missions was unanimously adopted.

*Resolved*, 1st. That this meeting devoutly acknowledge the goodness of God in connection with Domestic Missionary efforts in this Province, by which great good has been accomplished and many souls converted; and that the existing spiritual destitution of the Province be recognized as an incentive to continued and united exertions.



*Resolved*, 2nd, That it is highly important to establish a mission among the Acadian French resident in this district; and that the Domestic Missionary Board appointed this day be instructed to take measures accordingly.

*Resolved*, 3rd, That it be recommended to the pastors of the Churches composing this Association to deliver sermons before their respective congregations, on the first Lord's day in September next, on behalf of the proposed mission to the Acadian French, with a view to place before those congregations statements respecting the opinions and superstitions of that people, and to urge the importance of employing efforts for their enlightenment and conversion; and that collections be made at the above-mentioned time in furtherance of the object.

A Committee, appointed for the purpose, presented through Rev. I. E. Bill, Chairman, a report relative to the demise of the late reverend and venerable Edward Manning.

1852. *Second Session*,—held at Milton, Queens County, June 12th, 14th and 15th. Elder William Burton, Moderator.

The report of the Secretary of the Domestic Mission Board, Rev. I. E. Bill, speaks of the French department thus:

“The Board has had this new field under its special care. In accordance with the resolution adopted at Yarmouth at the session of the Association last June, a correspondence was opened with the Rev. Obed Chute on the subject of this mission, and inquiries made in respect to his willingness to engage in it, should his services be wanted. Brother Chute gave a prompt reply, in which he not only expressed a readiness, but a most anxious desire to be thus engaged. On the 27th August, a meeting of this Board was held at Nietaux, when Brother Chute's reply was submitted, whereupon it was resolved to invite him to spend some weeks in missionary labour with the French in the township of Clare, for the purpose of surveying the field. \* \* \* Brother Chute complied with the invitation and spent the month of October in that section.

His time was spent in visiting from house to house, in conversing, reading the Scriptures, and in praying with the people. Several families received him cordially, treated him kindly, and listened to his instructions with much interest. He found that many of them were the subjects of earnest religious impressions. He returned greatly encouraged to devote himself unreservedly to the mission. But before entering permanently upon his work, he felt that it would be necessary for him to spend some months with the brethren at Grand Ligne, in Canada, for the purpose of perfecting himself in the French language, and of acquiring information in respect to the workings of that interesting mission.

In this opinion the Board fully concurred, and accordingly furnished Brother Chute with £30 in money, and the needful letters of introduction to the brethren in Canada. He \* \* \* received

Christian greeting from them, and \* \* \* we learn that he is to return by the first of July, and wishes to enter at once upon his field of labour."

*1853. Third Session*,—held at Westport, Digby County, June 11th and following days. Elder Charles Randall, Moderator.

We extract from the report on Home Missions the following regarding the French department:

*Whereas*, Madame Feller, patron of the Grande Ligne Missionary Society, made no charge to our missionary for his board and tuition while at Grande Ligne;

*Resolved*, That the sum of £7 10s. be presented to that Society, together with the hearty thanks of this Board, for the very kind reception and aid given to our missionary during his stay among them.

*Resolved*, That we now establish a mission among the Acadian French of this Province, and that Brother O. Chute be our missionary; that he enter forthwith upon his labours, and that he receive the sum of £100 for his services for one year from this date.

*Resolved*, That Brother R. W. Cunningham be requested to undertake an agency throughout the Churches of this Association in behalf of the French Mission, to present its claims and to collect funds for its support.

*1854. Fourth Session*,—held at Clements, Annapolis County, June 10th. Elder N. Viditoe, Moderator.

The Secretary of the Home Missionary Board reported that the following ministers had been engaged in Home Mission work, viz.: Elders Caldwell, Judson Skinner, Robert Walker, Perez F. Murray, T. C. DeLong, R. S. Morton, Henry Achilles, Obed Parker, R. W. Cunningham, and C. Randall.

A distinct French Mission Board had been appointed, and the Secretary, Rev. W. G. Goucher, in his report for the year, says:

"The missionary, Elder Chute, has laboured with untiring devotion. The Lord has graciously sustained both his health and spirit. He has acted the part chiefly of catechist and colporteur, there being as yet no opening such as to render public preaching expedient. The missionary has been received by the people more cordially than we had dared look for."

*1855. Fifth Session*,—held at Clarence, June 9th. Rev. John Davis, Moderator.

*1856. Sixth Session*,—held at Caledonia, Queens County, June 14th. Rev. W. G. Parker, Moderator.

The report of the French Mission Board says:

"Prejudices have been broken down, and interest awakened among our Acadian friends which is deepening and widening on every hand."

The Treasurer of the French Mission reports £399 contributed by the Churches and by individuals for the erection of missionary premises, and £95 11s. 3½d. for the general support of the mission.

The Secretary of Home Missions, Rev. George Armstrong, states that Elders H. Achilles, Obed Parker, P. F. Murray, T. DeLong, J. C. Plumb, and R. S. Morton had rendered good service in the home field.

The Gaelic Mission in Cape Breton was extending the influence of truth. The missionary, during the past year, organized a baptized Church of twelve members at Schooner Pond, six of whom were baptized by himself.

1857. *Seventh Session*,—held at Hebron, Yarmouth County, June 13th. Rev. George Armstrong, Moderator.

Twenty-eight persons had been baptized by the Home Missionaries of the Board during the year.

The French Mission report states that the French missionary had the privilege of baptizing one convert of much promise, who had been connected with the Church of Rome.

Amount collected, on the union plan, for the benevolent objects of the denomination, £312 9s. 1d.

1858. *Eighth Session*,—held at Bridgetown, June 12th. Rev. Charles Randall, Moderator.

In reply to a letter from the Home Missionary Board of the Central and Eastern Associations of Nova Scotia, on the subject of union under one Board for Home Missions in Nova Scotia, no opinion was expressed, but it was decided that a donation of £30 be granted to aid the Nova Scotia Baptist Home Missionary Society in its operations.

The report of the Home Mission Board shows that seven missionaries had been employed, and that twenty-three converts had been baptized by them, and that a new Church had been organized at Jordan River, containing eighteen members.

The report of the French Mission notes the retirement of the Rev. Obed Chute, in consequence of ill-health. The Board accepted his resignation with deep regret, and said, "Among many discouragements, our brother has toiled faithfully, and we believe he has not toiled in vain. Several have died giving evidence that their trust was not in the crucifix, but in the atonement of Christ, who received their first impressions under the earnest appeals of the missionary."

The Association recorded their deep regret that Rev. R. W. Cunningham had departed this life, and expressed their high



appreciation of his eminent talents and his untiring devotion to the service of God.

Officers of the several Boards of the Western Baptist Association for 1858: *French Mission Board*,—Joseph Shaw, Esq., Chairman; Rev. Henry Angell, Secretary; Deacon Wm. Churchill, Treasurer.

*Domestic Missionary Board*,—Rev. Nathaniel Viditoe, Chairman; Rev. George Armstrong, A. M., Secretary and Treasurer.

*Board of Infirm Ministers' and Widows' Fund*,—Rev. Charles Randall, Treasurer.

1859. *Ninth Session*,—held at Aylesford, June 11th. Rev. Geo. Armstrong, Moderator.

The French Missionary Report states:

That Brother M. Normonday, the newly-appointed missionary, had met with a favourable reception, and had found many persons eagerly enquiring after the truth. He had commenced preaching Christ to the people and already small congregations had been formed. Four families, including twenty-four persons, had renounced Romanism, five of whom gave satisfactory evidence of conversion.

The report on the State of Missions says that a very small amount of missionary labour had been performed by this Association during the past year.

1860. *Tenth Session*,—held at Hillsburg, Digby County, June 8th. Rev. Willard G. Parker, Moderator.

The Home Mission Board had appropriated £30 in support of the French Mission.

The French Missionary Board reported the ordination of Brother Normonday to the work of an evangelist. The services were held in Tusket, and were full of interest. The missionary had baptized two converts.

The Association records the organization of a Provincial Sabbath-school Convention, in connection with the Western, Central and Eastern Associations. President, S. Selden, Esq., Halifax; two Vice-Presidents for each Association; Secretary and Treasurer, J. W. Barss, Esq., Wolfville; Secretary for Western Association, Joseph Rogers, Esq.; for Central Association, T. S. Harding, Esq.; for Eastern Association, Cyrus Black, Esq.

1861. *Eleventh Session*,—held at Beaver River, Yarmouth County, June 15th. Rev. J. C. Morse, Moderator.

The French missionary reported the baptism of two converts, and over thirty persons enquiring for the right way. A small building for the accommodation of the French congregation had been erected at St. Mary's Bay.

1862. *Twelfth Session*,—held at Liverpool, June 14th. Rev. W. G. Parker, Moderator.

The Report of the Missionary Board says:

“One hundred and twenty-three weeks’ missionary labour have been expended; four hundred and fifty-six sermons preached; seventy-nine other meetings attended; nine hundred and ninety-five families visited; over seventy-six pounds received in aid. As some of the results of the efforts put forth, thirteen have been baptized.”

The French missionary, M. Normonday, reported that he had baptized a sister who, in following Christ, had suffered bitter persecution, but whose consistent course had made a favourable impression. He further stated that in April a young man was baptized, together with two English sisters. The ordinance was administered in the presence of a large number of Romanists, many of whom had never witnessed a baptism before, and all of whom were orderly and attentive. Another sister expected to put on Christ in baptism shortly. Five or six persons besides gave evidence of conversion to God, but were restrained from confessing Christ by the opposition of their friends. There were five families at the North Range of St. Mary’s Bay who had renounced Romanism, besides individuals in other families, who composed an interesting congregation of some 50 persons.

1863. *Thirteenth Session*,—held at Yarmouth, June 13th. Rev. N. Viditoe, Moderator.

The Missionary Report makes mention of the baptism of fifteen converts, and further states that Captain W. S. Jacobs, late of Liverpool, had bequeathed one thousand dollars to be employed by this Board in carrying on its work of home evangelization.

Mr. Charles Davis, also of Liverpool, had bequeathed a lot of land to be sold, and half the proceeds to be appropriated to Home Missions connected with this Association.

A session of the Western Sabbath-school Convention was held immediately after the close of the Association. President, Rev. H. Angell, in the Chair. The statistics show 34 schools, 3,118 scholars, 440 teachers, 6,580 volumes in the libraries, and amount expended during the year, \$549.75.\*

1864. *Fourteenth Session*,—held at Paradise, Annapolis County, June 11th. Rev. Isaiah Wallace, Moderator.

The French Mission Board reported the opening of an interesting

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\*NOTE.—The Provincial Sabbath-school Convention met at Bedeque, P. E. I., July 7th, 1863, at which 94 schools were reported, with 5,242 scholars, and 947 teachers,

Sabbath-school, two cases of hopeful conversion, and many inquirers. It was deemed desirable to remove the Mission from Tusket to Saulnierville. A piece of land, with a building upon it, had been purchased by two of the brethren, who were ready to put it in trust for the denomination, as soon as paid for.

The Domestic Mission Board reported the expenditure of \$680.15, and seven baptized.

*1865. Fifteenth Session*,—held at Milton, Queens County, June 10th. Rev. H. Angell, Moderator.

The Domestic Missionary Board reports work to the extent of seventy weeks, at an expense of \$550.24.

The French Mission Board reported that three of the Acadians during the year were believed to have experienced conversion, through the instrumentality of the missionary. One of these was a widow in humble circumstances, who had since died in the triumphs of faith. The opposition of her friends, nor the influence of the priest, nor the neglect of her only son, on whom she was dependent for support, could shake her faith, or daunt her courage.

Another was a young man, whose family was most hostile to Protestantism, but who was accustomed to manifest kindness toward the missionary, and take pleasure in conversation with him on religious subjects, yet never avowed his faith and hope in Christ until his last illness. Those who knew him were assured that he fell asleep in Jesus.

*1866. Sixteenth Session*,—held at Lower Granville, June 9th. Rev. W. G. Parker, Moderator.

The Home Missionary Board reported thirty-eight and a half weeks' labour, eight persons baptized, and one new Church organized of nineteen members.

The French Mission Board reports the conversion and baptism of two Acadians. Others were anxiously enquiring for the true way.

*1867. Seventeenth Session*,—held at Hillsburg, Annapolis County, June 15th. Rev. N. Viditoe, Moderator.

The Home Missionary Board reported the expenditure of \$374, and the baptism of thirty-eight converts.

The French Mission Board reported that during the past winter the Spirit's influence had blessed the preaching and labours of the missionary. The section of the field at the Ridge of St. Mary's Bay had experienced a gracious revival: believers had been stimulated; twenty-six had already made application for baptism; between thirty and forty had given credible evidence of conversion; and



twenty had been baptized and received into the Church. A friend to missions, in Cornwallis, had contributed one hundred dollars to the funds.

The report adds, "In no place is a wider or more effectual door opened. Five missionaries would be a nearer proportion to the demand at the present day than one."

1868. *Eighteenth Session*,—held at Freeport, Long Island, Digby County, June 20th. Rev. I. Wallace, Moderator.

The Home Mission Board reports sixty-five weeks spent on the mission field, and the baptism of thirty-four converts.

The French Mission report says:

"We are encouraged to continue our labours in this department, from the fact that for seventeen years' labour, and about \$1,400 expended, we have forty-five conversions reported, a large and increasing number of inquirers after truth, and thirty-two baptisms. Several of these converts have already entered into rest. Those who remain are generally exhibiting a pleasing steadfastness in the faith and growth in grace. As we advance, the way is opening. The field is ready to harvest and very extensive. Other labourers are now much needed. We have unoccupied mission premises in which to accommodate them. We hold the gospel in its purity. We hold it for these Acadian French. Men are at our command, and we have the means to support them."

1869. *Nineteenth Session*,—held at Hebron, Yarmouth County, September 25th. Rev. W. G. Parker, Moderator.

The French Missionary report says:

"Our missionary has again been encouraged by the conversion of souls from the darkness of Romanism and of Nature's night, to the light and liberty of faith. Fourteen of these have been baptized, four of whom were Romanists. Encouraged by the results of past labours, and cheered by the promises of God, we will yet labour for the conversion of the Acadian French."

The Home Missionary Board reports twenty baptized by their missionaries, and assistance rendered to several destitute Churches.

The digest of letters says:

"The First Yarmouth Church reports that Revds. I. E. Bill and I. Wallace were employed to assist their pastor, Rev. G. E. Day, in a series of meetings, with happy results. Thirty-six have been added by baptism during the year. Monthly missionary meetings are sustained with good attendance and lively interest, and contributions to Christian benevolence have been liberal; while a vestry has been built at a cost of about \$3,000; a new Church edifice in the lower part of the town is in course of erection, and another is about to be commenced at Milton, to cost about ten thousand dollars each."

1870. *Twentieth Session*, — held with the Clements Church, September 24th. Rev. James Parker, Moderator.

“A letter having been presented and read from a newly organized Church, called the Acadian French Mission Church, requesting admission to the body,—on motion, *Voted*, That said Church be received. The hand of fellowship was then given to Brother Normonday, one of the delegates.”

This, we presume, is the first Acadian French Church received by any Protestant denomination in the Maritime Provinces.

The Home Missionary Board reports the expenditure of \$360.68 during the year; forty-two weeks of labour performed, and thirty-six baptized. One of the missionaries, Rev. James Reid, while engaged in his work, was called to his heavenly reward.

The French Mission Board reports that Joseph Shaw, Esq., and wife had made a donation of one thousand dollars, the interest of which was to be used for the support of a mission school. With this sum the Board had taken up the mortgage on the premises at Saulnierville, thus at once funding it for legitimate use, and freeing the mission of a debt which for a long time had embarrassed it. The missionary was encouraged by the hopeful conversion of a young man from Romanism.

The report further says, “Having now two well-fitted premises, we are prepared to put another missionary in the field, as soon as he can be obtained.”

1871. *Twenty-first Session*.—held at Nictaux, September 30th. Rev. Dr. Day, Moderator.

The Home Mission Board reports having appointed Rev. Joseph H. Saunders to the Town of Shelburne and vicinity; he had devoted himself to his work with zeal and hopefulness, and the prospect for increase was encouraging. Rev. I. Wallace was appointed to spend a portion of his time in Annapolis Royal and vicinity. He reported increasing interest in Baptist preaching and sentiments. For the sixty-seven weeks of labour performed, \$540.41 had been expended. Number of baptisms, four.

The French missionary reports the baptism of six converts, two of them Canadian French.

1872. *Twenty-second Session*, — held at Brookfield, Queens County, June 15th. Rev. J. H. Saunders, Moderator.

The following preamble and resolution were unanimously adopted:

*Whereas*, The consolidation of our Home Missionary organizations, both French and English, would in our estimation tend to

the more rapid advancement of the Redeemer's kingdom in this Province;

*Therefore Resolved*, That if the delegates from the Churches to the Provincial Convention to be held at Berwick should agree on terms by which these organizations can be united, we agree to acquiesce in the arrangements.

The French Mission Board report the great necessity of additional missionaries. Miss Ellen Porter had been engaged at teaching a small school under the auspices of the Board.

The Home Mission Board report: "The work of your missionaries may be summarized as follows: weeks of labour, fifty-eight; sermons delivered, one hundred and eighty-nine; prayer and conference meetings, eighty-four; families visited, four hundred and two; baptized, eight; collected by missionaries, \$104.82."

*1873. Twenty-third Session*,—held at Bridgetown, Annapolis County, June 21st. Rev. W. H. Porter, Moderator.

The Home Missionary Board reports the opening of new meeting-houses, under the direction of Bro. W. H. Richan, at Wood's Harbour and Barrington. Six baptisms are reported.

There was now a new departure in Home Mission work, under the guidance of Rev. G. E. Day, M. D., who had conceived the idea, that it would be for the general good of the cause to unite the three Associations of Nova Scotia in one Missionary Society. A Home Missionary Convention, held at Berwick, Cornwallis, in June, 1872, had organized a "*Home Missionary Union*" designed to take charge of Domestic Missionary operations throughout the Province. Rev. J. M. Cramp, D. D., was appointed President of the Union.

Soon after the close of this Convention, the Board met at Yarmouth, and elected their officers for the year, viz.: A. C. Robbins, Chairman; Samuel Brown, Treasurer; Rev. G. E. Day, Corresponding Secretary; Rev. W. H. Porter, Recording Secretary; J. H. Haley and P. D. Kinney, Auditors.

Brethren were appointed to bring the claims of the new organization to the consideration of the Western, Central and Eastern Associations.

The Corresponding Secretary, in concluding his report, says that they had had but two missionaries employed,—Rev. M. Normonday forty-five weeks, and Rev. I. Wallace four weeks. Brother Wallace, during his short mission of four weeks at Argyle, had baptized forty-two converts.

*1874. Twenty-fourth Session*,—held at Lockeport, Shelburne County, June 20th. Rev. I. Wallace, Moderator.



The report on missions says:

“In the Home department, much has been accomplished through the agency of the Home Missionary Union. The Province has been nearly explored. \* \* \* Fifty-one men have been employed by the Executive Board of the Union,—the aggregate labour amounting in all to about nine years. The Lord has smiled on these endeavours. Large accessions to our Churches are reported, and there is prospect of increased benevolence in our Churches. \* \* \*

In the French department the labours of our missionary are still being blessed. We learn with pleasure that the Churches of Prince Edward Island, through their Home Missionary Board, are seeking an affiliation with us in our Home Mission work.”

The Second Annual Report of the Home Missionary Union exhibits so clearly and fully the advantages resulting from the new arrangement, that we place in this connection the following extracts from the report:

*Delay in making appointments.*—While your Board were awaiting the action of the Committee at Windsor, which was to consummate the Union or make it for a time a comparative failure, they thought it best not to make many appointments. The call, however, was so imperative to send a missionary to Shelburne, that they at once appointed Rev. E. N. Archibald to that field. The results of Brother Archibald’s labours in Shelburne and vicinity, have convinced the Board that the appointment was exceedingly judicious. The little Church at Shelburne, which had almost lost its visibility, has been greatly revived. Several have been added to its number. A beautiful house of worship has been built and nearly paid for. At Sand Point Brother Archibald was also instrumental in getting a new meeting-house carried forward to completion. The cause at Sand Point, at Jordan River, and in fact in all parts of the Shelburne field, has been so much revived during the year, that, had little else been done by their missionaries, your Board would be disposed to thank God and take courage.

*General Agency.*—After our Union had been consummated at Windsor, your Board believed that it was necessary to put a general agent immediately in the field, whose work it would be to examine into the destitution that prevailed and report thereon. The Rev. Isaiah Wallace was selected for that important and arduous work. Although Brother Wallace was beloved by his Church and congregation, and pleasantly situated, he felt the appointment of the Board to be the call of God. He entered upon the general agency work about the first of September last. As your Board wished to have as much as possible of the Eastern section of the Province surveyed before the approach of winter, their general agent started at once for the eastern extremity of Cape Breton. After he had visited the different Counties in that Island, and succeeded in grouping small Churches, and in making arrangements for the settlement of missionary pastors, he directed his steps to Guysboro, Antigonish,

Pictou, Halifax, Lunenburg, and the southern part of Queens. Subsequently he visited the northern districts of Queens, and his labours were blessed to the conversion of many souls and to the up-building of the cause of Christ, in Kempt and Maitland, Middlefield, Greenfield, and Chelsea. He then passed through Annapolis and a part of Kings. At Berwick, the circumstances were such that the Board consented for Brother Wallace to remain a few weeks. And soon, under his faithful and zealous efforts, there was witnessed one of the most remarkable displays of Divine grace ever seen in this Province. The general agent then passed on and surveyed rather imperfectly Hants, Cumberland, Colchester, Digby, and Yarmouth. In all the places he visited he seemed to be very successful. Your Board think that the beneficial effects of his labours, in awakening an increased interest in the cause of Home Missions, in grouping small Churches, in reviving large ones, and in giving advice to ministers and Churches, cannot be overestimated.

*Lack of ministers and efforts to obtain them.*—In view of the many destitute fields in the Province and the lack of ministers to supply them, the Corresponding Secretary of your Board opened a correspondence with Dr. Stock, editor of the "London Baptist." That correspondence called forth many enquiries from brethren in England, which in turn led to the settlement of Rev. P. Gallaher at Milton, Yarmouth County; Rev. J. P. Beel, at Guysborough and Manchester; Rev. John Clark, at Bridgetown; Rev. John Brown, at Cow Bay, C. B., and Brother A. E. Ingram, at Mahone Bay. The Board are glad to learn that these brethren are pleased with their fields of labour, and are preaching with acceptance to the people. Your Board are persuaded that, as a general rule, Provincial men are better adapted to the wants of Nova Scotia than others. But the lack of ministers was so great and the cry for men from destitute fields was so urgent, that your Board felt it to be their duty to make an effort to supply, as rapidly as possible, the demand for ministerial labour. To do this, they wrote not only to England, but to Canada, and the United States. They also endeavoured to induce our men who were studying at Newton Theological Institution to return to the Provinces. In this latter undertaking they are sorry to report that they have been but partially successful.

As it was the aim of your Board to do the very best they could for the cause of Christ generally and for individual Churches, not only for the present but also for the future, they felt it their duty to appoint to mission stations nearly all the ministerial students at Acadia College and Horton Academy that made application to them. They hoped that, by encouraging our young men in this way, they would be more strongly inclined to give the benefit of their future labours to their native land.

*The French Department.*—Your Board are enabled to report that considerable progress has been made during the year in connection with the French Mission. The missionary has been working faithfully, and his labours have been blessed. Two have been added to

the French Mission Church by baptism. Several have professed conversion. Some have died rejoicing in hope. Others are beginning to seek for the truth. The word of God is being studied. Its effects are coming to light. The missionary still meets with opposition in several places, but he is generally respected and his influence is acknowledged to be good.

*The Book-Department.*—Your Board felt the growing importance of having our own literature more extensively circulated in the Province, and occupying a more prominent place in our Sabbath-school libraries. To carry out their cherished plan in regard to this matter, they appointed to the colporteur work Mr. A. H. Lavers. He commenced operations in the County of Shelburne in December last. \* \* \*

In the early part of April, Gardiner Tufts, Esq., who has been in the employ of the British American Tract Society, entered the service of your Board. He has ever since been labouring indefatigably and with the most gratifying success. He is circulating very extensively, in the Counties of Digby, Annapolis, and Kings, a pure Baptist literature.

The appointment of J. Albert Walker, Esq., of Antigonish, dates from the first of May. He will canvass the counties of Antigonish, Pictou, Guysborough, and Halifax. He entered very hopefully and energetically upon his work, and bids fair at the present time of being successful in the colporteur department.

Your Board, believing the colporteur work to be of immense importance, regret that they did not see their way clear to put more labourers in the field. \* \* \* During the short time our colporteurs have been at work nearly three thousand volumes that teach the truth, as we believe it, have been circulated, and about \$100 worth of denominational and other religious tracts. Who can estimate the amount of good this literature has already accomplished? And who, before the destinies of eternity are developed, will know how wide a range the influence of these volumes has taken?

The Treasurer's account shows an expenditure, during the year, in the two departments, English and French, of \$5,292.27.

1875. *Twenty-fifth Session*,—held with the Baptist Church at Tremont, Aylesford, Annapolis County, June 19th. Rev. W. G. Parker, Moderator.

We extract the following from the third annual report of the Nova Scotia Baptist Home Missionary Union:

“At their first session after the Anniversary of the Union, the Board re-elected the officers of last year. They were soon, however, compelled to lose the valuable services of their Treasurer, Samuel Brown, Esq., whose feeble health rendered his resignation imperative. The Board were successful in soon finding a suitable successor in the person of P. D. Kinney, Esq., who had been one of their auditors. The removal of Revds. J. H. Saunders and P. R. Foster to



other fields of labour was felt to be a severe loss to the Board. These brethren had been connected with the Union in its incipient state, and had worked laboriously and efficiently as members of its executive. Their places, however, were soon taken by other men, good and true.

*General Agency.*—As your Board were pushing on their work as rapidly as possible, they were surprised and sorry to learn that their general agent intended very soon to resign his position. \* \* \* The work of a general agent seemed to the Board to be so important at this early stage in the history of the Union, that they with much regret were forced to accept Brother Wallace's resignation. \* \* He felt that domestic duties rendered such a course on his part absolutely necessary. The Board immediately endeavoured to secure the services of a general agent, but were unsuccessful in their efforts until the first of January last, when Rev. D. Freeman, A. M., consented to undertake the work. As the field supplied by their missionaries during the past summer did not yield the returns which the Board anticipated, they felt the urgent necessity of making a direct appeal to the Churches for financial aid. The general agent was therefore instructed to make the collecting of funds a prime object with him in his work. During the winter and spring the agent visited the counties of Annapolis, Kings, Hants, and Halifax. He presented the claims of the Union faithfully, and met with considerable success. Your Board, however, regret to say, in this connection, that very few seemed to feel the question coming home to them with power, "How much owest thou my Lord?" After Brother Freeman had closed his labours in the Counties named above, he passed into Cumberland, thence to Colchester. There he did a very excellent work in exploring destitute fields, and assisting some of the pastors in holding extra religious services.

*Theological Professorship.*—At the last annual meeting of the Union, the Executive Board were instructed to supervise the collecting of a thousand dollars per annum, to pay the salary of a theological Professor in Acadia College. Your Board requested their general agent to solicit subscriptions for that object. He entered upon this work so energetically, and succeeded so well in getting pledges, that your Board were confident that the amount needed could be quite easily raised. At the time of the Convention held in Portland, St. John, Rev. D. M. Welton, A. M., was unanimously elected to fill the new Theological Chair in Acadia College. Your Board heartily concurred in the appointment. Professor Welton has been doing good work for the denomination in his new sphere of labour, as the following extract from his report will show. He says, 'The work which I have performed under your auspices during the past year has been divided between the College proper and the theological department. In the former, Rhetoric, Elocution, and the monthly essays written by the Freshman and Sophomore classes, were assigned to me. \* \* \* During the last term I have instructed a part of the Senior class in German. In the latter, i. e.,

in the Theological department, I have given one lecture a week in Homiletics, dividing the time equally between instruction on the preparation and delivery of sermons, and the criticism of plans of sermons prepared by the students. About thirty young men, members of the College and Academy, have, more or less regularly, attended these lectures, and, if I may be allowed to say so, have manifestly profited by them. As it is not deemed advisable to blend the study of theology proper with the regular College course, only partial course students have been left to engage in this. Of these the number has been somewhat small,—the class consisting of Messrs. Goudey, Parry, Carbonell, Spencer, and one young lady,—Miss Masters.

Three lectures a week have been given, and three of the principal divisions in a systematic course have been gone over, namely,—Bibliology, Theology, and Anthropology. \* \* \* I should hope another term to be able also to give some instruction in Church History and pastoral duties to those requiring them. \* \* \* If our Baptist brethren in New Brunswick would endow a Theological Chair, and the present instructors in Theology were relieved from assisting in the Arts course, something very respectable might be done, and we might hope to arrest the annual exodus of our young men to Newton.'

Your Board deeply regret that the funds necessary to meet the claims upon them from this department of the Union have not been received. The causes are evident. The failure of parties to pay their subscriptions, the erection of Academy buildings at Wolfville, and the unusual financial pressure, are among the number. But your Board are not discouraged with reference to this matter. They regard the work of Professor Welton as among the most important branches of enterprise in which the Union is engaged. \* \* \*

*French Department.*—Your Board are pleased to report that a good deal of work has been done in this department, and some success has been apparent. The missionary has been toiling on, sometimes almost discouraged, then again cheered by good tidings. His work has evidently been blessed. Copies of the Holy Scriptures given away years ago have been brought to him with the request that he would explain the doctrines they teach. The truth is spreading gradually, slowly, but certainly, and success is sure to come. The hand of persecution was raised against the missionary and the converts to the truth, but this opposition turned out rather to the furtherance of the gospel. Several of those that joined in this work have been brought to acknowledge the truth as it is in Jesus, and some of them have died in the faith, blessing God for the French Mission and its missionary. Others of the number are quietly helping on the work of the Lord.

The little meeting-house at St. Mary's Bay, commenced last year, has already been opened for Divine service. When completed it will be a great convenience and blessing to the inhabitants of that place. \* \* \*

Your Board believe that a mission should soon be established among the French population in the eastern part of this Province; and just as soon as sufficient funds can be obtained for the purpose, they would recommend that the work be commenced there.

*Book Department.*—Your Board still feel the importance of having a pure Baptist literature circulated extensively in this Province. They regret that many of our Churches do not seem to be alive to this matter. They are pained to learn that a large number of our Sabbath-schools are still chiefly supplied with books published by Pedo-baptist and so-called Union societies. Many of these books teach unmistakably Pedo-baptist doctrines. \* \* \*

Your Board are enabled to report that they have done a large amount of work in the book department during the year. More than five thousand volumes of sterling literature have been put in circulation. Cramp's Baptist History, Carson on Baptism, Spurgeon's Sermons, Bunyan's Pilgrim, The Life of Judson, Theodosia Ernest, Mary Bunyan, Grace Trueman, Infidel's Daughter, and works like these have been placed in many hands. Essays on baptism and close communion, in pamphlet form, and tracts teaching our denominational views have been circulated, not only by the hundred but by the thousand. Other religious tracts, in English, German, French, Swedish and Norwegian have been distributed in great numbers. \* \* \*

*Enlarged sphere of operations.*—The last anniversary of the Union added Prince Edward Island and Newfoundland to our Home Mission field. As Prince Edward Island seemed to be a very inviting sphere for missionary operations, your Board decided to occupy it at once. They accordingly appointed Rev. D. McDonald as General Missionary for the Eastern part of the Island. He has been labouring at St. Peters, East Point, Souris, Dundas, Grand River, Georgetown, and Montague Bridge. In several of these places he met with the most signal success. No less than one hundred and thirty-nine have been baptized by him and added to the Church since the first of August last. Brother McDonald aids the Board very materially by giving information and advice. Rev. T. A. Kidson, a most successful missionary, was appointed to the Western part of the Island. Rev. J. I. DeWolfe was stationed at Uigg, Alexandra, and Belfast. Brother C. C. Burgess was appointed to Cavendish and vicinity. Several other brethren have gone to the Island to spend there their summer vacation; hence that important field is for the present fairly supplied. \* \* \*

*Important points held.*—Your Board are pleased to report that much success has attended the efforts of their missionaries at very important points. Annapolis, the former capital of the Province, has had, until very recently, neither Baptist Church nor Baptist preaching. During the past year a beautiful house has been opened for divine worship. Large congregations have been gathered by the able pulpit ministrations and faithful pastoral efforts of Rev. T. A. Higgins. The Sabbath-school is also large and flourishing. \* \* \*



Mission work has likewise been very successful at Shelburne. This old town, where the ancestors of many of us found their first home in Nova Scotia, your Board considered too important to be neglected. They determined to hold it. Success has attended their efforts, and very soon the cause there will be self-sustaining. Cow Bay has been supplied during the year with superior ministerial labour. Guysboro and Manchester were occupied by one of our best workers. \* \* \*

*Efforts to retain ministers.*—The Board felt the importance of using all the means in their power to retain in these Provinces our young ministers. They therefore wrote to Newton Theological Institution to induce our young men there to return. Several complied with the Board's request, and are now at work in their various fields of labour. The ministerial students in Acadia College and Horton Academy, with scarcely an exception, have been appointed to mission stations or introduced to pastorless Churches. The Board wished in this way to assist the Churches and encourage the brethren. \* \* \*

In conclusion, your Board wish to record their heartfelt thanks to Almighty God for His great goodness to them, their agents, and missionaries, during the past year. \* \* \* Another cause for gratitude is found in the fact that although there has been an unusual stringency in monetary matters, more than ten thousand dollars have been in the treasury of the Union since the Anniversary of last year. As your Board remember that this sum is nearly four thousand dollars more than was received the year previous, and more than three times the amount raised in any one year by the three Home Mission Societies when separate, they would devoutly say, 'Hitherto the Lord has helped us.'

In reference to the future, your Board regard the outlook as very hopeful. The commercial horizon is dark, it is true, but clouds will not always obscure the sky. With a prospect before the Union of doing so much for the Master, your Board cannot suggest the idea of retrenchment. Other religious societies are being equipped more completely for Home Mission work. We *cannot afford* to be behind them. Fires which our fathers kindled in desolate places can we suffer to be extinguished or to be fed by other hands? Gardens which they began to plant, can we allow to lie waste or to be tilled by others because they are more faithful than we? Let us rather with prayer and faith go up and possess the land. And soon the fields will be clothed in beauty and the harvest will be bountiful."

Respectfully submitted on behalf of the Executive Board.

G. E. DAY, *Corresponding Secretary.*

Total receipts of the Union for the year, as reported by the Treasurer, Pearl D. Kinney,—\$10,077.24; expenditure,—\$9,583.05. Balance in hand,—\$494.19.

1876. *Twenty-sixth Session*,—held with the "Temple" Baptist Church, Yarmouth, June 17th. Rev. G. E. Day, M. D., Moderator.

The Report of the Home Missionary Union gives the following summary for the year:

“Forty-five missionaries and agents have been in commission during the year, several of whom have been reappointed. Together they have travelled 39,142 miles; preached 2,465 sermons; attended 1,644 other meetings; made 10,116 family visits; distributed 29,090 pages of tracts; 20,000 pages of books; received 13 subscribers to the “Christian Messenger”; baptized 211; built or carried to completion one meeting-house; organized three Churches and nine Sabbath-schools; and performed 801 weeks’ labour. Collected on the field, \$5,235.36.”

Expenditure for the year, as given by the Treasurer of the Union, for all the departments, viz.: Home Missions, French Mission, and Theological Chair,—\$9,221.88.

1877. *Twenty-seventh Session*,—held at Liverpool, June 16th. Rev. W. H. Richan, Moderator.

The Board to manage the “Infirm Ministers’ Fund,” located at Yarmouth, reported \$384 received, and \$221 expended during the year.

The Treasurer of the Association reported \$1,387.95 received from the Churches for Missionary, Educational, and Benevolent objects. In addition to this, \$1,237.99 were reported as having been paid by the Churches during the year to the same objects.

1878. *Twenty-eighth Session*,—held at Pine Grove, Annapolis County, June 15th. Rev. W. E. Hall, Moderator.

The Report of the Nova Scotia Baptist Home Missionary Union, by Rev. W. H. Warren, Corresponding Secretary, gives the following summary of labour for the year:

“Fourteen missionaries have been employed by your Board at a cost of \$3,120, of which \$984.40 was collected on the fields. These missionaries spent 283½ weeks in regular service; travelled 12,711 miles; preached 734 sermons; attended 341 other meetings; made 2,532 family visits; distributed 1,867 tracts, and baptized eighty-five converts. Subsidies, amounting to \$1,588.71, have been granted in aid of twenty pastors, who have spent 576 weeks on their respective fields, travelled 2,440 miles, preached 1,546 sermons, attended 1,186 other meetings, made 5,731 family visits, distributed 5,630 tracts, baptized 101 persons, and organized two Sunday-schools and one Church.”

J. C. Anderson, Treasurer, reports expenditures for the different departments of the Union for the year as follows:

Nova Scotia Branch of Home Mission Work,.....	\$3,013 04
P. E. Island Branch of Home Mission Work,.....	842 73
French Mission Department,.....	707 43
Book Department,.....	445 42
Total,...	\$5,052 86

1879. *Twenty-ninth Session*,—held at Hebron, Yarmouth, June 14th. Rev. John Brown, Moderator.

The Association strongly recommended the discontinuance of the custom of engaging pastors by the year.

The Corresponding Secretary of the Baptist Missionary Union, Rev. A. H. Cohoon, gives the following summary of the work done during the year:

“Assistance has been given to fifty Churches, 123 stations occupied the whole or part of the year by thirty-five labourers, who together have laboured 921½ weeks, and preached 2,407 sermons, attended 1,814 other meetings, made 7,781 pastoral visits, distributed 12,195 pages of tracts, baptized 101, and received by letter thirty-seven. In aid of this work the Board has granted \$3,143.94.”

The Report concludes thus:

“Your Board would record with heartfelt gratitude the pleasing fact that during the seven years that have passed since the formation of this Union, more than 1,400 have been baptized by the labourers employed by your Board. Unto Him who giveth the increase be all the glory.”

The Treasurer gives the receipts of the year for all the departments,—\$3,627.86.

In harmony with the Convention arrangements [see page 538], the Board of the Union transferred its work to the Convention Board.

1880. *The Thirtieth Session* was held with the Baptist Church at Freeport, Digby County, June 19th, 21st and 22nd. Rev. Joseph H. Saunders, Moderator.

This completes the sketch of the Western Baptist Association of Nova Scotia. Want of space has made it impossible to speak fully of the excellent Circular Letters addressed to the Churches from year to year, the admirable reports on Education, Home and Foreign Missions, Denominational Literature, Sabbath-schools, Systematic Beneficence, Temperance, and other kindred subjects. The names of all the officers of the respective Associations, and the preachers of the Associational sermons, were written for insertion; but we have been obliged to omit all these, except the name of the Moderator; and to confine the sketch to the most important events as they occurred from year to year.

Sufficient, however, has been recorded to give the reader a general idea of the great work accomplished by the associated Baptist Churches of the five Western Counties of Nova Scotia, viz.: Digby, Yarmouth, Shelburne, Queens, and Annapolis. Magnificent



Counties these, especially the last named, with its mountain ranges and its beautiful valley. Having spent the first twenty-three years of his pastoral life in that County, and having witnessed such marvellous displays of the grace of God there, the author must be allowed to call his loved old home *the Banner County!*

The Churches embraced in the Western Association at the present time, with the date of the organization of each, and the membership as last reported, are as follows:

Acadian French Mission, 1870, 30; Annapolis Royal, 1874, 102; Annapolis and Upper Granville,\* 1801, 328; Argyle,\* 1830, 164; Arcadia, 1871, 122; Barrington,\* —, 42; Beaver River, 1846, 239; Brookfield,\* 1828, 183; Caledonia, 1864, 51; Clements,\* 1810, 342; Dalhousie West,\* 1835, 25; Digby,\* 1840, 129; Digby Neck, First,\* 1809, 115; Digby Neck, Second,\* 1809, 168; Forest Glen, 1874, 21; Freeport, 1834, 295; Greenfield,\* 1835, 110; Greywood and Milford, 1861, 44; Hampton, 1824, 157; Hebron\* (Second Yarmouth), 1837, 370; Hillsburg, First,\* 1823, 314; Hillsburg, Second,\* 1842, 99; Hill Grove\* (Digby Joggins), 1843, 119; Jordan Bay and Sand Point, 1856, 50; Jordan River, 1858, 37; Kempt, 1856, 155; Liverpool,\* 1821, 291; Lockeport, 1873, 97; Lake George,\* 1849, 180; Lawrencetown, 1873, 172; Lewis Head (Sable River),\* 1841, 50; Litchfield, 1862, 33; Lower Granville,\* 1800, 273; Lower Sable River, 1867, 17; Middlefield, 1856, 27; Mill Village, 1868, 95; Milton,\* Queens Co., 1829, 319; Milton, Yarmouth, 1871, 134; New Albany,\* 1829, 86; New Tusket,\* 1843, 192; Nictaux,\* 1809, 348; Ohio, 1852, 247; Parker's Cove, 1854, 61; Pine Grove, 1861, 317; Port Medway,\* 1822, 103; Pubnico, 1856, 52, Ragged Islands, First,\* —, 99; Ragged Islands, Second, 1865, 24; Sable River, 1856, 69; Shelburne, 1866, 38; Sherbrook West (received from Central Association in 1860), 1846, 26; Springfield,\* 1835, 165; St. Mary's Bay,\* 1843, 241; Temple, Yarmouth, 1871, 213; Tiverton, 1873, 109; Tusket, 1834, 215; Upper Wilmot, 1872, 471; Westport,\* 1800, (1807?), 229; Weymouth (formerly Sissiboo),\* 1799, 220; Wilmot,\* 1810, 352; Wilmot Mountain,\* 1835, 350; Wood's Harbour, 1869, 56; Yarmouth, First,\* 1797, 330; Yarmouth, Third (Deerfield),\* 1843, 252; Yarmouth, South (Chebogue), 1853, 182; Yarmouth, West (Chegoggin), 1853, 201.

Number of Churches, 66; total membership, 10,747.

When this Association was constituted, in 1851, the following ordained ministers were present as members and delegates from Churches: G. Armstrong, I. E. Bill, William Burton, J. B. Cogswell, R. W. Cunningham, T. C. DeLong, R. B. Dickie, Harris Harding, J. C. Morse,\* P. F. Murray,\* J. Park, J. Parker, Israel

\* The Churches marked thus, with some others not now definitely ascertainable formed the Association in 1851.

Potter, C. Randall, J. Reed, W. Rideout, J. Ring, H. Saunders, E. Stronach, J. H. Stubbett, and C. Tupper.\*

Nearly all of these have now passed away. Only the three marked with an \* were connected with the Association at the time of its last meeting, as will be seen by comparing the following list of the names of ministers of the Western Association in 1880:

Revds. H. Achilles, Frank Beattie, J. E. Blakeney, W. A. J. Bleakney, John Clark, G. A. Cleaveland, A. Cogswell, A. Cohoon, G. E. Day, M. D., J. I. DeWolfe, J. T. Eaton, P. R. Foster, G. H. Goudy, E. J. Grant, W. E. Hall, T. A. Higgins, A. E. Ingram, A. H. Lavers, J. C. Morse, P. F. Murray, P. S. McGregor, J. F. McKenne, J. A. McLean, J. B. McQuillan, M. Normondy, J. M. Parker, O. Parker, W. L. Parker, H. N. Perry, E. O. Reed, W. H. Richan, J. H. Robbins, A. N. Roscoe, John Rowe, J. H. Saunders, J. A. Stubbett, G. B. Titus, C. Tupper, D. D., W. H. Warren,—thirty-nine ordained ministers in all.

It will be seen that this Western Association commenced with a membership of 5,147, and in the thirtieth year of its existence it had increased to 10,747,—more than two-fold. Ministers and Churches have multiplied in about an equal ratio. In the review of what God has wrought in these Western Counties of his native Province, the author feels like exclaiming to ministers and people, “Hail! highly favoured! the Lord is with you.” Go on doubling every thirty years in the future as in the past, and what a mighty host will “stand up for Jesus” in your favoured land. Paul plants,—Apollos waters,—God gives the increase. Amen!



## CHAPTER XIV.

### A HISTORICAL SKETCH OF THE BAPTISTS OF PRINCE EDWARD ISLAND.

THE Baptist Churches on this lovely isle are the visible result of missionary labours performed by the Fathers and by the younger ministers who followed in their footsteps.

As nearly as can be ascertained, Alexander Crawford, of precious memory, was the first Baptist preacher that ever visited the Island. It is with much pleasure, therefore, that a sketch of that excellent man is here transcribed, as furnished by the late Rev. Alexander McDonald for the "Christian Visitor," January 12th, 1848.

"Mr. Crawford was a native of Argyleshire, Scotland. He was brought to the knowledge of the truth at a very early age, and united with the Independent Church on the Island of Arran. At the age of nineteen he removed to Edinburgh to attend Mr. Haldane's class, then under the tuition of G. Ewing, late of Glasgow. At this time the attention of some of the Independent congregations, and of individuals in the establishment, was arrested by the subject of believers' baptism. Mr. Crawford, after much careful research, was immersed, with several of his fellow-students, in the name of the Lord. In 1811 he emigrated with his wife to Yarmouth, N. S., where he remained some three years. Having learned the destitution of the people in Prince Edward Island, he removed thither in 1814, at the earnest request of several of the friends. He had no sooner entered on this field of labour, than the word of the Lord began to produce inquiry in almost every section of the country which he visited. He laboured with much success in the conversion of sinners and planting Churches in different localities. The Baptist cause on that Island owes its existence, under God, to his self-denying labours, he being the first administrator of the ordinance according to the primitive practice in the place, and for years the only Baptist minister in the colony. From the limited circumstances of the disciples, and the prejudices of others against the institutions of Christ's Kingdom, he was often called to endure hardship as a good soldier of Jesus Christ. But he was just the man to meet the emergency. His discriminating mind,—his extensive acquaintance with the holy Scriptures, and conscientious adherence



to their authority,—his perseverance and most exemplary piety,—adapted him for the place and the times.

In 1827, under circumstances which ordinary minds could never have overcome, he published his work on "*Believer Immersion* as opposed to *Unbeliever Sprinkling*," in two essays, to which he added three letters to Dr. Ross, of Pictou. The abettors of infant baptism have found in Mr. Crawford an able opponent, than whom few men in these Provinces better understood the subject in dispute. In his strictures on Mr. Ross' pamphlet, he analysed its principles with a good degree of accuracy, and shewed their contrariety to the doctrine of salvation by grace,—to the voluntariness of the human mind in obeying the truth,—to the spiritual character of Christ's Kingdom,—and to the united testimony of Christ and His apostles; while they are calculated to perplex the mind of the parent, and tend to foster presumption in that of his offspring, and build them up in the conceit, that because their parents are professors of religion, they have a peculiar right to the redemption which is by Christ Jesus. Mr. Crawford was unquestionably possessed of superior talents. His penetration was acute, which qualified him for close reasoning; his preaching was generally argumentative and instructing. In doctrines he was what is generally termed a moderate Calvinist, as can be very easily learned from his writings. In private life he was a man of strict integrity and ardent piety, of exemplary humility, and of an unassuming spirit. His daily deportment was very inoffensive and kind; while toward such as differed from him, his faithfulness and candour were always conspicuous. His earthly career terminated in March, 1828, in the forty-second year of his age."

In June, 1825, by appointment of the Missionary Committee or Board of the Baptist Association of Nova Scotia, Rev. Charles Tupper made a short missionary tour upon the Island, occupying some two or three weeks. In his *Autobiographical Sketch* he says, "No ordained minister of the associated Baptists had ever visited this Island before. Elder Crawford had resided there some years, and had gathered several Scotch Baptist Churches." Among these he mentions the Churches at Tryon and Bedeque. It appears that, as a result of a correspondence opened by Elder Tupper on account of his appreciation of Elder Crawford's preaching on one occasion in Cornwallis, the former was invited to visit the Island, and a strong attachment was then formed between these two brethren.

Elder Tupper writes:

"My reception on first reaching the Island did not seem propitious; but the prospect soon brightened. The attendance and the seriousness evinced were highly encouraging. On one of the Sabbaths, when the meetings were held at a considerable distance apart, quite a number of young persons, who did not profess religion,

travelled, in going and returning, about thirty miles. It was manifest that some of them were deeply concerned."

"A number of excellent brethren and sisters, of whom several had been members of Churches of our order before they went to the Island, seemed much revived and comforted, and expressed a desire to be formed into a Church in connection with our Association. As my stay, however, was necessarily short, it did not seem to me advisable to attempt such an organization so soon."

So far back as 1827, when there was not an associated Baptist Church on the Island, the Baptist Missionary Board of New Brunswick sent Elder Joseph Crandall to bear to those people the message of salvation. He reports to the "Baptist Missionary Magazine," in a letter dated January 17th, 1827, the results of his mission.

DEAR EDITOR:

Agreeably to appointment, I commenced my journey to Prince Edward Island on the 4th September last. On that day I preached at the Bend: next day I rode to Aboushogan, and thence I set sail at one o'clock, and in five hours and five minutes anchored in the harbour of Bedeque. On Wednesday, September 6th, I arrived at the place of my destination, and put up with Brother Bradshaw. Next day I preached to about fifty people: solemnity attended the word. During my stay on the Island, I preached also at Tryon, Cape Traverse, Crapaud, North River, West River, Charlottetown, Cross Roads, and on the road to St. Peter's and other places. Wherever I went I was received and treated with attention and respect. Many of the inhabitants of the Island appear to be ripe to receive the pure gospel and ordinances of our Lord Jesus Christ as they were delivered to the saints. The doctrine of the Cross appeared to fall as the rain, and distil as the dew, on the minds of the people, but particularly the youth. A number found peace and salvation through the all-atoning blood of the Lamb. At Tryon I led into and buried in the watery grave a Mr. B. and wife; the former is a man of knowledge and sound experience, and possesses talents for public speaking. I baptized in Bedeque three happy converts, and it was evident that many more were inclined to follow the Lord.

The period of my stay being nearly expired, and an opportunity offering to depart from the Island, I was at a loss to determine what was the precise course of my duty. But Elder Harding having come on a mission from Nova Scotia, I was enabled to solve this question, and to determine upon proceeding homewards.

I can assure you, dear brethren, and all the friends and supporters of true gospel missionaries, that this Island presents a field white unto harvest. The people expressed great gratitude to the Society for sending me to see them, and would be very thankful to be visited again. They contributed to your funds the sum of seven pounds.

I left the Island on Saturday, 16th October, and arrived at my home on the 20th. Bless the Lord, O my soul, and all that is within me praise His holy name.

I have been happy in hearing from Mr. Harding, who informs me that he has baptized a number of the converts, and organized a Church.

JOSEPH CRANDALL.

Under date of April 25th, 1827, Elder T. S. Harding reports the particulars of his visit to the Island in October of the previous year. Of this and other journals of missionary tours upon the Island, interesting as they are, a mere summary must suffice. Landing at Charlottetown on the 18th October, Elder Harding visited Tryon, Crapaud, Cape Traverse, Bedeque (where he "organized a Church upon the gospel plan," and baptized seven persons), and West River,—preaching at all these places; as also "in a Scotch Baptist meeting-house at the Cross Roads,—in the Methodist Chapel at Charlottetown, to a crowded congregation," and on the next evening "at Six Mile House." On the 9th of November he left the Island and crossed over to Pictou.

Nearly a twelve-month later, Elder C. Tupper performed a mission on the Island, in the course of which he "preached in a new meeting-house recently erected at Bedeque, and administered the Lord's Supper,"—administered the ordinance of baptism at Charlottetown, "near the Ferry,"—preached at North River Road, at West River, and at Tryon,—and baptized six candidates at the latter place.

In November, 1830, Elder Samuel McCully visited most of the settlements on the southern part of the Island, from Three Rivers to Bedeque, and went also to Lot 16, and Grand River on Richmond Bay, preaching several times at nearly every place. He delivered forty-nine discourses, was everywhere well received, and gratefully acknowledges the friendliness of the Methodists in readily offering him the use of their chapels. He states that a very serious attention to religion appeared to prevail extensively on the Island.

At a settlement on St. Peter's Road, Brother McCully baptized five persons, and constituted a Church of about thirty members, "agreeably to the system of the Nova Scotia Baptist Association," part of the members residing at West and North Rivers.

The Report says:

"Brother McCully mentions an extraordinary excitement among many of the people on Prince Edward Island, especially those that speak the Gaelic language, under the ministry of Rev. Donald McDonald, of the established Church of Scotland. This man professes to have recently experienced a change of heart, and now preaches in a very alarming manner. Great numbers attend his preaching; and the effects produced on many are unusual. They are seized with



convulsive affections, and their bodies and limbs are distorted in a wonderful manner. Mr. McDonald informed Brother McCully that upwards of three hundred had been the subjects of these unusual bodily affections; and he stated that he judged about one hundred and forty of these had been savingly converted. From conversation with some of the professed converts, and from information respecting the improvement in their morals, Brother McCully concluded that, singular as are the exercises attending their conversion, the change in them could not have been produced by any other influence than that of the Holy Spirit."

In August and September, 1831, Elder James Stevens made a visit to the Island, under the direction of the Missionary Board of Nova Scotia. He preached and administered the Lord's Supper at Bedeque, thence proceeded to North River, afterwards baptized one person near Charlottetown, and spent a Sabbath at Tryon.

The Missionary Board was now so impressed with the importance of Prince Edward Island as a field for missionary culture, and so much encouraged by the success of the missionaries they had sent thither, that they resolved, in accordance with apostolic custom, to send two of the leading ministers to preach the gospel there. They accordingly selected Elders Edward Manning and Theodore S. Harding to undertake this interesting mission.

These brethren arrived on the Island September 5th, 1832, and were most cordially received by the people, and especially by the brethren of the Scotch Baptist faith. They preached the gospel at Charlottetown, at Lot 48, Lot 49, Three Rivers, Vernon River, St. Eleanor's, Tryon, Bedeque, North River and other places. They remained upon the Island about six weeks, labouring with great earnestness for the conversion of souls. Signal success attended their ministry. They administered the Lord's Supper four times, baptized four candidates, attended four councils, and ordained three ministers, viz.: Brethren John Shaw, Benjamin Scott, and John Scott.

The report of the above mission was so highly satisfactory that the Board, in 1833, sent over Elders William Chipman and I. E. Bill, to visit the Island extensively and seek to establish the cause. Their mission was attended with highly important results.

They spent the first ten days in visiting and preaching at Lots 48 and 49, at Three Rivers, Gaspereaux, and Belfast, and enjoyed much Christian fellowship with the brethren in these places. Most of the congregations were large, and a solemn attention was given to the preaching of the word. On some occasions the doctrine dropped as

the rain. Saints were much refreshed, and sinners were awakened to a sense of the need of salvation. Some days were spent at St. Peter's Road, Tryon and Bedeque, and there a deep religious interest was excited in the minds of the people.

As most of the baptized Churches on the Island were of the Scotch Baptist order, the missionaries deemed it highly important that a union should be effected between them and our associated Churches. We accordingly had conversation with the ministers and the leading men of the several Churches on the subject, and set before them the propriety of appointing a general meeting before we left the Island, in order to get together the ministers and delegates from all the Churches, if possible, and thus to find out in what the difference consisted and seek to have it removed. The brethren approved of our proposal, and the meeting was appointed to be held at the meeting-house in Lot 48, on Tuesday the 30th of September.

On the appointed day the ministers and delegates assembled from all the Churches except that of East Point, which did not hear of our appointment in consequence of being so far away. Brother Tupper was chosen Moderator of the meeting, and Brother Chipman, Clerk. The business that brought us together was then discussed, and we soon found that, although the Island brethren had formerly differed widely from us in many things, such as the administration of the ordinances by laymen, etc., etc., yet the only point of difference at this time of any real importance had reference to the marriage of believers with unbelievers.

Our brethren considered that believers were strictly forbidden by the word of God to marry unbelievers, and earnestly contended that, if they did so, they should either confess their wrong or be excluded, and that, if we did not practise according to this rule, they could not unite with us. The meeting continued about six hours, and much argument was brought forward on both sides; but we finally concluded by informing them that we were far from wishing to interfere in any respect with their private opinion, or with the order of their Churches; that we considered every Church to be an independent body, upon whom no individuals had any right to impose their sentiments or their regulations; but we did not consider the difference between them and us to be of sufficient importance to interrupt our fellowship, or to prevent us from working together in an association of Churches. We therefore suggested the following proposition, viz.: That their Churches should unite with our Association on condition that they should receive our Articles of

Faith and Practice, together with the rules of our Association, and be one with us in all the ordinances of God's house; and that we, on our part, should allow them to enjoy their own opinion and practice with regard to marriage, while we retained our own.

To this proposal all the ministers present and many of the delegates assented; but there were some of the brethren, particularly those of Lot 48, that wanted time for further reflection before they gave an answer. We told them we were not authorized to say positively that our Churches would unite with them on the plan then proposed, but we had no doubt that the Association would receive them on those terms; at the same time assuring them that, if union should take place, we were satisfied the Missionary Board would do all in their power to aid them by sending them missionaries, etc. The meeting closed with much harmony and good feeling, and a very strong desire was expressed on both sides for union.

After this meeting, the missionaries proceeded to East Point, accompanied by Elder John Shaw, and there they preached the gospel with encouraging results. Wherever the missionaries went, the Island people received them gladly, and treated them with unbounded hospitality and good will.

As the result of this missionary labor upon the Island, at the next meeting of the Nova Scotia Association, which was held at Amherst, Elder John Shaw and the two Churches which he represented (Three Rivers and East Point) applied for admittance and were joyfully received.

Rev. Charles Tupper was at that time pastor of the Church at Tryon and Bedeque, which had been received into the Association in 1829. He attended the meeting referred to above, and heartily co-operated with the missionaries in their work. In his Autobiography he refers to these events, and says:

"The visit of our missionaries to the Island at this time was evidently useful in thus preparing the way for an increase of union among the different Baptist Churches, as well as in furthering the interests of truth and piety in various other respects."

In 1842 the Church at Lot 49, Elder Benjamin Scott, pastor, appears for the first time on the roll of the Nova Scotia Association.

In 1843 the Church at Cavendish was received into the Association, and was represented by Elder Scott.

In 1844 the Church at York and Elliot River (now called North River), represented by Elder Malcolm Ross and Deacon McPhail, was received with the Nova Scotia Association.



In 1845 the Church at Tryon, represented by Elder Alexander McDonald, was received into the Association, the name "Tryon and Bedeque," which had appeared on the list of Associated Churches since 1829, being now replaced by "Bedeque and St. Eleanor's," of which last named Church Elder A. McDonald was also pastor.

In the same year Rev. S. T. Rand was appointed by the Nova Scotia Baptist Missionary Board on a mission to Charlottetown, P. E. I. Writing to the "Christian Messenger," under date of August 26th, he refers to a new Baptist Chapel in Charlottetown and says, "On Sunday last, the new Chapel was formally opened for public service. A number of ministering brethren were present, who all took part in the delightful and deeply interesting services of the day. Our venerable brother from New York, Rev. Dr. Maclay, preached the first sermon, upon Christian Union, from John 17: 21. I need not say to you that the sermon was highly interesting and very appropriate. It was listened to by a crowded audience with the deepest attention. Elder B. Scott followed with a short and appropriate address; and at three o'clock Elder Knox preached upon the Headship and Pre-eminence of Christ. The meeting-house is situated in a beautiful spot, and is about forty feet square, with a gallery. The hand of God has been upon our brethren for good since they commenced this work. Our worthy brother Deacon Desbrisay was the first one who was baptized in this place. For several years he stood alone as a Baptist, and the occasion of the opening of the meeting-house was to him deeply affecting."

Early in the commencement of this year, the ministers and Churches of the Island established a *Board of Missions*, with special reference to the proclamation of the Gospel to the destitute. Rev. Alexander McDonald, Secretary of the Board, in writing to the "Christian Messenger," speaks of the half-yearly meeting thus:

"The Board of Missions was held on Wednesday, 24th inst., [June, 1846?] at the meeting-house in Bedeque, when the usual business was transacted, and missionaries appointed to the most destitute fields. The missionary sermon was preached by Elder John Knox. In the evening the public missionary meeting was held, and able addresses were delivered by Brother Knox of the First Church, Brother Ross of the North River Church; and other members of the Board who were present, with the pastor of the Church at Bedeque, addressed the meeting. The season was one of deep interest and eminently profitable."

Rev. C. Tupper in his Autobiography, speaking of a mission.

performed by him on Prince Edward Island in 1846, says,—“ Much acceptable aid was afforded me by my esteemed Brother S. T. Rand, then resident there. We assisted our Brethren Shaw, Scott and others in establishing a Missionary Board.”

In 1851, when the Nova Scotia Baptist Association was divided, all the Baptist Churches on Prince Edward Island as a matter of course came into connection with the Eastern Association. The locations of these Churches, with the membership of each Church, and the names of the ministers who represented them at the Association, are as follows:

Church.	Members.	Minister.
Bedeque and St. Eleanor's,.....	86	REV. MALCOLM ROSS.
Cavendish,.....	7	
Charlottetown,.....	41	REVS. B. SCOTT AND S. T. RAND.
East Point,.....	93	REV. JOHN SHAW.
Lot 49, (now Alexandra),.....	36	
Three Rivers,.....	44	
Tryon,.....	35	REV. B. BOLTER.
York and Elliot (now North) River,	121	REV. MALCOLM ROSS.

Among those who performed missionary labour upon the Island, in the seventeen years during which the Island Churches were united with the Eastern Association of Nova Scotia, were Rev. J. Cogswell in 1853, Revs. Malcolm Ross, John Shaw, John Davis and other pastors of Churches on the Island at different times, Rev. Wm. Hall in 1860, Rev. Wm. Dobson in 1863 and following years, Brother John McDonald in 1866, and others.

Elder Dobson, in his report in 1864, says: “ I found several Baptists in the region of Kildare, who having moved there from different places, thought there were none of the same faith within fifty miles of them, and hearing that a missionary had organized a Church, on meeting with me at their house they gave thanks to God for His great mercy.”

Amount collected on the Island that year for Missions by Revds. John Shaw and Wm. Dobson, upwards of \$80.00. In 1866 the missionaries collected about \$140.

The growth of the Island Churches during this period was not rapid, as will appear from the following facts gathered from the Minutes of the Association, from 1851 to 1868, inclusive.

The Bedeque Church, under the ministry of Rev. Malcolm Ross until 1863, and from that year forward under the pastorate of Rev. M. P. Freeman, increased its membership from 64 to 122, the additions

by baptism within the eighteen years numbering 97. Three-fourths of that number were baptized in the last eight years, and the largest number in any one year was 32 in 1866.

The Cavendish Church disappears from the records after 1852.

The Charlottetown Church numbered 38 in 1850, and 48 in 1868, having received by baptism in that time 38 persons. After a few years we find Rev. C. J. Burnett reported as pastor, until 1858, when Rev. John Davis succeeded him.

The Church at East Point was under the pastorate of Rev. John Shaw throughout these years, as was also the Church at Three Rivers. The former received 37 by baptism, and the latter only 5, —the largest number in one year being 12 at East Point in 1851 and 10 in 1864.

From the Church at Lot 49, called Alexandra after 1866, there were no reports for a number of years, and the membership decreased from 36 to 22. Fourteen were baptized there in the last three years, as a result of the labours of Rev. E. N. Archibald.

Very few letters were received by the Association from the Tryon Church; but 19 additions by baptism were reported in 1855, and 15 within the last six years of the period under consideration.

The North River Church, which numbered 121 in 1851, having received 20 by baptism that year, decreased to 38 members in 1863, but from 1865 to 1868 inclusive, 52 were baptized, and the membership rose to 92. Rev. E. N. Archibald laboured with this people during the last three or four years.

In 1859, a small Church of seventeen members, at St. Peter's Road, organized by Rev. J. Davis, was received into the Association.

In 1862, the Grand River Church, numbering twenty members, was received. Neither of these Churches reported any additions.

In the same year, Brother Davis represented at the Association another new Church, located at West and Clyde Rivers. This Church enjoyed the ministry of Revs. Malcolm Ross and M. P. Freeman. It numbered 52 members in 1862, and received an addition of 11 by baptism in 1865.

The Church at Belfast, afterwards known as Uigg, was added to the Association in 1863. Its membership was then reported as 58, and its pastor was Rev. Samuel McLeod. Three were baptized in 1864-5, but the number of members in 1868 had diminished to 56.

In 1865 the Church at Cape Wolf, with 29 members, was received into the Association.



In 1868 there was a new departure. The ministers and Churches felt themselves sufficiently strong to form

#### A NEW ASSOCIATION.

They were regularly dismissed from the Eastern Nova Scotia Association by their own request for that purpose.

The first meeting was held at North River, July 18th, 1868, when, from the letters of the Churches, and from other sources, there was prepared the following list of Churches and delegates.

#### DELEGATES.

*Alexandra.*—Rev. E. N. Archibald, Deacon Thomas Wood, and Brother Theophilus Wood.

*Bedeque.*—REV. M. P. FREEMAN, Deacon A. Hooper, and Brethren Phillip Baker, Peter Schurman, Thomas Gardener, Bowden Gardener, and Arthur Simpson.

*Cape Wolf.*—Brother Thomas Fairbairn.

*Charlottetown.*—REV. J. DAVIS, Deacon D. Nicholson, and Brethren G. Davis, and James DesBrisay.

*Dundas.*—Brother Theophilus Burrhoe.

*East Point.*—REV. J. SHAW, and Brethren Alexander Scott, Duncan Robertson, and William McVane.

*North River.*—REV. E. N. ARCHIBALD, Deacon James Warren, and Brethren Alexander McInlay, Jacob Dockendorff, Allen McInlay, and John Scott.

*St. Peter's Road.*—Rev. J. Davis, and Brethren John Ferguson, and Charles Scott.

*Summerside.*—Revs. M. P. Freeman, and FREDERIC KIDSON, Deacon Stephen Baker, and Brother Dimock Archibald.

*Three Rivers.*—Rev. J. SHAW, and Deacon Neil Shaw.

*Tryon.*—REV. JAMES GOULDRUP, Deacon William Leard, and Brethren John Boulter, and Ephraim Clark.

*Uigg.*—REV. S. McLEOD, and Deacon John McDonald.

*West River.*—REV. M. ROSS, Deacon A. Livingstone, and Brethren D. Lamont, and William Scott.

#### DELEGATES FROM OTHER ASSOCIATIONS.

*Eastern Nova Scotia.*—REVS. G. F. MILES, T. H. PORTER, JR., and W. B. BOGGS.

*Western Nova Scotia.*—REVS. M. NORMONDAY, and W. H. PORTER.

#### INVITED.

Brethren L. Tremain, M. D., H. C. Creed, Charles Davison, Henry Warren, P. Simmons, E. Lidstone, H. Morrow, W. H. Seaman, Joseph Callbeck, W. Bradshaw, and Joseph Schurman.

*Resolved,* That the Constitution and Rules of Order of the Eastern Nova Scotia Association be adopted as the basis of our own Constitution, etc., subject to such alterations as our circumstances or convictions may require.

The officers of the Association were chosen as follows: Rev. John Davis, *Moderator*; Brethren Henry Warren and William McVane, *Clerks*; Brother James DesBrisay, *Treasurer*.

Association sermon by Rev. J. Shaw, from Isaiah 42: 11. Total membership of the thirteen Churches represented,—627.

The brethren favourably considered education, the "Christian Messenger," cause of temperance, Home and Foreign Missions, etc., and in so doing followed the Christian example of their worthy mother, the Nova Scotia Eastern Association.

The Rev. John Davis, in the "Circular Letter" to the Churches, says:

"Our Churches have been accustomed to identify themselves with the Eastern Nova Scotia Baptist Association, whose meetings we have found it good to frequent. We have received much valuable aid from our Nova Scotia brethren. They have sent their missionaries among us. Their venerable veterans, Harding, Manning, and others, now passed to glory, have traversed our Island, preached the gospel among us, and left behind them precious memories. Their funds, too, have aided our resident ministers and missionaries. The Eastern Nova Scotia Association has also held one of its annual sessions on our Island [at Bedeque, in 1863]. For these things and for all else which they have done for us, we would here record our gratitude, first to God, and then to our brethren. Thus have they nursed us up towards the growth,—small as it is,—to which we have now attained. Our present movement is, in some sort, the work of their hands, and the answer to their prayers. And as dutiful children cease not to love and honour their parents, even after they have founded houses of their own, and themselves have risen to the dignity of parentage, but love and honour them to the end, even so would we ever look to our parent Association, and cherish towards it all manner of affection and esteem.

Nevertheless, it seems to us as though the time had arrived for the movement on which we have now entered. We therefore proceed with that movement, looking up for the blessing which we trust will be bestowed by the Great Master himself, and assured that we do not advance without the benedictions and prayers of the brethren with whom, in our Associational capacity, we henceforth cease to be identified."

It will be seen by the above extract that this separation from the Nova Scotia brethren was not occasioned by any estrangement regarding doctrine, precept, or practice, but simply for the purpose of accomplishing the same work by more effective means.

Two missionaries had been employed during the year by the Prince Edward Island Baptist Home Missionary Society, viz.: Mr. John McDonald and Rev. F. A. Kidson.

The amount reported as collected for Home Missions during the year is £55 8s. 10d. (Island currency).

1869. The Second Session of the Association was held at

Cavendish. *Moderator*, Rev. M. P. Freeman, who also preached the Association sermon.

Received by baptism, 81. Total membership, 693. One new Church received, viz.: Cavendish, Rev. M. P. Freeman, pastor.

The Home Missionary report, presented to the Association, mentions Revds. J. Gouldrup, F. A. Kidson, and John Shaw, as having been engaged in missionary service. Receipts of the Prince Edward Island Home Missionary Board for the year, £78 10s. 2d.

The Association expressed its cordial satisfaction in the appointment of Rev. W. George as missionary to Burmah.

1870. Third Session of the Association,—held at East Point, July 23rd—26th. Rev. John Shaw, *Moderator*. Association sermon by Rev. J. Davis. Baptized, 64. Total membership, 727.

The following missionaries were engaged in the field: Revds. F. A. Kidson, W. H. Warren, J. F. Gouldrup, M. P. Freeman. Total amount expended by the Board, £158 0s. 4d.

1871. Fourth Session,—held at Tryon, July 8th to 11th. Rev. J. B. McDonald, M. D., *Moderator*. Association sermon by Rev. Malcolm Ross. Circular letter read by its writer, Rev. J. B. McDonald, M. D. Subject: Christian Activity. Baptized, 47. Total membership, 768.

Among the Extracts from the Letters of the Churches we read:

“*Summerside*. The Church was formed in the Summer of 1868. In 1869 they began to build the house of worship which they now occupy, when their numbers were not more than twenty and their resources small. But Providence sent them help from without; and it is now completed at a cost of £500 for building and site. \* \* \* Brethren Kidson, Freeman, and J. B. McDonald have laboured at Summerside with signal faithfulness and marked success. \* \* \* The Rev. E. F. Foshay, late of Nova Scotia, has now become pastor of the Church.”

Tryon reports that “fifteen rejoicing converts have obeyed the Lord in baptism.”

East Point reports the formation of a Woman’s Foreign Missionary Aid Society.

1872. Fifth Session,—held at Bedeque, July 13th—15th. Rev. Malcolm Ross, *Moderator*. Association sermon by Rev. John Davis. Baptized, 30. Total membership, 807.

Missionaries for the year: Brethren F. A. Kidson, John T. Burrhøe,



W. H. Warren, W. B. Bradshaw, and A. M. Bigelow. Total amount expended for Home Missions, \$519.41.

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1873. Sixth Session,—held at Summerside, July 19th—22nd. Rev. W. H. Warren, *Moderator*. Association sermon by Rev. E. N. Archibald. Baptized, 26. Total membership, 820.

Missionaries employed: Revds. W. H. Warren, James DeWolfe, John Shaw, J. A. McLean, W. B. Bradshaw. Total amount expended for Home Missions, \$213.51.

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1874. Seventh Session,—held at Charlottetown, July 18th—21st. Rev. W. B. Bradshaw, *Moderator*. Association sermon by Rev. John Shaw. Circular letter read by its author, Rev. John Davis. Baptized, 154. Total membership, 942.

Missionaries employed: Revds. W. H. Warren, W. B. Bradshaw, M. Ross. Total amount collected for Home Missions, \$284.63.

The labours of Rev. D. McDonald, from Acadia College, were greatly blessed at Alexandra, in confirming the people of God, and in bringing thirty-four converts to the knowledge of the truth, all of whom followed their heavenly Leader in the baptismal waters.

The Church at Charlottetown reports having sought aid from Spurgeon's College, and obtained thence the Rev. W. B. Haynes. "His work," they say, "has been signally blessed of heaven. We have experienced a material increase in our numbers, and our congregation has much improved."

The Church at Tryon, in their letter, say,—“Early in May last, Elder D. W. Crandall visited us, and held special meetings, resulting in the baptism of 24 rejoicing converts.

The Central Board of the Woman's Missionary Aid Society, of Prince Edward Island, organized at Summerside a year before, reports amount forwarded to the General Treasurer, \$159.51.

In 1874 the Prince Edward Island Baptist Home Missionary Society handed over its work and funds to the charge of the Nova Scotia Baptist Home Missionary Union.

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1875. Eighth Session,—held at North River, July 17th—20th. Rev. D. McDonald, *Moderator*. Association sermon by Rev. W. B. Haynes. Circular letter read by its author, Rev. W. B. Bradshaw. Subject,—“A higher tone of spiritual life the necessity of the Churches.” Baptized during the year, 153. Total membership, 1,072.

The letter from the Bedeque Church reports the engagement of Rev. A. Chipman with them for half the time.

The Church at Cavendish had been without a pastor for nearly two years, but was now supplied one-half the time by Brother Caleb C. Burgess, of the Home Missionary Union.

Rev. C. C. Burgess had succeeded Rev. W. B. Bradshaw as pastor at North River, and Rev. Joseph Murray had succeeded Rev. J. A. Simpson at Summerside.

The Church at Three Rivers reports,—“The Rev. D. McDonald came with us at the beginning of January last. The Lord poured out His Spirit upon the ministry of His servant, and thirty-four have been baptized and received into fellowship.

The Church at Tryon says,—“Our pastor, Rev. Alfred Chipman, has baptized five willing converts.”

Expended in Home Missionary work in Prince Edward Island by the Home Missionary Union, \$725.66.

1876. Ninth Session,—held at Montague, July 15th—17th. Rev. J. Murray, *Moderator*. Association sermon by Rev. A. Chipman. Subject,—“Christian Ardor.” Circular letter by Rev. Joseph Murray. Subject,—“The simple gospel the necessity of the times.” Baptized, 154. Total membership, 1,245. Three Churches added, viz.: Alberton, Murray River, and Belmont.

Every Church in the Association, except one, received converts by baptism.

The following missionaries were supported on the Island by the Missionary Union, viz.: M. W. Brown, at East Point and Murray River, J. A. Gordon at Cape Wolf, Tignish, &c., J. G. Schurman, at Montague Bridge, J. I. DeWolfe at Alexandra, Belfast, and Uigg, C. C. Burgess at North River and St. Peter's Road, and F. A. Kidson in Kings County.

An interesting memorial of Rev. J. Davis, late pastor of the Charlottetown Church, is recorded in the Minutes of this year, and will be found in a previous chapter of this history [page 330].

1877. Tenth Session,—held at Cavendish, July 21st—24th. Rev. J. I. DeWolfe, *Moderator*. Association sermon by the Moderator. Subject,—“The power of a consistent life.”

Baptized, 123. Total membership, 1,339. Thirty-four members were added to the Charlottetown Church under the ministrations of Rev. D. G. McDonald; sixteen members to the Church at Dundas

under the labours of Rev. F. A. Kidson; and forty-four at Tryon under the pastorate of Rev. A. Chipman.

The Missionary Union employed missionaries on the Island as follows: Revds. F. A. Kidson at Dundas and vicinity, W. McGregor at Alberton and Cape Wolf, and D. H. Simpson, at Montague.

James DesBrisay, Treasurer, acknowledges the receipt of \$387.68 for Home Missions \$148.86 for Foreign Missions, and \$71.00 for Woman's Missionary Aid Society for the year ended July 20th, 1877; also \$170.40 for Home Missions, and \$176.40 for Foreign Missions, received at the Association. Total, \$954.34.

1878. Eleventh Session,—held at East Point, July 6th—9th. Rev. A. Chipman, *Moderator*. Association sermon by Rev. C. C. Burgess. Subject,—“Faithful preaching or telling the truth.” Circular letter read by its author, Rev. D. G. McDonald. Subject,—“Growth in grace.”

Baptized, 218. Total membership, 1,481. One new Church added, viz.: O'Leary Station.

Sixty-six members were added to Cape Wolf Church, Rev. D. H. Simpson, minister; twenty-seven to the Church at Charlottetown, Rev. D. G. McDonald, minister; thirty-two added to the East Point and Souris Church, Rev. J. A. Gordon, minister; twenty-four added at O'Leary Station, Rev. D. H. Simpson, minister.

Missionaries in the employ of the Union on Prince Edward Island: J. C. Spurr, at Cavendish and vicinity, E. H. Sweet at Alberton and Cape Wolf, F. A. Kidson at Dundas and vicinity, J. B. Woodland at Cavendish and vicinity.

Whole amount expended on the Island by the Missionary Union for Home Missions, \$946.73. Amount received from the Island for the same object, \$749.92.

1879. Twelfth Session,—held at Clyde River, July 5th—8th. Rev. E. F. Foshay, *Moderator*. Association sermon, on Sunday morning, by Rev. J. B. Woodland.

Added by baptism, 82. Total membership, 1,532. One new Church received, viz.: Souris.

An anti-tobacco resolution was adopted by the Association. A work entitled, “Bible Baptisma,” written by Rev. D. G. McDonald of Charlottetown, was commended to the favour of the Churches.

Effective work had been done on the Island during the year, under the auspices of the Home Missionary Union.



1880. Thirteenth Session,—held at Tryon, on Saturday, July 3rd and two following days. Rev. D. G. McDonald *Moderator*. Association sermon by Rev. E. N. Archibald.

Added by baptism, 193. Total membership, 1,622. Three new Churches received, viz.: Emyvale, Fairview, and Clyde River.

It was recommended that all contributions by the Churches, for the benevolent objects of the denomination, should henceforth be placed in one fund on the basis of the Convention Scheme. The contributions of the Churches for the year, for Home and Foreign Missions, for the various objects in the Convention Scheme, for the Woman's Aid Societies, and other purposes, amounted to \$10,005.

The following extracts of letters give a fair exhibit of the condition of the Churches on the Island at the present date, 1880:

*Alberton*.—We keep up the prayer-meetings, and have revived the Sabbath-school. We have also moved to a more commodious hall, and altogether a hopeful feeling pervades the members.

*Alexandra*.—Our Sabbath and week-night prayer-meetings are well sustained. Our Sabbath-school has been re-opened and is now well attended.

*Bedeque*.—We continue to enjoy the preaching of the word in all parts of this field. Our pastor has been holding two preaching services each month both at Wilmot Valley and Hamilton. The attendance and interest manifested have been very encouraging.

*Belmont*.—In July of last year we held some special meetings, which were blessed by God to the conversion of souls. Sixteen were added by baptism.

*Cape Wolf and O'Leary*.—On the O'Leary Road our brethren are most unitedly and earnestly engaged in erecting a house of worship. A good Sabbath-school is doing good work.

*Cavendish*.—Our pastor has laboured earnestly and faithfully, and God has blessed his work. Eight have been baptized. \* \* \* We heartily endorse the "Convention Scheme," and have contributed our dollar per member thereto.

*Charlottetown*.—The year now ended has been a year of hard work in the cause of our Redeemer, and we now raise our Ebenezer—for hitherto the Lord hath helped us. Through God's great blessing on the untiring energy of Pastor McDonald we have been enabled to complete our new and commodious house of worship, which was dedicated to the Lord's service on the 14th December last. Cost of land and building \$20,000. In the absence of the pastor, Rev. H. Foshay served the Church for one year. He was assisted by Rev. W. B. Hinson, in a series of meetings which resulted in the baptism of twenty-five.

*Dundas and Grand River*.—Brother Gordon's earnest and instructive preaching, followed by the searching appeals of Brethren

Hinson and Swaffield have been largely blessed. Nineteen were added by baptism.

*East Point.*—We have no reason for complaint, but much for rejoicing. \* \* \* \* We love and esteem our pastor and heartily co-operate with him in all his labours.

*Emyvale.*—Twelve months ago we were living in darkness and sin, destitute of the Gospel, when God in His mercy sent Brother Fillmore of the Charlottetown Church, accompanied by Deacon Scott of Clyde River, who is also a man of God and loves to tell the old, old story of salvation through Christ. After holding a few meetings, amid considerable opposition, God's own truth triumphed. Christ being held up to us as the only hope for sinners, some were enabled to put their trust in him, and in the month of March were buried with their Lord in baptism by Rev. C. C. Burgess, followed in a short time after by nine others. The Rev. Malcolm Ross then coming among us, the glorious work still went on, until eighteen more were made obedient to the truth. On the 30th June we were duly organized into a regular, close communion Baptist Church. Brother Fillmore is labouring with us with much encouragement. We have also a promising Sabbath-school and regular prayer-meeting and our prospects seem bright.

*Murray River.*—Brothers Fillmore and Brown, licentiates from the Charlottetown Church, assisted Pastor McDonald in parts of our circuit. Seventeen were baptized and many who have not fallen in with us are thinking seriously. Our principles are extending. We thank God and take courage.

*North River.*—A number of the active young men of our settlement were added to the Church. \* \* \* Indeed the spiritual life of our whole community has been awakened and Zion has rejoiced.

*St. Peter's Road.*—In the blessed work we are of one heart and of one mind, and the united cry goes up for richer blessings.

*Summerside.*—We are still without a pastor. We have a prayer-meeting every Sabbath morning, and once in the week. Brother W. B. Hinson came to us in March last, and seven were baptized.

*Souris.*—The utmost unity and brotherly love pervades our little Zion. Our Sabbath-school is progressing favourably. Our weekly prayer-meetings are well sustained. Our pastor acceptably preaches to us the word of life.

*Tryon.*—Although during the nine years since we gave you as an Association our welcome before, we have lost by death, dismission, and exclusion, 37 members, yet the Lord has increased our numbers from 63 to 158. And although we have to mourn over much that we would have otherwise, "We will remember the years of the right hand of the Most High," and trust His promised grace. The Woman's Aid Society is still in active operation, and two Sabbath-schools are in good working order.

*Three Rivers.*—As a result of a series of meetings held by our pastor and Brother Hinson, ten converts were baptized. Last autumn we again started our Sabbath-school, and by making it a prominent meeting of the day have maintained it hitherto, with encouraging prospects for the future.

*Uigg and Belfast.*—Dear Father McLeod preaches to us occasionally. We maintain our Sabbath-schools and prayer-meetings. God has blessed the labours of Brothers Kidson and Swaffield at Belfast. Twenty have been added by baptism.

*West River.*—Special services were held in October, the known results of which were the revival of the Church, and the baptism of six persons. The Word of Life is faithfully dispensed by our pastor in the afternoon of each alternate Lord's day, and at some intervening times by our former pastor, Rev. M. Ross. Our prayer-meetings are regularly sustained and our Sunday-school is spiritually healthy.

We close our review of Prince Edward Island Baptist history with these few reflections:

1. The work done on the Island has been largely of a missionary character. The Fathers commenced it; and the first associated Baptist Church there, as we have seen, was organized by Father T. S. Harding at Bedeque, in the Autumn of 1827, when engaged in missionary service.

2. The missionary spirit still lives in the Churches begotten by its power; and stirs them to action in giving the Word of Life to the destitute.

3. The Island ministers and Churches, though for the most part young in years, are fully abreast of the times in the support of Education, Home and Foreign Missions, Sunday-schools, temperance, religious literature, etc.

4. The Lord has greatly prospered the cause of truth upon the Island. It has taken deep root and will bring forth an abundant harvest.

5. The success of the past should stimulate all to earnestness more intense, and to consecration more perfect, in pushing forward the great work so nobly commenced.





## CHAPTER XV.

### I. A MEMORIAL SKETCH OF THE LIFE AND MINISTRY OF REV. CHARLES TUPPER, D. D.

SINCE the earlier portions of this book have passed through the press, Rev. Charles Tupper, D. D., has fallen asleep. Providentially this great and good man has placed upon record the principal facts of his eventful life. He commenced his *Autobiographical Sketch* in the "Christian Messenger" in February, 1863, and continued it up to January 2nd, 1880. In reviewing his life and ministry, therefore, we shall simply allow him to express his own thoughts, in his own way, and offer such remarks in passing as may tend to unfold to the reader with greater distinctness those admirable qualities of intellectual and religious character which made Dr. Tupper one of the brightest ornaments of the Christian faith, and one of the most highly esteemed ministers in the Baptist denomination of this country.

In contemplating the lives of remarkable men, reflective persons are usually anxious to know something of their ancestry, that they may study the peculiar circumstances which have given birth to men or women of extraordinary mould either of body or mind. In this respect the *Autobiographical Sketch* of Dr. Tupper furnishes the needful information.

He says: "It may be of some interest to trace the descent of my father's family, from the first man of the name who emigrated from England to America. My information on this subject is derived from Rev. Frederick Freeman's "History of Cape Cod."

"It appears that Mr. Thomas Tupper, who had previously come to Lynn, then called Saugus, removed thence to Sandwich on Cape Cod, Mass., April 3rd, 1637. At one time he was a member of the Select Court there. While the Church at Sandwich was destitute of a pastor, he and Mr. Richard Bourne conducted public services on the Lord's day. When a pastor was obtained, they both turned their attention to the Indians in adjacent places as missionaries. Their labours were crowned with success. Mr. Tupper succeeded

in gathering a Church among the Indians at a place called Herring Pond, and a meeting-house was built there, which was supplied with a succession of ministers by the name of Tupper. Among these, particular mention is made of Rev. Elisha Tupper, born in 1707, and a great-grand-son of the first missionary of the name."

"The man who was probably the progenitor of all the Tupperes in North America died March 28th, 1676, at the advanced age of ninety-eight years and two months. His son Thomas, born January 16th, 1638, married Martha, daughter of Thomas Mahew, Governor of Martha's Vineyard and the neighbouring islands. Their son Eliakim (1st) was born December 29th, 1681. His son, Eliakim Tupper (2nd), who was my grandfather, was born June 20th, 1711. He married Mary Bassett, March 28th, 1734. After the birth of their first child, William, July 6th, 1735, they seem to have removed to Plymouth, Mass., as Mr. Freeman informs me by letter that he finds a record of the births of five of their children on the Town Records of that place. The last of these is that of my father, Charles Tupper, who was born August 19th, 1748. My grandfather subsequently resided some years in Connecticut, whence he emigrated to Cornwallis in the year 1763."

"My parents were married October 24th, 1771. They had ten sons and four daughters. I was the twelfth child, and was born in Cornwallis, August 6th, 1794."

By the above it will be seen that the subject of this memoir was born in the missionary line. This fact may account in part for the deep-toned missionary spirit with which his subsequent ministerial life was so largely imbued. In boyhood he indicated a love of study, a willingness to labour, and early religious sensibilities. His conscience was peculiarly sensitive, so much so, that if at any time he did wrong himself, or witnessed evil-doing in others, he became the subject of bitter grief. This acute tenderness of conscience preserved him, when sorely tempted, from falling a prey to those vices so corrupting to youthful minds. His early mental training was limited principally to Dilworth's Spelling Book, English Grammar and Arithmetic. He was expected to commit the grammar to memory, but not required to understand it. His proficiency in spelling, however, was of great service to him in after life. Speaking of his religious training Mr. Tupper says:

"At the time of my birth my parents were Presbyterians. When I was about five years old my mother was baptized by the late Rev. Edward Manning, and became a member of the Baptist Church under his care; and my father likewise when I was fourteen years of age. With pious instructions and admonitions from them, as I was frequently at my father's house, I was taught the Assembly's Shorter Catechism. This has been serviceable to me.

At the close of the last century and the beginning of the present

there was an extensive revival of religion in King's County and adjacent places. My eldest brother and two sisters professed faith in Christ, and were baptized by the late Rev. Theodore S. Harding, of Horton. Though I was then only six years old, my attention was seriously called to the subject of vital godliness. The religious instructions imparted to me, and the effects of grace noticed by me, tended to impress my mind with a conviction of the reality and importance of experimental religion. I frequently felt much anxiety about getting to heaven, For the attainment of this, various grounds of hope and different plans occurred to my mind."

At the age of ten, young Charles had learned to read and spell tolerably; but after that period he had only twelve weeks of schooling. This was principally devoted to writing and arithmetic. In his Autobiography he says:

"Whatever degree of learning or knowledge has been acquired by me beyond the small portion now specified, has been obtained, through the Divine blessing, by dint of my own efforts, aided occasionally by some friend to whom I have applied for assistance."

Books and papers, to aid the young, thirsting for knowledge, were not scattered broad-cast over the land as at the present time; but if a paper or book of any value came in young Tupper's way, he was sure to devour its contents with great eagerness. He mentions having read an old English law book, and adds, "Though it did not impart to me much knowledge of *law*, nor did I ever require much, I have happily always known enough to keep out of litigation hitherto; as I never sued any one, nor was I ever sued. I affectionately advise the young to endeavor strenuously through life to adopt such a course, that they may have it in their power at the close of life to say the same."

He mentions also having derived much benefit from having studied a book, in the fifteenth year of his age, entitled "Physico-Theology; or a Demonstration of the Being and Attributes of God from His Works of Creation," by Rev. W. Dorham. Here he met with passages in Latin, which awakened in his young mind a desire to obtain a knowledge of the Latin language. But as yet he was ignorant of the construction of his own mother tongue. Referring to this fact he says:

"As nearly as I can recollect, I was almost eighteen years of age when the first gleam of light, in this respect, (meaning the conjugation of the verb *educate*) beamed upon me. On going to the house for dinner, I forthwith went to a shelf and took down an old and soiled copy of Dilworth's Spelling Book and began to read the Grammar. I seemed to see with new eyes. My mind now became absorbed in the study. As there was scarcely a person in the circle



of my acquaintance that could assist me, I had principally to plod my way by dint of unaided application to books. According to my recollection it was about half a year after I had commenced this course, when the desire to acquire a knowledge of the Latin language, which had arisen in my mind in the fifteenth year of my age, ripened into a fixed resolution. For the attainment of this object I adventured—though naturally diffident—to introduce myself to the late Rev. William Forsyth, then the only Presbyterian minister in Cornwallis, and to request him to give me lessons occasionally, as it might be in my power to visit him. I would here gratefully acknowledge the readiness and urbanity with which he acceded to my request, and the kindness with which he gratuitously gave me instruction. On examining me as to my attainments, he remarked, that I was six months ahead of ordinary scholars who commence the study of Latin, because I had so thorough a knowledge of English grammar.

I was put through a very thorough preparatory training in Ruddiman's Latin Rudiments. Being constantly engaged in labour on a farm, and desiring to recite a long lesson correctly at every opportunity of which I could avail myself to go—about four miles—for instruction, I was accustomed to seize every moment that could be so devoted, without neglecting my work, to get my lesson well learned. It was a common practice with me to have my book open on one of my knees while taking a meal at the table. By constant assiduity I made such proficiency that my kind teacher frequently expressed pleasure and surprise, and encouraged me in my successful endeavours for the acquisition of useful knowledge."

It is worthy of remark, that while young Tupper thus devoted his leisure time to earnest study for the purpose of preparing himself for future life, many of his fellow-townsmen preferred spending their spare hours in idleness, drinking, card-playing, horse-racing, &c. The results are apparent. While the former went forward steadily to high attainments in knowledge, virtue and usefulness, many of the latter, to the writer's personal knowledge, pursued the opposite course until they reached the vale of poverty and ruin, and then sank in a drunkard's grave. Young men, shun the pernicious example of the vicious and profane, and tread in the footsteps of him who loved his books, and pressed forward in the path of sobriety and hope.

Such was the progress of Charles Tupper in self-training that, when nineteen years of age, he commenced teaching a school in the western section of Cornwallis. This was at the close of 1813. In this new employment he soon found that, while his scholars were making commendable progress in study, the teacher was advancing still more rapidly. Having completed the term for which he was

engaged, he returned to his former occupation, namely that of husbandry. Speaking of this change he says:

“I now resumed the study of Latin almost exclusively. The work of translating was peculiarly interesting to me. During the long days of summer I was so constantly employed in manual labour that I could scarcely find any time for translating. I therefore commenced a practice to which I had not been accustomed, namely, that of sitting up late at night, that I might enjoy the luxury of devoting time to my favourite exercise.”

This night study soon brought on a violent pain in the head, which compelled him to return to his former practice of retiring to rest at an early hour. Thus taught by his own painful experience, he recommends to the young the homely adage,

“Early to bed and early to rise,  
Makes a man healthy, wealthy and wise.”

In 1814, young Tupper commenced school-teaching in Lower Aylesford, and while thus engaged he became the subject of deep religious concern. Sudden and severe illness filled him with alarm, lest he should be cut down in his sins, and sent to perdition. It pleased Providence however to restore him to health, and when the dread of death was removed, he relapsed into his former state of cold indifference in respect to his eternal welfare. When vacation came at the close of the year, he made a visit to his friends in Cornwallis. While there he had occasion to visit the late pious and zealous Clarke Alline, (nephew of the celebrated Henry Alline), then residing in New Canaan, Horton. This was on a Saturday, and he was induced to attend a prayer-meeting held that evening. It was a season of unusual excitement, such as young Tupper had not been accustomed to witness. At first he was considerably shocked; but as the meeting became more calm he began to reflect thus, “I have noticed some extravagances among these people. They seem at times to be transported beyond reason. But am I acting a more reasonable part? I acknowledge myself to be a guilty sinner, under the curse of God’s law, exposed every moment to death, and to an eternity of woe. Is it not, then, more consistent in them to be strongly moved with reference to matters of infinite moment, than it is in me to remain unmoved while in a state of such imminent danger? Under a consciousness of my sinfulness, and the madness of my course, I turned my face toward the wall, to conceal my emotions, and wept profusely.”

In this early stage of Mr. Tupper’s experience, his reasoning faculty held his prejudices in check; and made him feel that insensibility

to the concerns of the immortal soul was very much more hazardous than even undue excitement.

On New Year's day, 1815, which was Sabbath, he says, "According to previous arrangement I attended a prayer-meeting in a school-house at New Minas. To aid in carrying out my resolution to conceal any serious emotions that might arise in my mind, I selected a seat in one corner of the house, remote from the place where the principal persons who took an active part in the services were seated. While the exercises were proceeding with great solemnity, I noticed a young man near me smiling. Having been taught and accustomed, as all should be, to be grave wherever God was professedly worshipped, I was shocked by this levity and irreverence. It struck me forcibly, that I was in bad company, sitting in the seat of the scornful. This thought produced disquietude and perturbation of mind.

After several earnest prayers had been offered, a number of persons spoke impressively. Three of these were Clarke Alline, his venerable father William Alline, and Deacon Peter Bishop, who was a very aged disciple. The justness of their communications, and the necessity and importance of paying earnest heed to them, were apparent to me. Moreover, a full persuasion that these were sincere men of God—every-day Christians—tended to add weight to their remarks. I was aware that it would be the part of wisdom in me to lay to heart the faithful and solemn admonitions and warnings given. I felt deeply under a sense of my sin and danger; but it still seemed to me that it would be useless, and therefore inexpedient, to yield to my convictions.

Toward the close of the meeting one of the speakers, while solemnly warning the unconverted against neglecting the present favourable opportunity to secure an interest in Christ, quoted the words of the Apostle, (Acts 13: 40, 41.) 'Beware therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you.' This was overwhelming. It was evident to me that God was carrying on a gracious work; and it seemed almost certain that, should I continue to resist the impressions on my mind, I would be, in reality, a 'despiser,' and would 'perish.' I looked at my pious sister, and her eyes, suffused with tears, met mine. I thought if I had all the world, I would give it freely to be in her happy state of grace. The half-formed purpose to yield at once, and seek for mercy with all my heart, was immediately met by the suggestion, that by using blasphemous language I had committed the unpardonable sin, and that since I must certainly be miserable in eternity, I had better take what pleasure I could in this life. The length of the present life, however, even should I live to old age, appeared to me like the twinkling of an eye in comparison with the endless duration of that which is to come. What pleasure, thought I, can be enjoyed during this momentary state of existence, with the certain prospects of unending misery to follow? The very clouds seemed



charged with vengeance, ready to fall upon my guilty head. Slight as the glimmering of hope, that mercy might yet be obtained, appeared to be, so vast was evidently the importance of the subject, and so dangerous delay in a matter of such infinite moment, that I became resolved to disregard all other considerations, and at once to seek most earnestly for salvation. All thoughts of concealment were now abandoned. I requested prayer to be offered for me, as for 'the vilest of the vile.'

When the meeting was closed, while numbers were yet remaining, some under distress of mind, and others conversing with them, I thought of the low state of religion in the place where I was residing, to which I purposed to return the next day; and it appeared to me morally certain that if I did not obtain mercy before I left that house, I should die in my sins. I therefore fell upon my knees in the presence of all the people, and engaged in fervent prayer. When I had become nearly exhausted, I heard one person saying to another, 'See the work of God on this stranger!' Some one remarked, 'It is Charles Tupper.' The mention of my name seemed to affect me like electricity. I immediately arose, and walked out of the house, saying to myself, 'The thing that I feared has come upon me.' My strong resolution had been broken; and I should now be a laughing stock for the world and a reproach to religion, but could never be a Christian. Deep despondency, mingled with self-reproach for my exhibition of weakness, seized upon me. My case appeared to me singular, and sad beyond that of any other one living. Others might either obtain the bliss of heaven, or enjoy the pleasure of this world; but I could do neither.

While returning to my father's house, I expressed freely to my sister the perplexity of my mind, and my regret on account of what had transpired, under the strong impression that my exercises were merely transient emotions, and that my state was actually hopeless. She, however, encouraged me to hope that it was God's work, which would issue in the salvation of my soul; and urgently entreated me to cherish these emotions, and earnestly to 'strive to enter in at the strait gate.'

The burden of my sins pressed heavily upon me. There seemed no prospect of any thing for me but wretchedness both here and hereafter. I was almost in utter despair. A gleam of hope, however, that there was yet a *possibility* of my being saved, emboldened and animated me to implore mercy from 'the God of all grace.'

On reaching my father's house at the close of the Lord's day, January 1, 1815, I made known to my parents the anxiety of my mind with reference to the salvation of my soul, and requested my father to pray for me. In former times he had frequently expressed a desire that I should read Rev. Joseph Aline's 'Alarm to the Unconverted.' To please him I would reluctantly read a few pages of it. But now I sincerely requested him to lend me the work, which I subsequently perused with interest and profit.

Though at this time I certainly had not the most distant thought

of ever being a *Minister* in reality, nor even in name, yet it appears that I presently commenced ministerial work. I took my two younger brothers, Nathan and Jeremiah, to the barn, earnestly exhorted them to seek the Lord without delay, and prayed fervently with them. It afterwards appeared that this labour was not in vain. I then went to the house of my brother Samuel, who had often been much exercised about spiritual things, solemnly addressed all present, and proposed to him to pray with us. This he declined to do; but he went with me to his barn, where we both engaged in prayer to God for mercy.

Two of my brothers, as I was subsequently informed, aware that my former religious impressions had passed away without any abiding effect, mutually agreed in the opinion that these likewise would be evanescent. It was not strange that such should be their apprehension. My own fears of it were very great.

The next day I returned to Aylesford, with an exceedingly heavy heart. The thought of continuing to neglect the unspeakably important concerns of eternity, appeared to me utterly inadmissible. Endless misery must be the inevitable consequence. But the remembrance of the horrid oaths uttered on one occasion, which had often produced deep despondency, now seemed almost entirely to preclude all hope of obtaining mercy. It was, indeed, known to many that I had expressed concern about my everlasting welfare: but as I deemed it nearly certain that I could never be a child of God, it still appeared to me advisable to conceal my emotions from all who were not apprized of them; and to endeavour, if possible, to become a Christian *secretly*. I therefore requested the young lady who accompanied me, to give no intimation to any one of what had transpired.

The course, however, thus resolved on was by no means satisfactory to my own mind. It would evidently be attended with great difficulty and much danger; but no better way seemed to present itself to my mind. In the midst of these perplexing and despairing thoughts, I came to a place where intoxicating liquors were sold. The thought suddenly rushed into my mind, with almost irresistible force, that as my present state of disquietude was intolerable, and as there was no ground of hope that spiritual consolation would ever be obtained, *drunkenness* presented the only course of relief. By this means I might at least forget my misery for a time; and, probably it would obliterate all serious thoughtfulness, and enable me to return to the world and enjoy myself as well as other worldlings did; and my condition would ultimately be no worse than theirs. This has always appeared to me to have been a bold and direct temptation from Satan, who 'desired to have me.' It was diametrically opposed to my own inclinations. I had never been intoxicated, nor even called for liquor in a tavern; neither did I relish inebriating drinks, nor like the society of the intemperate; and yet it seemed that I *must* now procure rum and get *drunk*. I was led, however, to reflect on the indubitable facts, that this would subject me to deep and lasting disgrace, and that on becoming sober my despondency would be

increased, as the little gleam of hope of pardon now cherished must be forever abandoned: and that I could never take even any momentary pleasure in the society with which I must then be ranked. I was thus enabled to resist this violent temptation, and to proceed to the place of my residence.

I went into no company, but the attempt to carry my design into effect obliged me to put on an air of cheerfulness among those with whom I was boarding. Often did I find that saying of the wise man verified,—‘Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.’ The mistress of the house, who was by nature an amiable and prudent woman, afterwards told me that she used to think I was acting the hypocrite; for she frequently saw me appearing solemn, and retiring into a grove, as if for prayer; and yet at other times seeming quite cheerful. After some days she came across an unsealed letter of mine addressed to my sister Wealthy. Though not accustomed to indulge curiosity, in this case she yielded to a desire to know what the letter contained. In it was frankly stated how I was attempting to conceal the exercises of my mind, and what disquietude and perplexity I was enduring. She met with a remark to this effect:—‘That the persons with whom I was boarding had never experienced religion; they knew nothing about it, and did not believe in it.’ From this letter she perceived that my *hypocrisy* was of quite a different kind from what she had imagined. She took no umbrage at my statement; but felt that it was too true. It led her to serious reflections respecting the necessity of a Divine change, or new birth, and the lamentable state of those who knew nothing of it. From that time she said she had never any doubt as to the reality of my exercises. Happily both she and her husband were afterwards brought to understand this subject experimentally, to the saving of the soul. Her exercises were remarkably strong; and she became a bold and eminent Christian.”

Mr. Tupper’s attempt to conceal his religious impressions exposed him to strong temptations, and he therefore abandoned the idea of concealment, and frankly avowed his determination to seek for mercy. The language of his heart was

“And if I am undone at last,  
I want no pleasure here;  
In sorrow let my days be passed,  
Unless the Lord appear.”

In addition to his other temptations, he suffered much disquietude regarding the doctrine of *election*. He says, “This doctrine always appeared to me so clearly revealed in Scripture that, though strongly opposed to it, I could never adventure to deny it. My view, however, of the nature and design of it was incorrect; as is doubtless that of persons averse to it in general. According to my view, God had designed by predestination and election to limit the exercise of mercy to a very small number, and to place an insurmountable barrier



in the way of the salvation of the mass of mankind. But the Scriptures plainly teach us, that the Divine purpose does in reality secure the holiness and happiness of a vast multitude, while it presents no obstacle to the salvation of any. Thus the Apostle assigns a reason why God 'predestinated' people 'to be conformed to the image of His Son,' namely, 'that He might be the First-born among *many* brethren.' In like manner Christ says, 'All that the Father giveth me shall come to me: and him that cometh unto me I will in no wise cast out.' So Paul elsewhere speaks of 'them that perish, because they received not the love of the truth, that they might be saved.' But to obedient believers he says, 'We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.' (Rom. 8: 29. John 6: 37. 2 Thes. 2: 10-14.)

I was strongly tempted, as undoubtedly many others have been, to pervert the doctrine in this manner. If I am elected, I shall certainly be saved: if not, I must inevitably be lost. It is therefore useless for me to be concerned about my salvation, or to use any means for securing it. But I could not rest satisfied upon this ground. In order, therefore, to evade this temptation, I determined not to receive the doctrine, or at least to put it out of mind as much as possible. For this purpose I endeavoured to avoid reading anything concerning it. Accordingly, when I met with passages of Scripture in which it is taught, I would close the Bible, and turn to some other part of it. This I did repeatedly. At length, on an occasion of this kind, the thought occurred to me, that if I were ever savingly converted, it must be to that God who was the Author of the Bible; and that, consequently, it was altogether inconsistent for me to reject or evade any truth which He had seen fit to reveal. This course was henceforth abandoned.

I was aware, moreover, that if election were discarded, the incontrovertible fact of God's *foreknowledge* might be wrested in the same manner. I could not doubt that it was as well-known then to the omniscient Jehovah whether I would be in heaven or hell after my death, as it would be subsequently to that event. As He foresaw it, so it must unquestionably come to pass. On this ground, I might, with equal consistency,—none at all,—relinquish all efforts to obtain salvation.

But either of these views would be equally applicable with reference to the preservation of natural life. If Deity had determined that I should live to old age, or had foreseen that I would, it could not be otherwise: if that I should die in youth, no means could prevent my early death. I would not, however, from this consideration, act so irrationally as to swallow a dose of deadly poison, or neglect any means adapted to preserve my life. Surely, then, it would be madness in the extreme for me, from any such mode of reasoning, to rush on in sin and impenitence, which would as evidently be fatal to the soul as poison would be to the body. In

all secular matters the intimate connection between ends and means is recognized and acted upon, irrespective of any conjecture as to the Divine purpose or foreknowledge. In proportion as the concerns of eternity are more important than those of time, would the inconsistency and folly be greater under any pretext to neglect the former than the latter. In a word, I perceived that the secret purpose of God, though undeniable, could be no rule of action for me. So Moses says, 'The secret things belong unto the LORD our God; but those things which are revealed belong unto us.' (Deut. 29: 29).

Though these considerations may not all have occurred to me at that time, yet several of these certainly did; and I was aware of the stubborn and awful fact, plainly made known in the oracles of inspiration, that, should I live and die unregenerate, impenitent, destitute of faith in Christ, and without holiness, I must perish for ever. I therefore clearly saw that it was of the utmost importance for me to take care not to 'neglect so great salvation,' and to 'give diligence to make my calling and election sure.'

An increased knowledge of the depravity of my nature tended to reconcile me to the doctrine of Divine sovereignty. I had often in mind wrangled with Deity because, as I imagined, He had not afforded me an equal chance of obtaining salvation with some others. But by this time I had become so far acquainted with the plague of my own heart, through repeated failures in my attempts to recommend myself to the Divine favour by improvements in my conduct, that I perceived, if God did not save me by His own rich, free, and sovereign grace, I would undoubtedly complete my own destruction. It was evident to me that everlasting misery was my just desert, both for my transgressions of God's law, and my rejection of the gospel of Christ; and that my only hope of salvation must arise from a consideration of the infinite and unchangeable goodness and mercy of the Most High. All thoughts, therefore, either of denying or wresting the doctrine were abandoned. As a guilty, depraved, and helpless sinner, justly condemned, and ready to perish, I must look to the Lord Jesus Christ alone for deliverance from the wrath to come. If I were lost, it would be to the glory of God's justice; if saved, 'to the glory of His grace.'"

After thus descanting upon the doctrine of election and predestination, Mr. Tupper proceeds to say:

"My diary commences on the 12th day of February, 1815. In the narration of events that transpired previously to that date, I have been obliged to depend almost wholly on my memory. In relating those of subsequent occurrence I shall have much assistance from minutes taken at the times in which they took place.

The day mentioned above (February 12th), which was a Sabbath, was devoted to fasting and prayer. In order to be free from interruption, and the fear of being heard by any person. I retired a considerable distance into the woods, in the hope of being very earnest in prayer, giving myself to the Lord, and obtaining consolation. My heart, however, seemed utterly unmoved. Extreme stupidity

seized me. It seemed to me as if my prayers were addressed to the tree under which I knelt. In times wherein tenderness and earnestness had been experienced in supplicating a throne of grace, the hope of deliverance had been quite strong; but in such seasons of insensibility, the apprehension of having been given over to hardness of heart and a reprobate mind, was truly appalling. Neither the reading of the Scriptures, nor any other means employed, seemed to have the slightest effect upon me. At this time, as on former occasions, I was greatly disquieted and troubled on account of not being more deeply concerned and distressed. In the course of the next day some emotion of mind revived my hope of salvation. Subsequent insensibility, however, almost plunged me into despair.

On the 15th, Rev. Thomas Handley Chipman preached at the house of Deacon David Randall, in Lower Aylesford. I entertained some hope that attendance at this meeting might prove a blessing to me. My heart, however, remained unimpressed; and the prospect of deliverance from my wretched state seemed increasingly dark.

On the morning of the 16th, while engaged in prayer, I used the expression, 'Lord, if I perish, let me perish at the feet of Jesus!' From a sudden ray which burst through the deep gloom of despondency, I immediately cried out, 'Lord, I shall never perish there!' But this cheering thought was followed by the alarming apprehension that I could never get to the Saviour's feet.

In the afternoon I received intelligence of the death of a Mr. G. E. whom I had known some years before. While in a state of intoxication, he lost his life through exposure to cold. This was the man whose dreadfully profane language had led me, in the days of my boyhood, to start away from him, through dread of the judgment of God immediately destroying him, and me also if near him. I now viewed it to be perfectly just in God to suffer him to come to this melancholy end; but wondered that I had not been cut off sooner than he. It appeared to me that I was a much greater sinner: as he had probably been brought up without religious instruction or pious example, in the midst of vice and immorality, while all desirable privileges had been conferred on me, and had rendered me utterly inexcusable. The long-suffering of God, in sparing such a guilty and hell-deserving wretch, filled me with astonishment.

After my school closed for the day, so deep was the depression of my spirits that I felt unwilling to be in the company of any person, and remained all night in the school-house. (For the accommodation of several small settlements, it had been set almost three-quarters of a mile from any dwelling-house). I read the Scriptures and Mr. Alline's 'Alarm to the Unconverted,' and prayed, till my eyesight and lungs were exhausted, and frail nature yielded to sleep. On awaking I wondered at finding myself out of hell. The consideration that there are *many* ways to miss of salvation, and only *one* to obtain it, especially filled me at this time with awful dread.

Toward morning, while attempting to pray, such an overwhelming view of man's guilt and rebellion against God, and of my own in



particular, presented itself to my mind, that I was silenced, under a sense of the justice of my condemnation, and could not offer a petition. I had often been disposed to murmur against God because He does not save more of the human family; but now I wondered that He saves any. The way of salvation, by the sovereign grace of God, through a crucified Redeemer, appeared to me unspeakably excellent and glorious. The heavy burden of my sins was removed; all anxiety respecting the salvation of my soul ceased; and, instead of pleading for pardon, I began to wonder and admire, and to praise and adore the infinite mercy of God in Christ. All the sufferings of body, and all the anguish of spirit, ever endured by me, appeared as nothing. It seemed to me that I could cheerfully submit to any tribulations that might attend me in subsequent life. The thought that my temporal and everlasting interests were in the Lord's hand, afforded me inexpressible delight. All His arrangements and doings appeared to me infinitely wise and good. I rejoiced that I could be saved in no other way but through the all-atoning blood of Christ. The way of salvation through faith in Him appeared to me exceedingly plain. It was a matter of wonderment to my mind, that it had not been presented to me by any one with such clearness. I thought that surely I could shew it to any person so distinctly as to preclude all doubt and hesitation, and to enable him at once to obtain joy and peace in believing.

The ways of piety now became delightful in my view. My ardent desire was to serve and glorify God with all my powers of body and soul.

Through the rich grace of the Most High, in my experience was verified the saying of the Psalmist, "Weeping may endure for a night; but joy comes in the morning."

What a sublime experience is this, and how clearly it unfolds the real character of the young man! *Honesty* with himself and with his God. *Reasoning*,—comparing and arguing his case from well-defined premises, leading to fixed conclusions. *Conscientiousness*,—no covering up with a deceptive gloss, but making a frank exposure before the Omniscient eye. *Perseverance*,—with fixed determination plodding his way through these long months of pungent conviction of sin, until he found his way to the Cross. *Thoroughness*,—nothing short of a deep, searching conviction that he was accepted in Jesus Christ could satisfy him. *Humility*,—how he prostrated himself in the dust before his Maker, and with bitter tears of contrition confessed the enormity of his transgressions. *Intellectuality*,—grappling with the sublime mysteries of predestination and election, and basing his argument upon the immutable perfections of the Godhead. The *missionary spirit*,—no sooner did he by faith find the Saviour than, like Andrew and Philip, he sought to bring others to Him.

His renewed soul was filled with earnest longings for the salvation

of a lost race. He commenced holding prayer-meetings in the district where he resided. Look at this early experience of Charles Tupper—and behold the man.

If space would permit, it would be interesting to trace the mighty conflicts with Satanic agency through which the young convert passed, before he was firmly rooted and grounded in the truth, and prepared to follow Christ in the holy ordinance of believers' baptism. He was frequently plunged from the heights of religious faith and joy down to the very borders of despair: but he speaks of having derived great strength and comfort from the edifying conversation of Deacon Joseph Morton, Deacon David Randall, Rev. Thomas Handley Chipman, and others. In his diary he says:

“On Lord’s day, May 14th, 1815, in obedience to Christ’s commands, I was ‘buried with Him in baptism.’ It was to me, and doubtless to many others, a solemn and impressive season. A large concourse assembled on the occasion; and I addressed them, especially the young, at the water side, with great seriousness and earnestness. At the conference on the day preceding (as noted in my diary), and doubtless also at the baptism, were present my father and mother, my two sisters, and seven of my brothers. The family in general appeared much aroused to a sense of divine things. My parents and several of their children were then members of the Church; and two more had recently obtained hope. It appears, however, that these had not sufficient confidence to come forward at that time; but they were baptized not long after, as were also two more of the family. It may be noticed here, that I recollect hearing Elder Manning remark at a subsequent communion season, that he did not remember to have ever before seen both parents and eight of their children, ten of one family, sitting together at the Lord’s table. I trust, through rich grace, the greater part of these are now with their beloved pastor in the beatific presence of their adored Redeemer.

In yielding obedience to the King of Zion in baptism, I enjoyed ‘the answer of a good conscience toward God.’ Not long afterward I endured a sharp trial by fiery darts from the wicked one. It soon occurred to me, however, that the blessed Jesus shortly after his baptism was ‘tempted of the devil.’ This consideration tended to console and strengthen me.”

The writer was present at this time, and, though only a lad of ten years, was deeply impressed with the solemnity of the occasion. Father Manning, with his dignified form and manner, leading the candidate into the baptismal waters,—the young man with grave countenance, addressing to the surrounding multitude words of warning and of invitation to the gospel feast,—and the subduing effect upon the people,—are all fresh on memory’s tablet.

Having thus publicly professed his faith and entered the Christian Church, Mr. Tupper became more deeply impressed than ever, that it was his indispensable duty to devote his life to the Christian ministry. He says:

“Feeling deeply interested in the spiritual welfare of the people, both parents and children, where I had first taught school, namely, in the western part of Cornwallis, on the Back Road, I had serious thoughts of attempting to hold a religious meeting in their school-house. This appeared to be, indeed, a great undertaking, especially as I might probably have to conduct the meeting alone. But as the people were remote from any place of worship, and were rarely visited by the gospel ministry, it seemed incumbent on me, as far as in me lay, to supply this deficiency of the public means of grace. On deliberate and prayerful consideration of the subject, I determined, in the hope of divine assistance, to make the attempt.

Accordingly on Lord’s day, June 11th, 1815, I held a meeting in the school-house in which I had formerly taught. This first effort to conduct public worship without the aid of brethren, was, as may be naturally supposed, attended with considerable trial. After singing, the reading of the Scriptures, and prayer, I delivered an address in the morning, and another in the afternoon. Though no text was read as the foundation of either of these discourses, yet they both partook greatly of the nature of sermons, such as they were. In the former the ruined state of man, whilst unrenewed, and Satan’s efforts to keep him in that state, were noticed; and in the latter, man’s deliverance from his lost condition, by a divine change, and justification through faith in Christ, was considered. I enjoyed a considerable degree of freedom in speaking, and felt persuaded that my course was approved in the sight of the Most High. Subsequently some trials of mind were endured, from the apprehension of running too fast; but on careful reconsideration, I did not feel at all convinced that I had done wrong.”

“I attended the Baptist Association, which then included Nova Scotia and New Brunswick, and was held in Cornwallis, commencing on the 24th day of June, 1815. The late justly esteemed James Munro, who had recently commenced preaching, delivered a discourse in reference to our Home Mission, from Mark 14: 15. Excepting Brother Obadiah Newcomb, who resided at that time in New Brunswick, but removed to the United States soon after, no other man had entered the ministry in connection with the Baptists in these Provinces for a number of years before. A liberal contribution, nearly amounting to £30, was taken up for the mission. Brethren Joseph Crandall and James Munro were sent into the eastern parts of the Province, by the Missionary Society, which had been commenced at the Association in Chester, in the preceding year.

At the time now spoken of, the number of ministers in both Provinces was small, I think not exceeding twenty, and the destitution



in many parts of each Province was great. When the subject was discussed, and statements were made relative to the need of labourers in the Lord's vineyard, I felt a strong desire to aid in communicating the glad tidings of salvation to the destitute. I was almost ready to say, 'Here am I; send me.' But considering myself as being merely a child in age, less than twenty-one years old, and 'a novice,' that is, a young convert, and by no means qualified to engage in a work so important, so responsible, and so difficult, and not feeling assured that the Lord called me to it, I did not venture to make such a proposal."

The following extract from his diary shows his diligence, at this early stage in his Christian life, in pursuing the ways of God:

"February 9th, 1816.—My custom is, to arise in the morning after having returned thanks for the preservation of the past night, and briefly implored Divine protection through the day; and while I am dressing and retiring to the woods, to repeat some chapter which I have by heart, and then seriously attempt prayer. I then spend a portion of my time in reading the Scriptures, or some good book, and serious or useful study employs my mind till school. I then read and pray. Once in school-time I retire to seek Divine mercy; and close school by prayer. I briefly return thanks for the salvation of the day, and beg of God to pardon my faults, and to lift upon me the light of His countenance. On my return home I spend a portion of my time in heavenly meditation. In the evening I pray with the family, and spend probably a portion of time in serious or edifying conversation, a portion in studying Latin, and a part in religious reading. Before bed-time I retire and recite some passages of Scripture which I have read in the day, and close the day by prayer. I then reflect somewhat on my conduct through the day, and, resolving by Divine assistance to endeavour to amend what has been amiss, I retire to rest, committing myself into the hand of God, and, with a solemn reflection on death, drop into the arms of sleep.

Strict adherence to this course would doubtless have greatly increased my enjoyment and usefulness."

The following extract unfolds the train of thought which decided his course in regard to the ministry, and the action of the Cornwallis Church in the case:

"As the expiration of the time for which I had engaged to teach school drew nigh, it became specially necessary for me to decide the important question, Shall I devote my life to the work of the Christian ministry? I was led, therefore, to consider the subject prayerfully and attentively, and to examine myself strictly with reference to the motives which might influence me. It was evident that I could not be actuated by a desire to accumulate wealth; as devotion to the work of the ministry, under existing circumstances, would necessarily exclude all opportunity for this. It could not be for the love of ease; for manual labour was congenial to my disposition; and

the course on which I thought to enter was likely to subject me to greater toils and hardships than either that or school-teaching would. There did not appear to be any prospect of attaining to eminence or fame, especially as there are usually many who are disposed, if possible, to blast the reputation of a faithful minister of Christ. (In these respects, however, I may truly say, now in the seventy-first year of my age, that, though I have only a moderate share of property, have often endured much fatigue and exposure to cold and storms, and have not wholly escaped the lash of tongues and pens, yet my lot has been more favoured than I at first anticipated.) I was aware that an awful responsibility would rest upon me; and that many severe trials might be reasonably expected. So far, however, as my leading motives could be ascertained by me, a sincere and fervent desire that God might be glorified, that the Redeemer's kingdom might be extended, and that precious and undying souls might be saved, rendered me willing to be subjected to all the toils, privations, anxieties, reproaches, and afflictions of every kind that might attend a course of ministerial labour. Aware, also, that my venerated pastor, Rev. Edward Manning, and other discerning eminent Christians, regarded me as called of God to the work, I was led to decide the momentous question in the affirmative.

When, therefore, I had completed my engagement with my employers in Lower Aylesford, about the middle of March, and enjoyed the satisfaction of receiving from them an expression of their hearty approval of my services as a teacher, I took an affectionate leave of them, and returned to Cornwallis, with the intention of devoting myself henceforth unreservedly to the work of the Lord.

Lord's day, March 24th, 1816, was a memorable epoch in the history of my life. On it I stood up before a congregation to attempt, for the first time, to *preach* from a particular *text*. This appeared to be 'crossing the Rubicon,' in other words, committing myself to the work of the gospel ministry, and excluding all opportunity to go back, or to select any other occupation. My decision was thus openly avowed. The venerable Elder Manning,—a person of keen and deep discernment,—was present, as were also a number of other experienced Christians. My parents and several of my brothers and sisters were in the congregation. My discourse was founded on Ephesians 2: 1,—'And you hath He quickened, who were dead in trespasses and sins.' A sense of the Divine presence, graciously afforded, tended to dissipate the fear of man, and to enable me to speak with freedom. Moreover, the assurance that I was surrounded by Christian friends who approved of my course, and whose earnest desires were ascending to Heaven on my behalf, afforded me encouragement in my arduous undertaking.

It had been my expectation that Elder Manning would preach in the evening. After meeting, however, he stated to me that, owing to physical indisposition endured by him, it would be necessary for me to preach again. The thought of having to come so soon before the same assembly to deliver a set discourse, contrary to my

expectations, gave me some disquietude. This induced me to retire into a grove and seek Divine guidance and aid. My thoughts were directed to another portion of the Lord's word (Eccles. 8: 11-13), which presented a different theme for discourse; and I was carried comfortably through the exercises.

After I had held meetings in the principal settlements in which any of the members of the Baptist Church—then the only one in Cornwallis—resided, in a Conference meeting held on the 13th day of April, the subject of granting me a license to preach, so that I might go to any place abroad to publish the gospel, with the known approbation of my brethren, was considered. It was cheering and encouraging to me to learn that license was given me by the unanimous voice of the Church."

Having received such marked encouragement from his pastor and Church, Mr. Tupper entered upon his life-work with increasing ardour and zeal. After preaching for a time in Cornwallis, especially in Billtown and vicinity, and witnessing joyous fruits of his ministrations, he went to the regions beyond, visiting in turn Newport, Rawdon, Cheverie (now Kempt), Petite (now Walton), Parrsborough, and Advocate Harbour, and then returning again to Cornwallis, where he witnessed the baptism of five persons by Elder Manning.

Having been invited by relatives in Maine to visit that State, he went on to Eastport, Machias, and other places, preaching the word with power, and making many new friends in that country.

As a licentiate, Mr. Tupper rendered most valuable service to the cause of the Master in Cornwallis, Aylesford, Granville, Horton, Windsor, Parrsborough, Five Islands, Truro, Halifax, Half-way River, West Brook, Maccan, Little Forks, Nappan, Amherst, River Philip, West Chester, and other places in Nova Scotia.

May the 10th, 1817, he was sent as delegate from the Cornwallis Church to the Baptist Association, held that year in Fredericton. This gave him an opportunity of preaching the gospel at Sussex Vale, Norton, Canning, Fredericton, and also in several destitute places in New Brunswick. The people received him as a messenger sent from God; and he returned to Nova Scotia prepared to assume more fully the responsibilities of the gospel ministry. He had laboured about fifteen months as a licentiate, and had given the most satisfactory evidence that he was Divinely called to the great work he had so tremblingly assumed. He was therefore publicly set apart by the laying on of the hands of the presbytery. This event is described in his diary thus:

"The 17th day of July, 1817, was an important day with me. On



the assembling of the delegates in Canard to consult with reference to my ordination, it appeared that they came from only one other Church, namely, that of Horton. This led me to remark to Elder Manning that perhaps it ought to be deferred. He replied, in effect, that other Churches were remote; that quite probably it was not in the power of any other minister besides Elder Harding to attend; and that a consultation of these two principal Churches, with their pastors, was sufficient. (It may be observed here, that the nearest Baptist Churches at that time, those of Nictaux and Newport,—without a pastor,—were about thirty-five miles distant: and that within this distance, where are now some eighteen ordained Baptist ministers, there were then only the two who were present).

After the Council had been organized, and it was mutually determined to proceed, the candidate gave a relation of his Christian experience, and call to the ministry, and preached a *trial* sermon, from Romans 6: 23. On consultation, it was unanimously agreed that it was right and expedient to set him apart to the work of an evangelist. In pursuance of the arrangement made, Elder Harding preached the sermon, from Titus 2: 1, 'But speak thou the things which become sound doctrine;' offered the ordaining prayer, and presented the right hand of fellowship; and Elder Manning proposed the questions, and gave the charge.

The large meeting-house was filled with an attentive congregation. The services were, of course, peculiarly interesting to me. Admonitions and cautions then addressed to me have been remembered with interest, and it is hoped with profit, to this day.

It would have been gratifying to have had a greater number of ministers to take part in the exercises. It was, however, a pleasing consideration that the men who officiated, and whose hands were laid on my head, were eminent Fathers in the ministry. \* \* \*

A coincidence that has been interesting to me may be noticed in this connection. Before the service closed, our esteemed brother, William Chipman,—not then in the ministry,—was required to leave. His son Isaac was born on the day of my ordination. By association this circumstance tended to produce in my mind a special interest in the welfare of this child. His prudence and strict morality in youth, and the manifestation of early piety, were highly delightful to me, as well as to his relatives. So was also his proficiency in the acquisition of useful knowledge. His talents and acquirements were manifestly devoted to beneficial purposes. To all who are in any measure acquainted with the history and progress of our Institutions of learning in Wolfville, the name and labours of Professor Isaac Chipman must be familiar. His judicious measures and indomitable perseverance in the erection of the College Buildings, his self-denying and successful efforts to keep the Institution in operation under very trying circumstances, and his noble generosity in contributing to its funds, ought never to be forgotten. His sudden removal was, indeed, a very painful stroke to his affectionate father, and to many sympathizing friends; but a remembrance of the

good effected by him, and the assured confidence that he has entered upon a higher and nobler state of existence, may well afford strong consolation."

Having received ordination as an evangelist, to preach the gospel and administer its ordinances wherever Providence should open the door for him to do so, Mr. Tupper returned to Parrsborough, and for the first time administered the sacred rite of baptism, at Advocate Harbour. The two sisters baptized were the first-fruits of his ministry in that place. On the following Sabbath he baptized two other candidates at Five Islands, and the next Sunday he baptized four in Half-way River. In this way the work of grace went forward under the evangelistic labours of Elder Tupper,—not powerfully, but gradually, until a considerable number, in the different districts visited by him, had received baptism at his hands.

The time now arrived when he decided to accept the pastoral relation so soon as opportunity should offer; and having this in view, he resolved to enter the marriage state. He says:

"Accordingly, having become fully decided in my choice and purpose, I frankly communicated my mind to the object of my special regard. It appears to me due to the memory of that candid and excellent woman to say that she responded with equal frankness, and expressed her cordial approval of my views with reference to this whole subject. As our mutual affection,—happily continued to the close of her life,—underwent no change or diminution during the season that elapsed prior to the time that was proposed for the solemnization, on the 3rd day of December, 1818, I was united in marriage with Mr. John Low's widow, whose maiden name was Miriam Lockhart, of Parrsborough."

At the close of 1818, Elder Tupper's engagement at Parrsborough and adjacent places terminated, and he entered upon a new field of ministerial labour, embracing Amherst, River Philip, and West Chester. He took possession of this new circuit January 1st, 1819, and spent that day in fasting, humiliation, and prayer, and addressing the people of Amherst on the shortness of time. During the month of January he travelled nearly three hundred miles, attended three Conferences, and preached nineteen sermons. Early in February, accompanied by Mrs. Tupper, he started on a journey to see his kinsmen according to the flesh, in Cornwallis, and to call upon his friends in various places on his way. In his diary he says:

"Meeting with our late excellent brother, Abraham Newcomb, of Upper Stewiacke, and being invited by him to visit his place, and preach in his house, I complied with the invitation. This was said to be the first time that any Baptist minister ever preached in that

place. A small room was amply sufficient to contain the congregation. Brother Newcomb was then the only Baptist living in that region. He is reported to have been so strongly attached to Rev. Mr. Graham, a Presbyterian minister who resided in Cornwallis, that he removed with him to Upper Stewiacke. Being providentially led to examine the subject of baptism, he became convinced that the sentiments of the Baptists were accordant with Scripture; and therefore conscientiously united with them. These men, however, possessing true piety, and entertaining sentiments of mutual esteem, though separated in some measure, happily maintained their friendly and Christian intercourse through life. From the small beginning now noticed, the Baptist interest has mightily increased in that part of the Province.

On our way to Newport a circumstance occurred illustrative of the difficulty of pleasing every body in any case. Some people *wondered* that I married an *old widow*,—twenty-eight years of age. Calling on Christian friends acquainted with me, I naturally introduced Mrs. Tupper. The man remarked to his wife, when they were by themselves, ‘*I wonder that Brother Tupper should marry such a young girl.*’”

After a tedious journey and many disappointments, arising principally from the storms of winter, Elder Tupper returned to his new home and re-entered upon his pastoral work. In June of the same year he attended the Baptist Association of Nova Scotia and New Brunswick, held in St. John. It was a season of great interest, and some of the Churches reported large additions. He mentions in his journal the ordination of David Nutter at that Associational session, as stated elsewhere in this volume; the reception of £50 (\$200) raised by Female Mite Societies for Home Missions; and the appointment of several missionaries to the various sections of the home field.

In this year 1819, Elder Tupper says: “On the 14th day of November an event of much importance to me transpired, namely, the birth of a daughter. This necessarily increased my responsibility, care, and solicitude. I deem it proper, however, to state here, ‘to the praise of the glory of God’s grace,’ that this child subsequently became a source of much consolation to her mother, especially during a long continued season of bodily infirmity, toward the close of her life, when the most assiduous filial tenderness was exercised by an affectionate and grateful daughter toward a fond and worthy parent. Her father also derives abundant comfort from the unquestionable indications of true piety, as well as her ardent affection for him; and from the fact that, as a prudent wife, diligently attending to the temporal and spiritual welfare of her family, she is the useful partner of a minister of Christ.”

In the year 1820, Elder Tupper had the pleasure of attending the Baptist Association at Sackville, and of taking part in the ordination



of three brethren to evangelistic work, viz.: Samuel McCully, Charles Miller and Timothy Robinson. It was a session of more than ordinary interest to all present.

Early in January, 1821, a mutual arrangement was made by which Elders C. Tupper and S. McCully, should minister as co-pastors of the Amherst Church. As this place was to be the centre of his pastoral labors, he deemed it advisable to remove his family from River Philip to Amherst. This he did March 31, of that year. On the 7th of April, while living in the house of Timothy Weatherbe, River Philip, he became so powerfully exercised in his sleep with a feeling sense of the infinite worth of undying souls, that when he awoke his mind was so deeply impressed that he could not refrain from calling up the family, and entreating them to embrace the Saviour immediately. One of the number present heeded the affectionate warning, and rested not till she obtained pardon through faith in the blood of the Lamb. About this time, Elder Tupper received intelligence of the illness of his honored father, and hastened to see him. He found him very weak in body, but strong in faith, giving glory to God. When he took his leave of him, the father said to the son, "I trust. The eternal God is my refuge, and underneath me are the everlasting arms." On the 29th of April, 1821, his venerable father, in 73rd year of his age, departed, in the triumph of faith, to his everlasting rest, uttering as his last sentence, "Lord Jesus, into thy hands I commit my spirit, Amen! Amen!"

In his diary, Elder Tupper reads the following sad catastrophe which occurred early in the month of May of that year. "Twenty persons were sailing in a large boat from Partridge Island to Five Islands. The young man at the helm was said to be under the influence of strong drink, and desirous to frighten some females that were on board; as the boat was entering the harbour, and within about half a mile of the shore, she jibed with such violence, that she capsized. The people on shore presently discovered their friends clinging to the boat in a most perilous condition. But there was no other boat that could be sent to their relief within the distance of several miles. Men were despatched to obtain one as quickly as possible. The only one, however, that could be procured was so small that no more than two persons could be taken ashore at a time. What a heart-rending scene! Here were agonized wives, parents, children, brothers and sisters, beholding their nearest and dearest relations in this dreadful situation, struggling for life, and through exhaustion and cold, one after another sinking to rise no more; while

they themselves could only stand helplessly on the shore, unable to afford their loved ones the slightest aid. In the issue ten were rescued and ten found a watery grave. Such are the bitter fruits of drinking intoxicating liquor."

On the 2nd day of July, 1821, Elder Tupper records the birth of his eldest son. He named him Charles, and educated him for the medical profession. For a number of years he was an eminent and highly useful physician in Amherst; but he entered the political arena, and when the record was made by his father in 1866, Charles Tupper was Provincial Secretary, and leader of the Government of his native Province.

As this son has greatly distinguished himself by his extraordinary talents, and as he has risen from time to time to some of the most honourable and responsible positions in the gift of his country, it seems appropriate to introduce here some facts in regard to his remarkable career. A writer in one of the public journals says:

"He (now Sir Charles) is M. A. of Acadia College and took his M. D. at Edinburgh, obtaining the diploma of the Royal College of Surgeons in the same city, in 1843. He married, in October 1846, Miss Frances Morse, of Amherst. He was appointed, by Act of Parliament, a Governor of Dalhousie College, Halifax, and was President of the Canada Medical Association from its formation in 1867, until 1870, when he declined re-election.

"He was a member of the Executive Council, and Provincial Secretary of Nova Scotia from 1857 to 1860, and from 1863 to the 30th of June, 1867; and Prime Minister of that Province, until he retired from office with his Government, on the Union Act coming into force, 1st of July, 1867.

"Sir Charles was a delegate to England on public business from the Nova Scotia Government in 1858 and 1865; leader of the delegation from Nova Scotia to the Union Conference at Charlottetown, in 1864; to that in Quebec in the same year; and to the final Colonial Conference in London, to complete terms of Union, in 1866-67; he was also a delegate from the Dominion Government (with respect to the Nova Scotia difficulty) in March, 1868. He holds patent of rank and precedence from Her Majesty, as an Executive Councillor of Nova Scotia, and was created C. B. (civil) by the Queen in 1867."

"Sir Charles is the author of a letter to the Right Honourable the Earl of Carnarvon on the Union question (London, 1866). He declined a seat in the Canadian Cabinet in 1867, and the Chairmanship of the Intercolonial Railway Board in 1868. Was sworn member of the Privy Council, June, 1870, and was President of that body from that date until the 1st of July, 1872, when he was transferred to the Inland Revenue Department, and there remained until the 22nd day of February, 1873, when he was appointed Minister of Customs, resigning office with Sir John A. Macdonald, 5th of

November, 1873. From the time he entered public life to the present writing (1881), he has been elected to Parliament eleven times in his native County."

"The following are some of the measures introduced and carried through the Legislature of Nova Scotia by Sir Charles:—the Jury Law,—Education Act providing Free Schools,—Windsor and Annapolis Railway Act,—Bill providing for a Quarantine Station and Hospital,—Representation Bill,—Executive and Legislative Disabilities Act,—the first Act prohibiting dual representation,—Act reducing the number of members in the Assembly from fifty-five to thirty-eight, on entering the Union,—and an Act relative to certain public officers and their salaries, which abolished the offices of Financial Secretary and Solicitor General, and largely reduced the expenditure for salaries. He also inaugurated the movement, and moved the resolution for the Union of the Maritime Provinces in 1864, under which delegates were sent to Charlottetown in that year; and the resolution authorizing delegates to be sent to London to arrange the terms for the Union of Nova Scotia and New Brunswick with Canada in 1866. The Honourable member received the honour of Knighthood in 1879."

"Sir Charles is one of our most able statesmen, and as a Parliamentary orator is unsurpassed in the Dominion. He has proved himself entitled to the respect of Canadians of every shade of politics, alike for his unimpeachable private character as a citizen, and for his genius and ability as a Cabinet Minister."

The author feels great pleasure in giving the above extract a place in this History, inasmuch as it furnishes a correct estimate of one whom he regards, not only as among the most gifted sons of Nova Scotia, but as unsurpassed in breadth of intellect by any living man in this Dominion.

But to return to the subject in hand, it was in the year of the birth of his son Charles, that Elder Tupper commenced the study of Hebrew. He says:

"Being satisfied, by statements made by competent judges, that a knowledge of Hebrew would be serviceable to me in the understanding of the New Testament, as well as the Old, I obtained some requisite books, and commenced the study of that language on the 6th of August, on which day I was twenty-seven years of age. Though my time was occupied with numerous other engagements, yet in the remaining part of the month, twenty-four days, I so far learned the Grammar as taught by Parkhurst, without the assistance of any one to teach me, as to be able to peruse the first two chapters of Genesis in Hebrew. On the 7th day of June I finished the perusal of the Psalms in Hebrew, as also in the Greek Translation called the *Septuagint*. By this means many parts of this devotional and highly important portion of Sacred Writ became much plainer to me than they formerly had been."



Speaking of the value of time, Elder Tupper says:

“Owing to the extent and variety of my labours and studies, and my liability to be called from home on numerous occasions, it was not in my power to make such a regular distribution of my time as some men have made. Doubtless too much of it has been squandered away; but the invaluable advice of Dr. Young—

‘Part with it as with money, sparing; pay  
No moment but in purchase of its worth.’

was early treasured up in my memory; and it has very frequently prompted me to diligence in endeavours to turn passing minutes to some useful account.”

This good man’s honesty extended to the proper treatment of his horse as well as to his dealings with his fellowmen. The following extract from his diary illustrates this fact:

“Having noticed the errors by which many people suffer a great amount of trouble, and much loss of precious time, in catching horses when in pasture, I have usually avoided these by taking for the purpose some grain, salt, potatoes, hay or grass. It has been my invariable practice not to use any kind of deception with a beast, such as *pretending* to have grain, etc. If fraud or trickery be employed, the horse will soon discover it, and learn to practise it quite as adroitly as his master can; but a frank and honest course will, in most cases, gain his confidence, and even instil into him a like principle. However difficult it may have been, on first obtaining a horse, to catch him, I have ordinarily soon succeeded in obviating this inconvenience.

Another prudential course which I have adopted from the first, and constantly maintained, has been to settle accounts frequently, if possible, and to keep debt and credit carefully with all those with whom I had dealings. By this means any mistake that may occur can, in general, be readily adjusted; and strife, litigation, loss, and numerous ills may be easily avoided. One instance illustrative of the benefit of keeping exact and full accounts may be here recorded. A merchant who had neglected to attend to many repeated requests to settle, was removed by death. When his account was made out, it contained many—doubtless unintentional—incorrect charges, bringing me seriously in debt to the estate. But the acting executor, who was a lawyer, aware of my care and exactness, did not hesitate to settle in strict accordance with my account.”

His prudence in the discharge of public duties shines out in the following extract:

“Ordinarily preaching every alternate Sabbath in Amherst during the year 1822, I judged it well to devote one of my discourses on each of these days to an exposition of the Decalogue, till it should be completed, taking the *ten commandments* in consecutive order. As this would necessarily require the exposure of the evil of numerous

sins, many of which were evidently prevalent in the place, and certain remarks that must in faithfulness be made, might be regarded by some as personal, it seemed to me proper to state, that it was a fixed principle with me, and an invariable rule, never to make any observation in the pulpit with a design to wound the feelings of any person, nor to make the slightest reference to private matters. I could not, however, pass over any one of the Divine commands, or neglect to point out distinctly, though with delicacy, the various ways in which each was violated, and the baleful consequences of such violations."

Elder Tupper was a man of very deep religious sympathies, as the following extract clearly indicates:

"On the 11th day of December, 1822, a little after midnight, I was aroused from my slumbers to visit a man (R. F.) in a neighbouring house, who was dying. Though I have visited many persons that were evidently near the close of life, yet I had never before seen any one actually die. It was, indeed, a solemn scene. He was a remarkably fine-looking young man, in the prime of life, the idol of the family, generally beloved, and just about to have been united in marriage with an amiable young lady. Their wedding dresses were said to have been nearly prepared when he was attacked, a few days previously to this, with the sickness which terminated in death. O how changed did his former noble and beautiful countenance appear! How strikingly did his ghastly visage illustrate the language of Job, 'Thou changest his countenance, and sendest him away!' At that momentous crisis, how trivial did all else seem in comparison with the all-important matter of a preparation for entrance into eternity! My young friend had professed faith in Christ early in life, and was strictly moral; but more entire consecration to the service of God would doubtless have increased his consolation when drawing near the gates of death; and would have afforded greater comfort to his deeply afflicted relatives. I had conversed and prayed with him not long before; but no one was then aware that his dissolution was so nigh. Though he had become unconscious ere my arrival at this time, yet, as he was still living, I engaged in earnest prayer for him, and for his relatives, plunged into grief almost inconsolable. Soon after the close of this exercise, his spirit took its flight to the invisible world."

His capacity for work was among the most prominent elements of his nature. In addition to extensive pastoral labours, he undertook, in April, 1823, to teach school. He says:

"Several considerations induced me to do this. The people were urgently desirous of it; I hoped to be thereby useful to the rising generation; and my own necessities required the compensation. It had been my earnest desire to avoid becoming involved in debt; but when I built a house, it was evidently desirable to have one that would be respectable and comfortable. As my own means were quite limited, my salary moderate, and but little of it received in cash, or

such payment as would meet the expenses attendant on building, it seemed requisite for me to have recourse to some lawful—in this case *useful*—means for the liquidation of debts unavoidably incurred. Under these circumstances perhaps I could not have done better. So very extensive, however, was the field of my labour, including Amherst, River Philip, Little Fork, and Minudie, with various other places occasionally visited, that it was quite beyond my power fully to discharge my ministerial duties and those of a school-teacher. The proprietors of the school agreed to let me take such days as might be requisite in connection with the ministry, and to make up the time at the close of the term. The *ministry*, however, is a work of itself quite sufficient, in its various departments, to occupy the whole time and attention of any man; more especially of one who has to travel over a large extent of country. From painful experience I would advise men devoted to this momentous work to leave school-teaching to another class of persons, except in extraordinary cases and special emergencies.”

About this time he became much depressed in spirit because no more souls were converted under his ministry; but on the 13th of June a friend informed him, that during a recent revival in Cornwallis several of the converts had stated that his ministry was the means of producing their first religious impressions. This intelligence was as cold water to a thirsty soul, and greatly cheered him in his work. Some of his earliest sermons were preached in the author's home in Billtown, Cornwallis, and he well remembers with what deep solemnity and intense earnestness he addressed his appeals to the unconverted. No wonder that the good fruit should appear, though “after many days.”

He says: “On the 18th day of July, 1823, my second son was born. He has proved to be a person possessing a remarkably mechanical genius. Evidently he did not derive this from me, nor from my side of the house, but from that of his mother. Though he has not continued to follow the mechanical occupation which he was taught, but turned his attention to the medical profession, in which he has become eminent, yet his peculiar native talent is highly serviceable to him, especially as a surgeon and as a dentist.”

This record refers to Dr. Nathan Tupper of Amherst, who occupies a prominent position as a skilful physician, and as a most useful member of society.

Elder Tupper partook so largely of the missionary spirit, that whenever he heard of spiritual destitution he felt constrained to reach it, if possible, with the bread of heaven and the refreshing water of life. In his diary of 1823 he says:

“Having ascertained that the inhabitants of Cape St. Lawrence and Cape Tormentine, in the north-eastern [*sic*] part of New



Brunswick, were quite destitute of gospel preaching, I made them a visit. Though none of them were Baptists, and scarcely any professors of vital godliness, yet they expressed an earnest desire for me to labour a portion of the time with them; and evinced a readiness to aid in the support of my family. The distance of the former place from my house was about thirty miles, and that of the latter forty. A great part of the way thither, there could scarcely be said to be any road, but it was necessary to travel on the shore. It seemed, however, so requisite that the word of life should be published among these people, who were desirous to hear it, that I judged it the part of duty to comply with their request."

In fulfilling these distant appointments he was sometimes exposed to great hardships and perils; but, constrained by love to Christ and compassion for souls, he pressed forward in the faithful performance of what he conceived to be his duty to God and to men.

Being deeply impressed with the evils of intemperance which he witnessed on every hand, on the 25th of January, 1824, Elder Tupper preached a sermon expressly on the subject, from the passage in Proverbs, "Who hath woe," &c. In this sermon he took a step so far in advance of the spirit of the age as to recommend *total abstinence* to such persons as had become intemperate. He soon afterwards saw that abstinence should begin before the appetite for strong drink is formed. He must, however, be regarded as among the very first pioneers in the great temperance reform.

Speaking of his work in 1824, Elder Tupper says:

"In the course of this year, in which my ministerial labours were very extensive, and a considerable amount of manual labour was performed by me, besides the perusal of a number of valuable works in English, I perused a treatise in Latin, Grotius *De Veritate*, &c., 'On the Truth of the Christian Religion,' and finished the reading of the Old Testament in Hebrew—with the portions written in Chaldee—and the Greek Septuagint. These were read collaterally. By this method of studying the sacred Oracles much useful knowledge of the inspired Scriptures undoubtedly was obtained. I also completed the third perusal of the New Testament in Greek."

Elder Tupper's first communication for the public press appeared in the "Christian Watchman," a Baptist paper published in Boston. The signature selected by him was *Philographes*, which signifies *Lover of Scripture*. It was an able and useful paper on the *misquoting of Scripture*. This was followed by a paper on the *Misapplication of Scripture*. This was republished in the "Baptist Missionary Magazine," November, 1835. On the 2nd day of May, 1825, he completed the perusal of the Apocrypha in Greek, with the 3rd Book of Maccabees, and one ascribed to Josephus.

In this year he went as a missionary to Prince Edward Island, under the auspices of the Home Missionary Board, as elsewhere noted. [Page 663].

"Regarding the "Christian Watchman" as a valuable periodical, I had taken some pains to increase its circulation. About this time, however, several of its correspondents made frequent references to the wars which had occurred between Great Britain and the United States, recited events, and offered remarks calculated to excite animosity between persons belonging to these different governments. As the tendency of this was obviously harmful, I furnished a communication designed to check the growing evil. My usual signature seeming inappropriate in this case, that of *Pacificus* was selected. Probably few, if any, of the communications written by me, have been more extensively or more evidently useful. A marked improvement with reference to this matter in the tone of the articles published, was presently and lastingly observable. The beneficial effect of this change must be apparent to every considerate person.

It may be remarked here, that with reference to this subject a great amount of responsibility rests upon the editors of papers and their correspondents. \* \* \* Every thing that tends to cause disaffection between persons belonging to different governments, diverse bodies of Christians, or even between individuals under any circumstances, necessarily produces injurious effects; and ought, therefore, to be carefully shunned."

It would be well for the church and for the world if all editors and all writers for the press were guided by the wise counsel and wholesome instruction so manifest in the above extract. He says:

"Having commenced writing communications for the press in the early part of the year 1825, at the age of thirty, I prepared a considerable number before the close of it. Among these was one furnished for the 'American Baptist Magazine' 'On the Supplied Words in the English Translation of the Bible.'

On the 12th day of September I finished the perusal of the New Testament in Hebrew. This completed the reading of the whole Bible in three languages, English, Greek and Hebrew."

About this time Elder Tupper became much dissatisfied with the results of his ministry in Amherst, and as Elder Samuel McCully, his associate in the pastorate, could supply the whole time, he thought seriously of a change, and in fact accepted a call from the Church at Fredericton, including Kingsclear. But the great fire of 1825 came, and so disarranged the finances of the place, that the engagement had to be annulled. Shortly after, he received a call to the pastorate of the Germain Street Baptist Church, St. John, and after all due enquiry he accepted the invitation. His removal from Amherst was a matter of deep regret to the people in the various

places in Cumberland County where he had spent seven years in the ministry of the word. About this time a little son twenty days old, named James, was taken away by death.

On his removal to St. John, Elder Tupper makes the following record:

“At the commencement of my labours there, the only Baptist Church in the city and suburbs contained but about 120 members; and there was no other minister of our denomination resident in St. John, or within thirty miles in any direction—the population being then about 9,000. Having presently obtained a list of the members—an unvariable practice with me on taking the charge of any church—I endeavoured to look after the spiritual welfare of each individual. While engaged in the discharge of this duty, in the early part of my labours there, a lady who did not profess religion remarked to me. ‘You must visit the *sinners* as well as the *saints*.’ This admonition has often occurred to me in the subsequent course of my ministerial labors.”

“On the Lord’s day morning, May 28th, I enjoyed the pleasure of baptizing three candidates, who had given satisfactory evidence of having experienced a gracious change. The morning was calm and pleasant, the people assembled were quiet and attentive, and the season was solemn and delightful. At the subsequent administration of the Lord’s Supper the number of communicants was comparatively large, and a happy state of Christian union appeared to prevail.”

“At the Meeting of the New Brunswick Baptist Association, held in Hillsborough, July 7th–11th, 1826, it was resolved to commence the publication of a Magazine; and a Committee was appointed to carry this resolution into effect. \* \* \* \* The magazine was to be issued quarterly, each number to contain thirty-two pages, octavo, price two shillings and six-pence a year. By mutual agreement my brethren appointed me the principal editor. An arrangement was made with a Mr. Younghusband, as printer, succeeded by Messrs. Cameron & Seeds—and a Prospectus was published.”

In this arrangement regarding the new Magazine the providence of God is most distinctly seen. There was no high institution of learning open to the Baptists in those days for training their young men for the ministry, or for editorial life; but Jehovah had given them a young man, who by self-culture had placed himself in a position which so commanded the respect and confidence of the Fathers, that they cordially united in appointing him to the editor’s chair of the first magazine published either by them or any other denomination in these Provinces. In the prosecution of this mission Elder Tupper showed himself in all respects worthy of the important trust committed to his care.



In the month of August he was seized with violent illness, and in a short time was so completely prostrated that, when proof from the printer came to him for correction, he was compelled to do his work while lying on his bed of suffering. This illness, which continued for some time, tended to confirm previous impressions that the climate of St. John was injurious to his health. Though ardently attached to the Church and people of his charge, he resolved to return to Amherst. So soon, therefore, as he was sufficiently restored to attend a conference meeting, he informed the Church that he had decided to go back to his home in the country, and assigned his reasons for so doing. These reasons were regarded as satisfactory. On Lord's day, October 1st, he preached his farewell discourse to a large assembly. At the close, a letter was presented to him by the Church, expressive of their full satisfaction with his life and labours while presiding over them, and their ardent desire for his future health and prosperity.

His ministerial labours were resumed in Amherst and Point DeBute in October, 1826. By the unanimous request of the Baptist Church in Sackville, he engaged to spend a portion of his time with them. Early in the month of January, 1827, the first number of the "Baptist Missionary Magazine" of Nova Scotia and New Brunswick was published under his editorial supervision. The only compensation which he required for the service rendered in this connection was four dollars for editing each number.

In the Spring of 1827, Elder Tupper and his wife and five children were all seized with that fatal disease known as *scarlatina* with *putrid sore throat*. They were brought very low; but the Lord in mercy raised them all to the enjoyment of usual health.

"After my recovery," says Elder Tupper, "having frequently met, in the course of my reading and studies, with passages in French, which I would like to be able to read, and perceiving that with my knowledge of Latin it would not be a difficult task to obtain such an acquaintance with that language as would enable me to translate it in ordinary cases, and also to peruse the Scriptures in it, on the 30th day of April, 1827, I commenced the study of French. It was my purpose, so far as might be in my power, to devote one half hour of each week day to this object. By the time that I had spent about fifteen hours in this way, namely, May 31st, I had attained to such a knowledge of the grammatical construction of the language, that I could translate, in general without difficulty, by the aid of a Dictionary, and I had translated thirty pages of the fifth Report of the Protestant Bible Society of Paris. Soon after this I noted the ascertaining of the true import of a passage of

Scripture (Isa. 28: 8, 9) from reading it in Ostervald's French Version. One material benefit that attends the perusal of the Sacred Oracles in different languages and versions is that, in many instances, portions which appear obscure in one, are expressed with accuracy and distinctness in another.

Early in the month of May I called the attention of the people to the subject of the formation of a regularly organized Baptist Missionary Society in Cumberland, designed to embrace our Home Mission and that to Burmah, with separate columns, in which contributors might signify how much they would give to each. It was my privilege to forward to Rev. Dr. Boles, the Secretary, eighteen dollars—probably the first remittance from any Society in these Provinces—for the Burman Missions."

In the months of September and October, 1827, Elder Tupper performed a mission on Prince Edward Island, and addressed attentive congregations at Tryon, Bedeque, North River, West River, Lot 48, and Charlottetown. In the latter place he baptized Thomas DesBrisay, who subsequently became a most useful deacon of the Baptist Church of that town.

The following extract from his journal will show the spirit of his editorial life:

My unwillingness to wound the feelings of any person, especially an esteemed friend, at times subjected me to no small share of trouble in discharging the duties of an editor. An instance of this is presented in the following extracts from a letter, written April 8th, 1828, addressed to a beloved brother in Christ whose views differed on some points from those of the body with which I am identified:—"It is with much reluctance and grief that I return your communication. Esteem and affection for you would induce me to insert it in the magazine; but a regard for the honor of God and the welfare of Zion compels me to reject it. You are aware that the drift of it is to establish what I conceive to be unscriptural. I can not, therefore, conscientiously publish it without an accompanying refutation. This would bring us at once before the public as antagonists; which would be painful to our friends, and pleasing to our enemies. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another.—(Rom. xiv, 19)."

Referring to the Association at Horton, 1828, he says:

"This Session was rendered remarkable and memorable by the formation of an Education Society; and an agreement to establish a Literary Institution in Horton—the part now called *Wolfville*—to aid young men called to the ministry in the acquisition of useful learning, and for the promotion of the general interests of education."

"On Lord's day, September 14th, I baptized two persons in Sackville, N. B., whose cases were peculiar. One was a female who had recently been much indisposed in body, and somewhat disordered

in mind; and she did not appear to be fully restored in either of these respects. Fears were therefore entertained that she would subsequently be worse; and that this would be attributed by some to her baptism. On the other hand, as her mind was strongly set upon yielding this act of obedience to the Saviour, and was oppressed by the consideration of long-continued disobedience, we were afraid that a refusal would be seriously injurious to her. After mature deliberation, as we were all well satisfied with regard to her piety, we judged it right to admit her to the ordinances of the gospel. She presently became much better, both physically and mentally; and proved to be a highly valued member of the Church, very constant in attendance on the means of grace, and spiritually-minded. Her husband became more friendly to the cause of Christ, and subsequently united with her in a Christian profession.

The other case was that of a Mr. Anderson, 81 years of age. He had undoubtedly experienced a work of grace about 60 years before, under the zealous and successful labours of Rev. Henry Alline; and in his deportment had uniformly been an upright man and sincere Christian. In accordance with Mr. Alline's views and teaching, however, he had formerly paid very little attention to the subject of baptism. In the relation of his experience he stated this; and added, in effect, 'now in my old age, being unable to labor, I take very much to *the Book*; and every now and then I find myself *brought up*—there is a command which I have never obeyed.' He was, of course, cordially received."

"In compliance with a request from the late lamented Rev. John Dyer, of London, who had kindly furnished me with a number of books and periodicals, to aid me in editing our Magazine, on the last day of October I commenced writing a brief History of the Baptist Churches in Nova Scotia, for the 'London Baptist Magazine,' designing also to publish it in our own. Though a year had elapsed since my efforts to collect materials for it were commenced, they were still scanty and insufficient. From such documents, however, as could be obtained, and my own personal knowledge, it was prepared and forwarded about the middle of November, and was published in both periodicals."

In the early part of 1829 Elder Tupper performed an extensive tour in New Brunswick, on behalf of the Baptist Education Society established at Wolfville, and rendered valuable aid to the cause in hand. In his journal he says:

"On the 30th day of May, precisely two years after I commenced the study of French, I completed the perusal of Ostervald's Version of the whole Bible in that language. The texts were generally noted, and both attentively compared with the original Hebrew of the Old Testament and the Greek of the New. By this profitable exercise a large number of texts were critically examined, and, in many instances, their exact import was more satisfactorily ascertained by me than it formerly had been. It was pleasing to observe



the general agreement of these versions, especially on all points relating to either doctrine or duty, wherein no material difference was observable. In many instances the diversity is very slight, relating only to some circumstance, the clearness of expression, supplemental word or clause, &c. It is, however, evidently desirable to know the exact meaning of every sentence in the Bible. To this the careful comparison of different translations with the originals is highly conducive."

Having resolved to do all in his power for the suppression of intemperance, Elder Tupper commenced preaching temperance sermons, and recommending the formation of Temperance Societies. After preaching a sermon on the subject in Sackville, a pious woman asked, "Where do you think that you can find a person that will join such a Society?" It was not in his power to name one. He applied to a brother minister of another denomination, but he thought the attempt would be a failure. Mr. Tupper, however, went on preaching temperance, and urging organization for its promotion, both in the pulpit and in the press. Some of his friends "became much displeased. Some ridiculed, others maligned," but Onward was his motto. On the last day of the year, aided by his co-pastor, Elder Samuel McCully, a Temperance Society was organized, consisting of twenty members. On the first day of January, 1830, he preached on the subject in Sackville and organized for action. This was among the first, if not the first, Temperance Society formed in New Brunswick.

Speaking of his literary progress, Elder Tupper says:

"On the 7th of June I completed the perusal of the Bible in Latin. I had now read the whole Bible through in five languages, namely: Hebrew, Greek, Latin, French, and English. On the 11th I finished the second perusal of the Old Testament in Hebrew. The 23rd of the same month I providentially met with an opportunity to obtain a copy of Luther's Translation of the Bible in German, also a dictionary of the language with the definitions in French, and a grammar. Having purchased these books I presently commenced the study of German. It soon became evident to me that this language might be easily learned."

Elder Tupper, about this time, wrote for the "Magazine" a review of a pamphlet republished by Rev. Dr. G. Burns of St. John, N. B.; on "The Subjects and Mode of Baptism." His peaceful nature was much opposed to controversy, but in the case of Dr. Burns, who had charged the Baptist ministers with "practising a system of delusion," and had repeatedly challenged them to meet his arguments, it seemed to him to be his duty, as editor of our

periodical, at least to publish a brief review of the work; and to "assign some reasons for not being convinced by his arguments."

Referring to his mission on Prince Edward Island in August and September, 183—, he speaks of the "extraordinary excitement" under the labours of Mr. Donald McDonald, already mentioned, and then says:

"One of the persons baptized by me at North River was Brother James Walker. In the time of Bonaparte's wars he was in the British service on board a frigate at the bombardment of Copenhagen, in 1807. Being indisposed, he staid on the deck while the men in general were taking their breakfast, when a bomb thrown from the city caused the frigate to be blown up. Of course those who were below perished; but the deck, thrown to a distance, alighted on the sea, and he remained on it. Though one of his eyes was seriously and lastingly injured, yet in this catastrophe he was graciously preserved from death. The life thus providentially and marvellously protected, has now been for many years devoted to the gospel ministry; and our valued Brother Walker's faithful and zealous labours, principally in New Brunswick, have undoubtedly been blessed of God to the good of many souls, and the furtherance of the Redeemer's cause."

A number of persons in Elder Tupper's field of labour had embraced the doctrine of universal salvation. This fact induced him to preach two sermons on the subject, which were attended with highly satisfactory results. At the close of the year he "finished the tenth perusal of the New Testament in Greek, and the first in German, and began to read it in Italian."

About this time Elder Tupper deemed it his duty to accept an urgent invitation from the Church at Tryon and Bedeque to remove thither and become their pastor. In his journal he says:

"Being about to remove from the Province, I resigned my office. My brethren assembled in Association had kindly tendered a vote of thanks to me for my services as editor of the 'Baptist Missionary Magazine' of Nova Scotia and New Brunswick. It was quite satisfactory to me, after having edited it for six years, to commit the editorship to my esteemed Brethren J. W. Nutting and John Ferguson. They conducted it, enlarged and increased in number to six yearly, for four years, when it was succeeded by our excellent periodical, the 'Christian Messenger,' edited also by them for a number of years."

In May, 1833, he entered upon his work on the Island, and in addition to his pastoral labor at Tryon and Bedeque, he made sundry evangelistic visits to various parts of the Island, preaching the gospel in destitute settlements, submitting at times to serious privations, and "enduring hardness as a good soldier of Jesus Christ."

The gospel seed sown during this year of toil upon the Island has, in the issue, brought forth precious fruit.

Early in May, 1834, Elder Tupper with his family removed back to Amherst. The Baptist Association was held there that year, and proved to be an occasion of special interest to the returned pastor. In addition to his ministerial engagements, he was induced to accept the charge of the Grammar School in Amherst for one year. In his diary he speaks of much sickness at this time among the people, and says, "Mrs. Tupper and several of our children were afflicted with illness, and my health was feeble. Under these circumstances my labours, including school-teaching, preaching in places twenty miles apart by land, visiting the sick and other families, attending numerous funerals, frequently travelling long distances to solemnize marriages, aiding at temperance meetings, and those of the Bible Society, kept me exceedingly busy, and subjected me to no small share of fatigue and exposure to storms on bad roads." One might suppose that all this was quite enough to engage fully the physical and mental energies of any man, however robust in health, but in addition to these varied toils, he found time to make an evangelistic tour on Prince Edward Island and to preach the word of life at a number of places.

In January, 1836, Elder Tupper replied to a communication of Rev. Thomas Trotter (Presbyterian), which had appeared in the public press against the Total Abstinence movement. Mr. Trotter did not reply through the press, but in conversation with friends he remarked, "Mr. Tupper of Amherst has written with the seriousness of a Christian and the politeness of a gentleman."

This year he was brought into contact with one of the apostles of the Mormon faith, who visited Sackville for the purpose of making proselytes. The delusion was taking hold of some of the ignorant classes and doing great harm. Elder Tupper had access to the "Book of Mormon" and to the "Doctrine and Covenant of the Latter Day Saints." After reading these books he so exposed the falsehood and delusion of their teachings, that an effectual check was given to the further spread of Mormonism in the place. He mentions, however, one singular case which occurred in Sackville soon after those preachers came thither, in which "a whole family of three persons, the man a Universalist, the wife a Baptist, and the daughter a Methodist, all united with them, were immersed by them, and accompanied them to their promised land, or New Zion, then in Rutland, Ohio, where the Mormons had a spacious temple."



In 1837 the following record is made:

“As our ‘Magazine’ was succeeded by the ‘Christian Messenger’ at the commencement of this year, and a large increase of original communications became desirable, in accordance with the wishes of the editors, our valued brethren Nutting and Ferguson, I devoted such a portion of time as could be consistently spared from the discharge of other duties, to the preparing of articles, especially such as were adapted to elucidate obscure texts of Scripture, for insertion in it.

Though our Association was held in Yarmouth, about 240 miles from my place of residence, yet the satisfaction enjoyed in attending it, in the society of beloved Christian friends, and in the formation of new acquaintances, including that of Rev. Adam Wilson, the talented editor of ‘Zion’s Advocate,’ Portland, much more than counterbalanced the toil of the journey. \* \* \* \*

On my way home it was gratifying to me to visit a number of beloved relatives, including my justly venerated mother, whose mental faculties were retained in extraordinary vigour, and who was evidently ripening for glory. The remarkable coincidence may be here noted, that at the age of eighty-three years, her descendants, besides fourteen children, were—numbering the departed with the living—eighty-three grandchildren, and eighty-three great-grandchildren. \* \* \* \*

Having decided, on mature deliberation, to give my son Charles an education, in order that he might be prepared to enter the medical profession, on the 1st day of August, 1837, I sent him to our Educational Institution in Wolfville. It was not, of course, then anticipated that he was being thus qualified to occupy more important stations.”

“On New Year’s day, 1838, the consideration that in the course of the preceding year upwards of fifty of my personal acquaintances, besides children, had passed into eternity, led me to ponder very seriously on the vast importance of being, in all respects, habitually prepared for the solemn event.”

In consequence of the illness of Rev. Frederick W. Miles, Principal of the Baptist Seminary at Fredericton, Elder Tupper was invited to take charge of the Institution as a temporary arrangement, and at the same time to minister to the Church, then without a pastor. He accepted the invitation upon the condition that, so soon as Mr. Miles should be restored, or a Principal could be obtained for the Seminary, he should be permitted to return to his charge in Amherst. As Principal of the Seminary and pastor of the Church, Elder Tupper’s hands were full of work. In addition to the usual labours connected with the two departments, he found it necessary to enter upon several new branches of study: so as to be fully qualified for his duties. In the month of September he went to Amherst for

his family, and remained some time. Having returned in the month of November, he was called to Douglas to attend the funeral of John Wary, a colored man, who had perished in the woods through cold. "In this family there were *two seventh sons*. The parents had seven sons in succession, then a daughter, and subsequently seven more sons. John was the first one of the fifteen children removed by death."

Elder Tupper continued in charge of the Seminary and the Church at Fredericton for nearly fifteen months, when Mr. Miles returned from a visit to England much improved in health. According, to the previous arrangement, therefore, he resigned his charge, preached a farewell discourse to the Church and congregation, and at the close of a delightful prayer-meeting at the Seminary (October 14th), took his leave in a parting address to his pupils.

On his return home, in passing through St. John, Elder Tupper was urgently requested to remain and minister to the Germain Street Baptist Church until the first of May, when Elder Samuel Robinson was expected to take charge. Having obtained the consent of his Church at Amherst, he complied with the wishes of the St. John people. The winter was spent in earnest labour for the building up of the Church and for the conversion of souls. He had the pleasure of administering the rite of baptism to several, and among the number was the late Rev. Abram S. Hunt. On one occasion he baptized two candidates when the thermometer was at fifteen degrees below zero, but neither the candidates nor administrator received any injury.

In May, 1840, Elder Tupper resumed his labours in Amherst and adjacent places, and in the course of that year he performed a mission on Prince Edward Island, which was attended with special blessing.

In 1841, he travelled extensively in New Brunswick, Nova Scotia, and Prince Edward Island, as General Missionary and as agent for the "Christian Messenger," rendering most valuable service in both departments. In performing these tours some 1500 miles were travelled, principally on horseback. In 1842, in addition to pastoral and missionary work, for about three months he had charge of the Seminary at Fredericton. Near the close of the year some mercy drops fell upon the people of his charge at Amherst, and he had the pleasure of baptizing nine there and four at West Brook. Shortly after this he organized a Baptist Church at Amherst Shore.

In May, 1843, Elder Tupper commenced a work entitled *Baptist*

*Principles Vindicated.* It was in reply to an able work by Rev. J. W. D. Gray, of St. John, N. B., in favour of the Pedo-baptist view.

The following record is illustrative of the perils to which the writer was sometimes exposed.

“Lord’s day, August 20th, was spent at Dumfries, on my return from Woodstock. Exceedingly heavy rain fell during the day and the night following. Many large bridges were swept away. I crossed one river near the mouth in a boat, while my beast swam behind. But that at Prince William, where all the mills on it had been precipitated into the River St. John, ran with such violence that it could not be crossed in the same way. A friend took my horse, went up the stream, and forded it by a circuitous course. A number of men were engaged in putting a temporary bridge over it near the main river, and they had succeeded in getting three long unhewn string-pieces laid across it; and on these two or three slabs were thrown. So intense was my anxiety to fulfil my appointment at Upper Kingsclear on Monday evening, that I immediately attempted to cross. This was an inconsiderate and imprudent act. It was indispensably necessary for me to look down, in order to see where to step; and the extreme rapidity with which the water ran, caused my head to swim exceedingly. My error was discovered when I had gone too far to return. The consideration that one mis-step would launch me into eternity, as no earthly power could rescue me, tended to increase my trepidation. Through mercy, however, my life was preserved through this perilous scene. But when my appointment was overtaken just in time, the people in general had concluded it must be out of my power to fulfil it, and so only four asssembled. These, however, appeared to me to have as good a right to a sermon as if there had been four hundred; and therefore the usual course was pursued.” \* \* \* \*

In the Autumn of this year and in 1844, Elder Tupper performed extensive tours through Prince Edward Island and New Brunswick in behalf of the “Christian Messenger,” extending his visits to the State of Maine. In his record of the year 1844 he says:

“On the 22nd day of March I finished copying my work on baptism, precisely four months from the time that the copying was commenced. Much of this labour, as well as that of preparing the original draught, was necessarily performed while my horse was resting and feeding, or while storms detained me, on journeys. My distance from the press, also, as well as frequent absence from home, was unavoidably a great inconvenience. At the close, however, the following entry was made in my diary,—‘Though the preparing of this work has necessarily cost me much toil and research, yet I have great cause for thankfulness that my health does not appear to have suffered in the least degree from it; for I am more healthy than when I commenced the work.’”

For this able work in vindication of Baptist principles, Elder



Tupper received the cordial thanks of the Baptist Associations of Nova Scotia and New Brunswick.

In 1845 his labours were divided between pastoral duties at Amherst and Tignish, missionary work, and agency for the "Messenger;" but he also found time to attend a denominational meeting in St. John, in September, called for the purpose of forming a general union of the Baptists of New Brunswick, Nova Scotia, and Prince Edward Island.

In the year 1846 he unexpectedly became involved in an elaborate controversy. Elder Tupper explains the matter thus:

"We had commenced a mission in Burmah; and it was obviously incumbent on us to aid in furnishing translations of the Scriptures in Burmese and Karen. As the Baptist missionaries in the east conscientiously translated the word *baptizo* by words signifying to *immerse*, the British and Foreign and the American Bible Societies refused to grant any money,—contributed by Baptists as well as others,—toward circulating the versions made by them. It therefore devolved on the Baptists to raise the funds requisite for this purpose: otherwise several nations among whom they had missions, and in whose languages no other versions existed, must remain destitute of the word of God. Consequently, a number of us in Amherst regarded it as our duty (stating the case with all kindness at a meeting of the Cumberland Branch Bible Society, and expressing our goodwill toward it and all similar institutions), to form a society for the raising of funds to assist our brethren in giving the sacred Scriptures to the perishing heathen in Burmah and other eastern countries.

But on the 12th day of February an extraordinary meeting of the Cumberland Branch Bible Society was held, in which men who had never contributed a penny to the funds of that Society took an active part in castigating us—and *me* especially, who had done more for it than all my opponents—for now giving our money to aid our brethren. Several of the speakers expressed a wish, if they were incorrect, to be corrected. When six men had occupied about four hours, and the last resolution condemnatory of our proceedings had been passed, I respectfully requested permission to make a few remarks by way of explanation; but this was resolutely withstood by the speakers. Had *fifteen* minutes been allowed me to correct erroneous impressions, the matter might have rested there; and a better understanding and a more friendly state of feeling been secured. It was suggested by one of my accusers, that I might have recourse to the press, or call another meeting. The latter course was adopted. At that meeting, held February 18th, my opponents were invited to give any explanations, or make any remarks that they wished to offer. This was declined; but notice was given that another meeting would be held on the 26th, to be conducted as the former had been. As many incorrect statements were made in a session of *five*

hours, with no opportunity to explain, a report went abroad that I *could not* reply, and I deemed it my indispensable duty to publish an explanatory statement.

None of my opponents seemed disposed to enter into the real merits of the case, or to attempt to show that the versions offensive to them were incorrect; but three of them published severe strictures on my communication, charging me with 'misrepresentation,' and at least insinuating that it was intentional. Like all other men, I have been liable to misunderstand, and consequently to misrepresent undesignedly; but I am not conscious of having ever, in any of my debates, been guilty of *intentional misrepresentation*. It is, in reality, *falsehood*, which is a degrading vice and heinous sin. My opponents, however, failed to adduce an instance in which any of their expressions had been misrepresented even through mistake. One of them, after being urgently pressed to specify a case, alleged that I had said a certain thing was 'expressly denied,' which, though he could not affirm that it was not denied virtually, he said, 'was not'—putting the word in capitals—'EXPRESSLY denied.' This evinced that the charge of real misrepresentation could not be established. Aware of the justness of my cause, and the desirableness of having the public mind disabused, I followed my assailants in the papers in which they published, so far as this was allowed; and when it was not, in the 'Christian Messenger,' willing for them to publish in it too.

After some time a learned and talented disputant residing at a distance, evidently aware that my opponents needed assistance,—he never denied this,—volunteered his services in the contest; and published a number of long communications in several different papers. He, too, was followed by me like as were the others. When he published a series of his letters in pamphlet form, I adopted the same course; and purchased many copies of his and sold them with mine, that people might see both sides together.

A singular event, in connection with my studies, arose from this debate. When my learned opponent referred to Hebrew, Greek, or German, I was prepared to meet him; but when he made statements relative to *Syriac*, I could reply only on the authority of others. This consideration induced me,—like Greenfield in a case somewhat similar,—to study the language. Owing to its near affinity to Hebrew, like that of Italian to Latin, the task was an easy one. A sufficient knowledge of Syriac was speedily attained to enable me to trace and compare words in it, and, with the aid of a good lexicon,—mine is that of Castell, edited by Michaelis,—to ascertain their meanings, and their several applications. The study was so interesting to me that I pursued it, and perused the whole Bible in Syriac with much pleasure and a good degree of profit.

It may be added here that a *fifth* disputant, perceiving the failure of the *fourth*,—admitted by many of his friends,—came forward to the rescue. When, however, he had read my reply to him, he prudently desisted from proceeding any further."

The years 1847, 1848, 1849, and 1850, were largely devoted to extensive excursions in the two Provinces, in the performance of missionary work, and in adjusting the claims of the "Christian Messenger." Thousands of miles were travelled, over mountain and valley, in summer and winter, through sunshine and storm,—in every place successfully prosecuting his mission. During these evangelistic excursions he was always ready to aid his brethren in Associations, Quarterly Meetings, temperance societies, missionary and revival meetings, in adjusting difficulties, and in every way adapted to carry forward the work of the Lord; taking care always to visit the fatherless and the widow, the aged and the suffering, and all, as far as possible, who needed his kind, instructive and sympathetic words. One morning, when travelling some miles from Dorchester Village, on horse-back, his beast fell and broke his rider's right leg. He was removed in a sleigh to Dorchester, where the broken limb was set by Dr. William Wilson, after which he was removed on a sled to his home in Amherst. This accident occasioned much suffering; but in process of time he was able to sit up in his bed, and to employ his time in reading and in writing for the press. In his journal he says:

"I then finished reading the New Testament in Italian, making nine languages in which I had now perused it. Read considerably in Hebrew and Syriac, and in several English works. I also wrote and copied for the 'Christian Messenger' and the 'Christian Visitor' a proposal for a revision of the authorized English version of the Scriptures. In this I recommended the selection of suitable men by the different denominations of Protestants, to be, by mutual agreement, united in this work."

It is worthy of remark that some thirty years have passed since this recommendation was made by Elder Tupper, and now the great divines of England and America are all united in doing just what he proposed.

It having been made known to him that some persons in the Amherst Church desired a change in the pastorate,—supposing a new minister might be more useful,—after consultation and deliberation, he deemed it his duty to resign. So soon as it was understood that he had resigned his pastorate at Amherst, he received two calls, one from Yarmouth, and the other from Lower Aylesford and Upper Wilmot. He thought proper to accept the latter, and engaged as soon as convenient to visit the people in that section. This he was able to do in time to hold a conference with the Church, May 24th, 1851. Satisfactory arrangements were made for his removal; and



after attending the Association at Yarmouth, he returned home for his family.

On his arrival at Parrsborough, to his utter surprise, intelligence reached him that his beloved companion had been removed by death. This was a great shock, but he was sustained by "a satisfactory assurance that her tribulations were ended, and that her ransomed spirit was received into a state of endless blessedness."

In July, 1851, he left Amherst, accompanied by his youngest daughter, who was a widow, for his new home in Aylesford. On his way he attended the Eastern Nova Scotia Association, held at Onslow, and preached from Thessalonians 1: 27.

Elder Tupper entered upon his new field of labour with great earnestness and with satisfaction on the part of the people. Besides numerous calls he made seventy-six visits in the month of August. Early in his new pastorate, systematic arrangements were made for raising funds for the benevolent objects of the denomination.

June the 2nd, 1852, Elder Tupper was united in marriage to Miss Mary Miller of Aylesford, an excellent maiden lady of suitable age, and admirably adapted to minister to his comfort and usefulness. In 1853, he and Elder Willard Parker, of Nictaux, co-operated in special services in their respective spheres of labour, which resulted in gracious manifestations of Divine favour. One hundred and twenty-five were added to the Nictaux Church by baptism, and seventy-eight to the Aylesford and Upper Wilmot Church. In Morristown, Upper Aylesford, where Elder Tupper spent a portion of his time, fifteen persons were added by baptism; so that the whole number baptized by him between February 27th and October 12th, 1854, was one hundred. That year he travelled three thousand and sixty-five miles, attended three hundred and fifty-eight meetings, and visited seven hundred and ten families. The first day of 1855 was kept by him and his people as a day of public thanksgiving to God for His numberless mercies.

In February, 1855, Elder Tupper was greatly afflicted by the sudden death of his intimate friend, John Ferguson, one of the editors of the "Christian Messenger," and he was called immediately to Halifax to aid in adjusting the affairs of that paper. He was able to render very valuable service in settling the accounts and making arrangements for the future. For three years he had devoted a portion of his time to the Upper Aylesford Church; but as the Church of Lower Aylesford and Upper Wilmot had become so much enlarged, he deemed it necessary to resign the pastorate of the

former and devote himself more fully to the latter field. The Stronach Mountain shared in his pastoral labours, and on the fifth day of August he opened in that place a new house of worship, designated "Evergreen Baptist Meeting-house."

In the early part of 1856, he and his adjacent ministering brethren united in protracted religious services; and by letter, restoration and baptism he had an accession of forty-five to his Church. At the Convention of that year (1856), Elder Tupper was chosen Secretary of the Foreign Missionary Board. In this capacity he at once opened a correspondence with the American Baptist Missionary Union, which ultimately resulted in an arrangement by which the Baptists of the Provinces could sustain native preachers in Burmah, both Burmese and Karen, mainly under the direction of Rev. A. R. R. Crawley.

December 4th, Elder Tupper makes the following record:

"I finished the perusal of the whole Bible in Syriac, and the fourth perusal of the Old Testament in Hebrew."

Speaking of the honour conferred upon him by his brethren in 1857, he says:

"On the 5th day of June I met the Governors of Acadia College in Wolfville. Quite unexpectedly, my brethren unanimously proposed to confer on me the honorary degree of *Doctor in Divinity*. It was indeed with some measure of diffidence that I acceded to the proposal; but as I had no religious scruples with reference to the title, it did not seem to me consistent to refuse the acceptance of this expression of approval of diligence in the acquisition of useful knowledge under circumstances of great disadvantage. Accordingly it was accepted, conferred and announced at the College Exhibition on the same day."

In the same year he twice journeyed to Yarmouth, first to attend the Western Association at Hebron, where he preached the Association sermon, and again for the purpose of attending the Baptist Convention.

In the Winter of 1858, Dr. Tupper was brought low by severe illness; but contrary to his expectations he was mercifully restored to health, and permitted to continue to labour with his accustomed energy in the cause of his Master. At the close of 1858 and during the Winter of 1859, a most extensive work of grace was enjoyed throughout all parts of his field; so that the letter of the Church to the Association of 1859 reported one hundred and forty-three received by baptism, fifty by letter, &c., and five restored. The whole number of members was five hundred and forty-five. The

multiplicity of his duties induced him, at the Convention of this year, to resign his place as a Governor of Acadia College. In this relationship to the Institution he had served for many years; and his counsels were always on the side of harmony and progress.

In his diary, December 22nd, 1859, he makes the following record:

“Finished the perusal of Luther’s German Version of the Bible. I have now perused the whole of the Sacred Volume in eight languages. These are, Hebrew, Syriac, Greek, Latin, Italian, French, German and English: besides the New Testament also in Spanish and Portuguese. While the diversities of translation lead to enquiry and examination, and frequently elicit the true sense of Scripture, the general agreement of translators, on all important points, tends to confirm the faith of the intelligent believer.”

On the 15th of January, 1860, is this remark: “Devoted the day to the work of a peace-maker. Succeeded in preventing a law-suit.” He speaks of the death of Deacon Zebinah Roach, as affecting him deeply, and adds that he had been a useful helper, as he frequently attended conferences in different sections. This was a year of great sickness in his Church and congregation; and he speaks of the distressing illness of his dear wife as curtailing his labours. The year 1861 also was a year of unusual affliction. Many died of diphtheria, and his wife was a sufferer through the whole year. He preached funeral sermons in connection with the deaths of thirty-seven persons. His family affliction, and exposure in travelling, affected his own health seriously. But he was greatly encouraged, in examining the records of the Church, to find that during his ten years of service the net increase of the Church under his pastorate was precisely three hundred. Near to the close of 1862, he finished his series of “Letters to Young Preachers,” forty-six in number, and occupying about sixty columns in the “Christian Messenger.” They were ably written and were doubtless useful to the rising ministry.

At the commencement of the year 1863 systematic arrangements were made, under Dr. Tupper’s direction, for collecting funds for the relief of the Lancashire operatives, who were suffering great distress at that time as the result of the civil war in the United States.

On the 2nd of June, 1864, he attended the twenty-fifth anniversary of Acadia College, and delivered an address on “Educational Difficulties in Former Times.” As usual, his labours were abundant during this year.

Commencing with the “Week of Prayer,” in 1865, he held series of meetings in several sections of his Church, which, during the



Winter and Spring, were greatly blessed. On the first of March, he baptized one; on the 23rd, seventeen; and fifteen soon after, making an increase of thirty-three members. On the 27th of May he noted a singular coincidence in his *memoranda*, namely, that the number of persons whom he had baptized, and of those for whom he had preached funeral sermons, were exactly equal,—in each case five hundred and five.

In 1866, as the result of special services, commencing at the opening of the year, in which he was aided by Brethren Stronach and Robert Morton, seventy-six believers were added by baptism.

The year 1867 was signalized by a Jubilee service in his Church, to celebrate the fiftieth anniversary of his ordination. It was held July 17th. Episcopal, Methodist, and Baptist ministers were present to express their high regard for Dr. Tupper, and their deep interest in the invaluable services rendered to the Church universal during his protracted ministry. He received, as a mark of respect and affection on the part of his people, an offering amounting to \$168. The following remarkable statistics of the venerable pastor's labours were read on the occasion:

“As nearly as can be conveniently ascertained, while a licentiate, —from March 24th, 1816, to July 17th, 1817,—travelled 4,000 miles, preached 350 sermons, attended 70 other religious or benevolent meetings, made 750 family visits, usually reading the Scriptures and admonishing the families, or such as were present, and always praying with them. Since my ordination,—a period of fifty years,—by estimation formed on extensive memoranda carefully noted,—I have travelled 146,000 miles, nearly all on horseback or in a common carriage, preached 6,750 sermons, attended 3,430 other meetings (almost invariably taking an active part in each), and made 11,250 family visits. \* \* \* I have also, in the fifty years, married 238 couples, delivered funeral discourses (numbered with the others) at or after the burial of 542 persons, and administered baptism to 552.”

At the commencement of October he visited Halifax, for the purpose of attending the services connected with the designation of Miss Minnie DeWolfe to the foreign field, and to be present also at the Young Men's Christian Association Convention. On his return Mrs. Tupper's health was no worse than usual; but on the fourth day of the month, while he was absent in a distant part of his field, she was suddenly and unexpectedly called to her rest. “This,” says Dr. Tupper, “was to me a painful stroke. Her long continued illness, by sympathy, had increased my attachment to her, as did also the Christian patience and fortitude with which her sufferings were endured. The firm assurance, however, that her removal

terminated all her sorrows, and admitted her ransomed spirit to a state of unending bliss, tended greatly to soothe and cheer my stricken heart."

During 1867, in addition to pastoral work, he visited Halifax on special business, and assisted his ministering brethren in holding special Foreign Missionary meetings for the purpose of increasing the funds. In these meetings, eighteen in number, Dr. Tupper took a leading part.

On the 5th of May, 1868, Dr. Tupper was united in marriage to Mrs. Samuel Knowles, of Avondale, daughter of the late Rev. George Dimock. This proved to be a very wise course, for she became to him, as he advanced in years, as a ministering spirit, shedding light and comfort on his pathway, and giving him both temporal and spiritual support in the onerous duties of his high vocation.

On his seventy-fifth birth-day he took occasion to review his life, and after speaking of the multiplicity of his labours, he concludes by saying, "After labouring in the ministry fifty-three years, I am not tired of the service, but desire to continue it so long as it may please my gracious Master to grant me sufficient strength of body and mind to enable me to bear an humble part in the promotion of His declarative glory and the best interests of my fellow-men." During this year he attended the Convention at Halifax, and gave expression to his views favouring the establishment of an independent Foreign Mission. Near the close of the year he was present at the Ministers' Institute, held in Wolfville, and delivered an interesting address on the occasion.

At the annual meeting of the Lower Aylesford and Upper Wilmot Church in 1870, Dr. Tupper thought proper to tender his resignation. His resignation was not accepted; but a committee was appointed to secure the services of a younger and stronger man, with the understanding that the aged pastor might labour in the Church when and where,—as much or as little,—as he pleased; and that he might expect in return the free-will offerings of the people. These offerings amounted to some \$200. He attended the Convention of this year at Fredericton, and was greatly grieved to find that the action of the body was unfavourable to the establishment of an independent Foreign Mission. In the course of the year he attended two hundred and seventy-six meetings, preached one hundred and twenty-seven sermons, and made five hundred and eighty-seven family visits. In his pastoral work he received valuable aid from Brother J. R. Stubbett, licentiate.

The opening of the year 1871 found Dr. Tupper prepared for the "Week of Prayer," and to hold special services in the different sections of his Church, aided by his young Brother Stubbert and other brethren. In this year, the fifty-fifth of his ministry, he was greatly encouraged by the addition of twenty persons by baptism to the Church under his pastoral care, in the course of two or three months, more than half of whom were baptized by himself. In the course of the year he and his wife made their annual visit to Amherst, attended the Western Association at Nictaux, and the Convention at Yarmouth. He delivered a lecture on "The Revision of the English Scriptures," before the Ministers' Institute held at Yarmouth, took an active part in the proceedings of the Convention, read his report on Foreign Missions, prepared with much care, and had the unspeakable pleasure of seeing the Convention adopt the policy which he had urged so earnestly at the preceding Convention, by inaugurating an independent Foreign Mission. As it was deemed desirable to locate the Foreign Missionary Board in St. John, Dr. Tupper resigned his position as Secretary of the Board. The cordial thanks of the Convention were given him for the valuable services which he had rendered in this connection.

The people of his charge expressed their appreciation of the labours of their venerable pastor, contributing for his support \$350. Finding that the doctrine of the annihilation of the wicked was being propagated among his people, he sought to check its progress by publishing what he designated "Marks of Error."

On the 21st of February, 1872, his beloved son-in-law, Rev. Thos. Bleakney, was called to his rest. On the 12th of June, his only surviving sister, Wealthy Tupper, was removed by death. For long years she had given the most satisfactory evidence of preparation for the better world. On the 8th day of April he again tendered his resignation as pastor, which was accepted, with an expression of desire that he would continue to minister to the Church as might be convenient, and a promise that the free-will offerings would come in as usual. Not long after this, the friends generously made the aged pastor and his wife Life Members of the Woman's Missionary Aid Society, by the payment of fifty dollars into its funds. The infirmities of advancing years began to bear heavily upon him: but he still pressed forward in the performance of varied public labours. With much difficulty he managed to attend the Western Association, held at Brookfield, when he preached a Foreign Missionary sermon of much interest.



In 1873, Dr. Tupper pursued his useful labours, rendering efficient aid in special services in the Church, visiting the sick, preaching funeral sermons, attending a ministerial and domestic missionary meeting at Nietaux, travelling many miles in order to be present at the Western Association at Bridgetown and the Convention at Windsor. On the 3rd of August his youngest daughter, Mrs. Elizabeth Baker, was called to her final home, leaving a bereaved husband and six sons to deplore their loss. On the 20th of August, Dr. Tupper preached the sermon at the ordination of Rufus Sanford, missionary-elect to the foreign field. It was a season of thrilling interest. At Windsor he greatly enjoyed the Ministers' Institute, the proceedings of the Convention, and especially the designation of three men and four women to missionary labour in Siam. He offered a prayer full of holy unction in their behalf. In October he was present at a Ministerial Conference and Sabbath-school Convention held at Canard, Cornwallis, and participated in the exercises.

1874 found the ever-working man at his post, "ready for every good word and work." During the winter months he urged his way through frost and storms to assist in extra meetings and in ordinary religious services in the different sections of the large field. He found it exceedingly pleasant to be present at the Central Association, held at Canard, where his baptism, his early ministry, and his ordination had taken place. He and Mrs. Tupper were kindly entertained by Mrs. Carruthers, the only surviving child of the late Rev. Edward Manning. Dr. Tupper also attended the Eastern Association, held at Parrsborough Village, the place where some of his early evangelistic labours were expended, commencing in 1816. At that time there were only two Baptists in all that extensive region. These were women. And within the present limits of the Eastern Association, there was only one ordained preacher, Rev. Nathan Cleaveland, then stationed at Onslow. Now there were twenty-five ordained ministers, seven licentiates, and thirty-seven Churches, containing 3,843 members. After the Association, he proceeded to Amherst Shore, and preached on the 17th July—fifty-seven years from the day of his ordination. The next Lord's day was spent at Amherst, where he preached twice with much satisfaction to himself and to the people. On the 6th day of August, Dr. Tupper attained to the advanced age of eighty years. In his journal he says: "From an extensive comparison of the bills of mortality, it is ascertained that not more than eight out of one hundred reach that period. It is indeed marvellous that one so frail should have

lived so long." In this month he attended the Baptist Convention held in Portland, St. John, and had the pleasure of witnessing the designation of Rev. W. B. Boggs to the foreign field.

Dr. Tupper's labours were somewhat curtailed during the year 1875, but in addition to preaching many sermons, and making many family visits, he was able to attend the Ministerial Conference at Bridgetown, to deliver an essay, and to preach on the occasion. A special meeting of the Convention was called, to be held at Amherst, May 12th. To be there he must travel two hundred miles and be at a considerable expense, and his health was feeble; but considering the great importance of the meetings in relation to an infant independent mission, Dr. Tupper felt that he must be there, and so he was, —aiding by his counsels and by his prayers. He attended also the regular meeting of the Convention at Hillsborough in August, when the intelligence that our missionaries had reached Cocanada, and were all joyfully working, afforded him great delight. December the 5th he followed the remains of his brother William to the grave. He had died in the 90th year of his age. Dr. Tupper was now the only survivor of a family of ten sons and four daughters.

In the opening months of 1876, Dr. Tupper was able to assist in special services, and in other meetings, until March the 6th, when he was laid low by severe illness. In addition to medical aid by a physician near at hand, his son, Dr. Nathan Tupper, of Amherst, came to his assistance. His eldest son, Dr. Charles Tupper, though engaged in onerous duties at Ottawa, also came to the aid of his venerated father. His two daughters came over two hundred miles to wait upon him in the hour of his weakness; and his beloved wife was constant and assiduous in her attentions, seeking to alleviate the severe sufferings of her husband. All this tended to console him in the trying hour. The author, while returning home from a visit to Wolfville, hearing of the illness of his esteemed brother, paused on his journey to visit him. The illness was of such a severe type that there seemed little ground to hope that he would recover; but he was calm and resigned, willing to live and willing to die, feeling that all was in the hands of his Covenant God.

In his journal he says, "It afforded me consolation to know that the people whom I had been serving were now blessed with the faithful labours of my esteemed brethren, E. O. Read and W. E. Hall." The ruling passion of his life, love for Foreign Missions, was strong in the prospect of death, inducing him to add a codicil

to his will, bequeathing \$100 for the support of two native Telugu preachers for a year.

Contrary, however, to the expectations of his friends, it pleased Providence to so far restore him that he was able to preach on the 8th of October at Tremont, and on the 15th at Melvern Square. This completed the round term of sixty years in the ministry.

In 1877, Dr. Tupper had so far recovered his health as to be able to travel and preach at Cambridge and Black Rock, Cornwallis; to attend the Central Association at Upper Aylesford; to go on his annual visit to Amherst with Mrs. Tupper; to be present at the Convention in Wolfville; and to attend, by special request, the Jubilee of the Granville Street Baptist Church in Halifax. In his journal he says: "The pleasure of meeting many Christian friends there was enhanced by hearing my old and valued brethren, Rev. Dr. Crawley and Rev. I. E. Bill preach the precious gospel of Christ. Probably no other person can say what the latter said at one of the meetings, namely, that he saw me baptized by the venerable Edward Manning in 1815, heard one of my first sermons in 1816, witnessed my ordination in 1817, and visited me on what was supposed to be my death-bed in 1876."

Notwithstanding seasons of great debility in 1878, Dr. Tupper was enabled, by the favour of God, to preach at several places, to visit Newport, to attend the Jubilee meeting of our Institutions of learning at Wolfville, a ministerial conference at Windsor, the three Nova Scotia Associations, and to make his annual visit to Amherst.

At the close of 1878, Dr. Tupper makes the following record, "As this may probably be my last report, I may remark that, imperfect as has been my service, it has pleased my gracious Lord to enable me, between March 24th, 1816, and December 24th, 1878,—sixty-two years and nine months,—to travel 12,467 miles, to preach 8,191 sermons, attend 7,482 other meetings, and to make 16,585 family visits. Blessed be the Lord for His great goodness!"

On the 21st of January, 1879, Dr. Tupper's only surviving daughter, Mrs. Bleakney, was removed by death. This was a sad bereavement, but the venerable father was comforted with the thought that she was manifestly faithful unto death, and had gone to wear a crown of life. He and Mrs. Tupper were permitted to attend the opening of the new College Buildings at Wolfville, and the Anniversary of the Institutions, to be present at the Central Association in Berwick, to visit Newport, and to make their annual visit to Amherst and adjacent places. At the close of the year he



furnishes the following *resume* of his labours for the year: "Travelled sixteen hundred miles by train, preached forty sermons, attended seventy-two other meetings, almost invariably taking an active part in each, and made three hundred and forty-eight family visits. It may be proper to add, as an indication that my work is about done, that the last time I attempted to preach (December 28th), towards the close of my discourse I fainted. Many supposed me to be dying. On reviving, however, I sat up and briefly concluded my sermon."

Dr. Tupper's last year on earth was one of great physical infirmity; but all his remaining strength of body and soul was assiduously devoted to the completion of his grand life-work in the cause of his Redeemer. *Appendix 16* of his Autobiography was commenced and carried far into the winter of 1880. In this he makes mention of preaching frequently, of making many religious visits during the cold winter months, and of writing also for the press. He speaks of having re-opened a very pleasing correspondence with his old friend, Rev. Charles Miller, and says: "In comparing notes, it appeared that we were both one year's children,—1794; \* \* \* both were strongly inclined in our youth to devote our lives to Foreign Missionary labour, but physical infirmity prevented; and yet we had been spared to toil in America in the public service of our beloved Master. And still we have retained alike our deep and lively interest in Foreign Missions."

Early in March, Dr. Tupper attended a ministerial conference held at Tremont, Aylesford, and read an essay on "Conformity to the World." This was deemed by the conference worthy of a place in the "Christian Messenger." On the 3rd of June he attended the Anniversary of Acadia College. On the 26th he was present at the Nova Scotia Central Association, and gave an address on the subject of Missions.

In his diary, as published in the "Christian Messenger," he says:

"Being appointed a delegate to the Nova Scotia Eastern Association, Mrs. Tupper and I crossed the Bay to Parrsboro, and on Lord's day, July 4th, I preached at Parrsboro. Our old friends were evidently glad to see us once more; and the gratification was reciprocal. A brother in Christ attended my meeting on Sabbath, aged ninety-four years, whom I had baptized there about sixty-four years ago. Another person was there who heard me preach my first sermon in Parrsboro. It was indeed gratifying to meet with old friends and find them still persevering in their Christian course. July 6th, set out for Advocate. Had pleasing interviews with friends and old

acquaintances on the way. On Saturday, the 10th, I attended two-pleasing sessions of the Association. On Lord's day I preached in the Baptist meeting-house from 2 Corinthians 13: 11, 'Finally, brethren, Farewell.'

In a few introductory remarks, I informed the congregation that sixty-four years ago I began my ministerial labours there at Advocate Harbour, and there I first administered the ordinance of Christian baptism. It was then thirty-two years since my last visit among them, and I had then come with the anticipation that it would be the last time I should appear amongst the children and grand-children of those to whom I formerly administered. At my advanced age, I had no expectation of again visiting Advocate, but was cheered with the hope that by-and-by we should meet in that better land,

'Where congregations ne'er break up,  
And Sabbaths have no end.'

The session of this Association was pleasant and the renewal of acquaintance with old and esteemed friends was indeed gratifying. After taking leave of kind friends there, Mrs. Tupper and I started for Amherst. Brother Hance Mills and his wife came with us and assisted in driving us over the rough parts of the road, which I considered a great kindness. On the 16th we arrived safely at my son's,—Dr. Nathan Tupper. Although feeble in body, I consented to preach for Brother Steele in Amherst, and had the privilege of hearing him in the afternoon. We arrived home safely on the 7th of August. On the 29th I became suddenly attacked with paralysis, so that I could not walk without assistance. On September 19th I walked a little in the house without help, but very feeble. Being a little revived, and feeling desirous of doing some good, I commenced writing for the "Christian Messenger" brief notices of the Southern Baptist Foreign Mission,—a kind of review of Rev. H. A. Tupper's valuable work on that subject. On the 29th, we received a pleasing visit from my dear son, Dr. Nathan Tupper, who kindly accompanied me to visit a few families. On 25th of October I preached a funeral sermon at Greenwood Square from John 3: 15.

December 4th. Have been some time confined to my bed. Have just received a telegram from my son, Sir Charles Tupper, alarmed by a report of my illness. Sent a despatch back and wrote a letter. December 13th, removed to S. G. Baker's" (his son-in-law).

This is the last he wrote in his diary. Mrs. Tupper adds:

"On Christmas day he was very comfortable, and thought he would be able to attend meeting the next day. In the morning, however, he was not so well, and it was quite evident that he was drawing near the close of his earthly pilgrimage. He was, however, calm and peaceful,—spoke of his own unworthiness, and of rest and security on the Rock of Ages.

Death to him had no terrors, and for the last few months he had been conversant with death, and had long been expecting his change to come. He always had humbling views of himself and exalted

views of Jesus. ‘Come,’ he would say; ‘and talk of the love of the blessed Saviour.’ He did not seem to suffer pain, but gradually sank under the disease, and on the 19th of January he breathed his life gently away.”

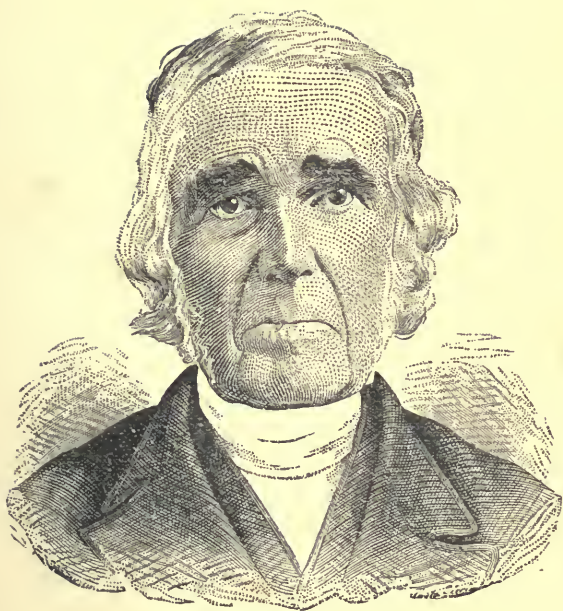
It might well be said, “Mark the perfect man and behold the upright, for the end of that man is peace.”

The *resume* of his labours during the year 1880: Travelled eleven hundred and seventy-six miles, preached thirty-five sermons, attended sixty-one other meetings, and made two hundred and thirty-four religious family visits.

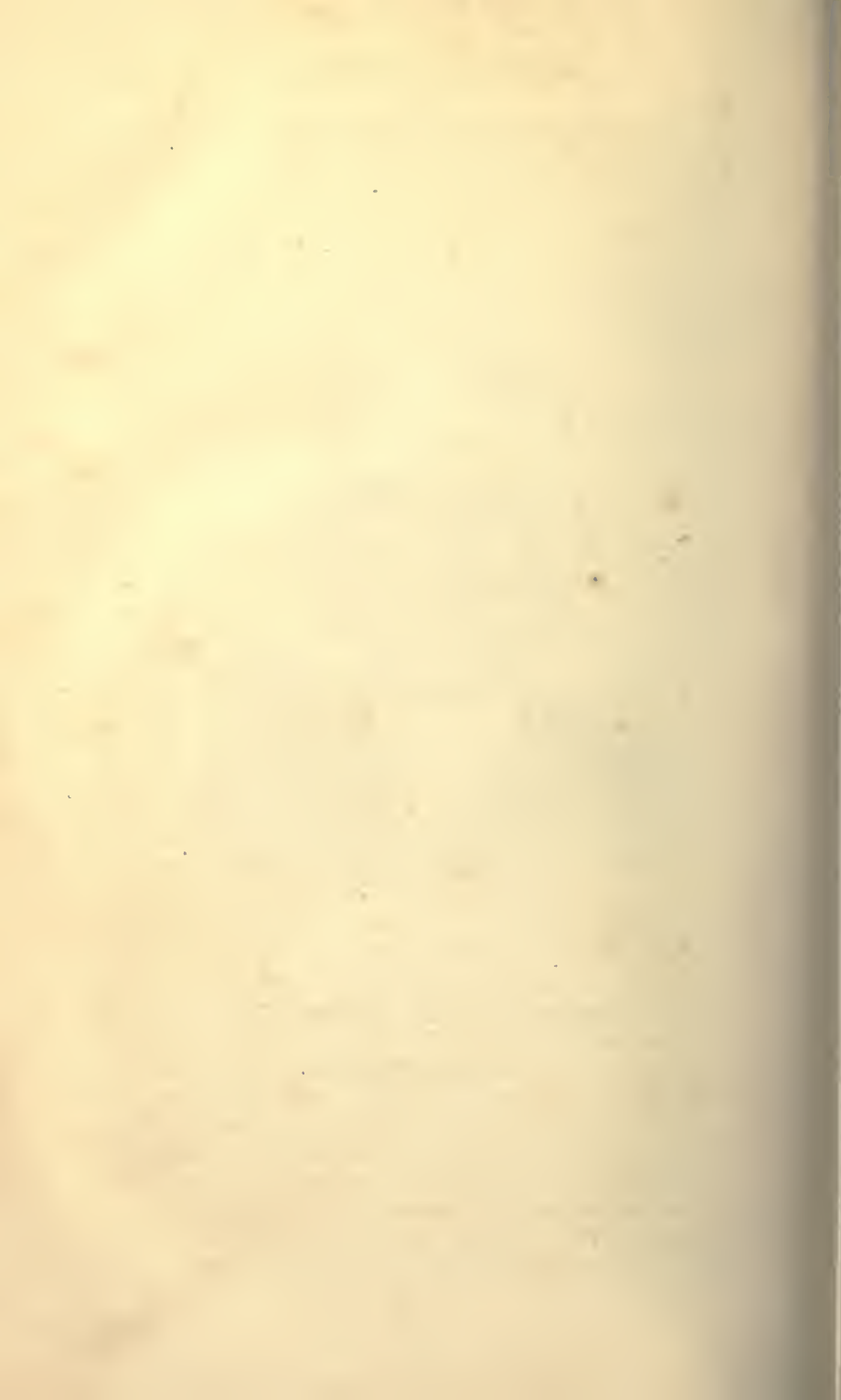
What a blessed termination of sixty-five years spent in the ministry of the gospel of the grace of God! It was like the going down of the sun in the western sky amid a brilliant blaze of enchanting glories. The battles of these long years with the principalities and powers of evil, all successfully fought, and the final victory won. Nought remained but to place his armour peacefully and joyfully at the feet of his adorable Commander, and go up to wear the crown studded with many shining stars won on the field of mighty conflict. In the review of such a successful life and of such a glorious death, one is ready to exclaim: Let me live the life of Charles Tupper, and let my last end be like his.

The life and ministry of Charles Tupper, as now reviewed, has been, from his baptism by Father Manning in 1815 to his death, January 19th, 1881, a subject of deep and earnest study by the author. That life unfolds, as it seems to him, those elements of character which, when combined in the same person, constitute the very highest and purest types of humanity. Such are an *innate love of knowledge*, with an intense application to obtain it,—early *consecration* to the noblest service that can engage human thought or life,—*perseverance* in the right course, that never falters,—a *determination* that surmounts all obstacles,—an *endurance* that never wearies,—a *thirst for progress* that is constantly pressing on to higher attainments,—a *patience* that glories in tribulation,—an *industry* that conquers the love of ease,—*self-denial* that towers above all forms of selfishness,—a *sympathy* as wide and deep as the sufferings of humanity,—a *conscience* as true as the needle to the pole,—a *charity* as broad as the necessities of the race,—a *faith* that smiles at impossibilities,—*caution* that never speaks unadvisedly,—a *humility* that would wash a brother’s feet,—a *peacefulness* that hushes the voice of discord,—a *forbearance* that quietly suffers personal insult and wrong,—a *love* that “many waters can not quench,”—a





affectionately yours,  
C. Supper.



*passion for soul-saving* that burns with ever increasing desire for the redemption of the world,—and a *holiness* that eschews all evil.

After studying this good man for more than sixty years the author has to say that in no one individual of Adam's race has he ever seen these best qualities of man's regenerated nature more thoroughly combined or more thoroughly manifest. Like Enoch, Charles Tupper "walked with God, and was not, for God took him."

The funeral obsequies of Dr. Tupper took place at Kingston, Annapolis County, on Saturday, January 22nd. The services at the house were conducted by Rev. Nathaniel Viditoe, and Rev. George Armstrong. Dr. Tupper had chosen the first two hymns to be sung. The first was the hymn beginning

"The hour of my departure's come,  
I hear a voice that calls me home."

At the Church, the Rev. J. W. Bleakney gave out the two hundred and fifty-seventh hymn in "The Psalmist:"

"Majestic sweetness sits enthroned,  
Upon the Saviour's brow."

Dr. Welton read 1 Corinthians 15. Prayer was offered by Rev. George Armstrong. Rev. J. L. Read gave out the eleven hundred and eighteenth hymn:

"Servant of God, well done;  
Rest from thy loved employ."

Rev. William E. Hall preached the sermon from Acts 13: 36. Addresses were then given by Revds. N. Viditoe, George Armstrong, E. O. Read, and by Revds. R. Smith and Z. Gaetz (Methodist). Prayer by Rev. O. Parker, and the closing hymn read by Rev. Joseph Bleakney.

The death of this Father in Israel, though long expected, called forth expressions of regret and sympathy from all the hill-tops of Zion. On Sunday, the 23rd of January, Rev. I. E. Bill preached a memorial sermon in the Baptist Church, Fredericton, to a large and deeply interested assembly, from the passage in Hebrews 11: 4, "He being dead yet speaketh." Rev. Edward M. Saunders preached a sermon the same day on the occasion, in Granville Street Church, Halifax, from the passage, "Mark the perfect man and behold the upright, for the end of that man is peace."



## II. PROFESSOR ISAAC L. CHIPMAN.

More than once in this History reference has been made to this talented son of Nova Scotia, but I have not said all I wish to say. Other and abler pens have descanted eloquently upon his varied excellences; but I must sketch his portrait as he appeared to me in days of yore. For years he was a frequent visitor in our happy Nictaux home. With deep interest I had studied his life from the days of his boyhood to the years of his manhood; and the more I knew him, the more intense was my love for him, and the greater my admiration for his character. He possessed in such fulness so many of the highest and best qualities of human nature, that there really seemed no place in his heart for the coarse, vulgar, sordid side of humanity. He seemed to be always looking out, from an elevated standpoint, upon the unnumbered necessities and vast capabilities of his fellowmen; and his life was one perpetual study as to how he should best serve his day and generation.

His thirst for knowledge was like the panting of the hunted hart for the cooling water brook. It was this earnest love of study which induced him to apply himself with such assiduity to the acquisition of learning, that at an early age he was qualified to fill a Professor's Chair in Acadia College. He was always in his element when surrounded with books; and by a close and careful reading of the best works he kept himself fully abreast of his age.

But what made this love of knowledge the more admirable was the fact that it was as benevolent as it was intense. A narrow exclusiveness regarding the diffusion of education was hateful in his sight. He would open the fountains of knowledge to all classes and conditions of society, and say to each and to all, *Come, and drink freely*. His desire was to have the system of education so arranged in regard to the primary and higher schools of the country as to bring all the circles of society under its enlightening and elevating influence.

Professor Chipman had studied, by faith's vision, the beneficence of the Great Creator, until he seemed "changed into the same image, even as by the Spirit of the Lord." In this atmosphere of Divine benevolence he lived, and moved, and had his being. This was the grand motive power that so stirred all the sensibilities of his intellectual and religious nature, and so thoroughly consecrated his body, soul and spirit to the best and highest interests of all mankind. At home, abroad, in the social circle, in his study, in the

pulpit, in the secrecy of the closet, or in the professor's chair, the one all-controlling thought was, How shall I enlighten, christianize, and save humanity? What shall I do for general education, for Sunday-schools, for Bible Societies, Missionary and Tract Societies, to help them forward in their heaven-appointed work? How shall I arouse my own denomination and combine its entire membership in one harmonious and persevering agency to glorify the Redeemer and rescue souls from ruin? Self-ease and appetite were held in abeyance by these mighty impulses of love to God and goodwill to men.

The suggestion of the good Dr. Sawyer for systematizing and calling forth the benevolence of the denomination just suited Mr. Chipman's methodical and beneficent nature; and he seized hold of the idea with all earnestness, determined to make it a success. His labours in this connection will long be remembered.

The onward march of Acadia College was inwrought into the very texture of his being. A College edifice became an absolute necessity at a time of such financial pressure that no money could be obtained to build it. Professor Chipman conceived the idea of erecting the building without money. With this object in view he travelled over mountain and valley, through fair weather and foul, arousing the people, male and female, to embark in this new enterprise. *A College edifice without money* was the watch-word, echoed and re-echoed from one hill-top to another, and all along the beautiful valleys of Nova Scotia, until there came forth timber, boards, shingles, nails, glass, paint, oil, and other materials, in sufficient quantity for the work in hand. Then rushed the workmen from east and west, north and south, to put the materials in order and complete the work so well begun. This was followed by a shower of cloth, socks, and mittens, from the hands of the good sisters, to help forward the good cause; and thus the wise plan went forward to a successful issue. Professor Chipman, not many years after, was taken to his reward; but the College building long spread her wings as a noble monument to his benevolent design and to his indomitable perseverance. The Professor had so embedded himself in the hearts and confidence of the people that they seemed disposed to follow in the course which his counsels and example marked out for them.

Dark was the day for the Baptists of these Provinces when this gifted young man sank beneath the cold waters of the Basin of Minas, with his associates in death. The mantle of death which

covered him seemed to spread its dark folds over all the high places of Israel, filling all hearts with anguish, and all eyes with tears. There were those in that terrible hour of gloom and grief who realized something of the experience of David the man of God, when in soul anguish he exclaimed, "O, my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom my son, my son!"

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### III. REV. R. H. EMMERSON.

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This beloved brother had his birth in Northumberland County, N. B., October 11th, 1826. His father was John Emmerson, who, at an early age, came from England with his parents to Charlottetown, P. E. I.; his mother, Maria Tozer of Northumberland, N. B.; both members of the Baptist Church in Miramichi.

In his boyhood he manifested an unusual taste for reading and study, with an acute perception and tenacious memory. The exercise of his mind on the subject of religion may be dated back to his earliest recollections. He was blessed, not only with pious parents, but an eminently pious grandmother, who early instilled into his mind the precious word of life, and taught him to pray kneeling by her side. She used to tell him the story of Calvary, endeavouring to lead him to Christ, and earnestly implored God to convert his soul and make him a preacher of the gospel. Of him it might be said, as of Timothy, that "from a child he knew the Scriptures;" hence the readiness and fluency which always characterized him when quoting from the sacred volume. This teaching, received in childhood, fixed deep impressions on his mind; and though he was of a strongly impulsive nature, these timely instructions were as seed cast into the ground, that after a time sprang up to bear an abundant harvest. At the age of eighteen, God was pleased to reveal Himself to him, and he found peace in believing and was brought into the Church under the ministry of the Rev. James Bleakney. Having felt that the Lord was gracious to him in delivering him from the bondage of sin and bringing him into the liberty of the gospel, the deep sympathies of his nature were stirred, and he longed to tell others of the love of God.

At the age of nineteen he sought greater facilities for education than he had yet been favoured with, in order to be the better qualified for the work to which he felt himself called. In his journal, written in 1852, he says, "The first two or three years after my



“conversion, I did very little towards getting an education. Commenced to preach when twenty-one,—but poorly prepared for it. My first sermon on the evening of the 2nd of September, 1847, in a small meeting-house in the parish of Lincoln, Sunbury County. Went to the Seminary at Fredericton. Remained there for a time. Will never forget those days, especially Mr. Spurden, my teacher.”

In 1849, the Church at Maugerville invited Mr. Emmerson to preach to them. He continued there nearly two years, and became much attached to the people. Through the blessing of the Lord upon his labours among them, quite a number were converted. In September, 1851, he left these people for a while, with great regret, in order to attend lectures at our Institutions at Horton. There his natural abilities were observed, and while pursuing his studies he frequently preached at Windsor and elsewhere. During this period he wrote a number of articles for the press, including a series of letters to the “Christian Visitor,” on the important subject of “Domestic Missions.” He studied with success and profit, and his whole ministerial life evinced his practical obedience to the precept, “Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth.” It was during his stay at Horton that the endowment of the College was commenced; and we remember with what characteristic whole-heartedness he entered upon it in connection with the lamented Professor Chipman. His was no sickly sentiment that learning and college studies injure the young minister. To have a College there must be funds to support it; and he sought to aid in raising these during the holidays and afternoon excursions for exercise. In June, 1852, he left Wolfville, returned to Maugerville, and accepted the pastoral charge of the Church there, being strongly attached to the people. On the 29th of July, he was regularly set apart to the work of the ministry, being then nearly twenty-six years of age. On the 10th of August, 1852, he married Augusta A. Read, eldest daughter of Joseph Read, Esq., of Minudie, N. S. He was fortunate in being associated for life with a young lady of sound education and devoted piety. Concerning this he says in his journal, “I think I feel thankful to the Lord for directing me when and where He did.”

From July, 1852, to August, 1856, he retained the pastoral charge of the Church in Maugerville. The records of that Church show how ably and prosperously he filled that important office. During his period he read much, circulated a large amount of religious and intellectual reading, wrote for the public press, travelled extensively

in the United States, kept up private and professional studies, and performed the arduous duties of the pastor, enjoying frequent revivals which involved a great amount of labour. We cannot give a more correct view of his connection with this Church, altogether covering a period of about seven years, than by inserting a letter addressed to him by the Church, on the occasion of his giving up his pastoral charge.

August, 1856.

THE BAPTIST CHURCH AT MAUGERVILLE, TO REV. R. H. EMMERSON:

BELOVED BROTHER,—It is with feelings which may be more easily conceived than expressed, that we address you on the occasion of your removal from this to another sphere of labour. We sincerely regret that the ill-health of your family has rendered a separation from us necessary; yet we desire to acquiesce in the dealings of Providence. Although we deplore our loss, we feel thankful to God that He ever directed you here. You entered on the field of labour in the name of your Divine Master, and God was with you. You were then but a youth, yet the word you preached was blessed to the conviction of sinners, and to the edification of the saints. We desire to thank God for the measure of success with which He has crowned your labours. Precious revivals we have experienced. The aged, the middle-aged, and the young, have been brought to the knowledge of the truth through your instrumentality. As a “workman that needeth not to be ashamed,” you have rightly divided the word of truth, giving to every one a portion in season. You have counselled us in our difficulties, warned us of temptation and dangers, and comforted us in our sorrows with the consolations of the Gospel. You have imparted instruction, not only publicly, but also from house to house.

There is no esteem, no love, like that which is found in the sanctity of religion. Between you and many of us, dear brother, that sanctity exists. You stood by our side when we awoke in the dark valley of conviction and owned ourselves lost; you were instrumental in leading us out of the darkness; by our side you prayed, and mingled your tears with ours. Many of us you bathed in the crystal waters of holy baptism; and to us all you administered the emblems of our Saviour’s death. You stood at the bedside of our dying friends and went with them to the very verge of Jordan. Them and others you buried beneath the clods of the valley, and then returned to the house of mourning to bid the sorrowing ones remember that their father, their mother, their friend, their sister, their brother, would rise again.

We would not, dear brother, use flattering words, or burn incense to vanity, for we know that there is no man on earth perfect; yet we feel bound to testify that you have kept back nothing which was profitable, but have ever aimed to proclaim “all the counsel of God.” For more than six years you have thus laboured with us, forward in acts of benevolence, a sympathizing friend and brother, in prosperity

or in affliction, at home or abroad. Is it any matter of surprise, then, that we regret that circumstances should be permitted, which render necessary a separation of our pastor from us?

And now, beloved brother, the connection between us as pastor and people is broken. We must bid you farewell. May the God of Providence bestow upon you needful blessings. May the Angel of the Covenant go with you, and may you be abundantly successful in winning souls to Christ. And should we not meet again on earth, may it be ours to meet in that happy land where no farewell tear is shed and where parting is unknown.

Permit us, dear brother, to present our kind regards to Mrs. Emmerson, and when health is impaired by disease, may it be speedily restored. May you long live as a happy and useful family; and at a very distant day may the sun of your existence set cloudless, spotless, pure, to rise full-orbed in glory, where summer never ceases, and sorrow never comes.

JOHN L. DAY, *Clerk.*

In the Spring of 1853, Mr. Emmerson made an extensive tour through the United States. While there he attended the general meeting of the American Bible Union, held at Chicago in May of that year. His letters to the "Christian Visitor," descriptive of the places he visited, gave evidence of great powers of observation and an ability to take up the incidents and scenes of his travels and make them of interest to others. He vastly enjoyed his intercourse there with Dr. Cone, Dr. Wyckoff, and others, then eminent in the Baptist denomination. Possessing a magnetism of manner, he made many warm friends there, and was strongly urged by them to make the United States his home. They believed that his remarkable ability as an extempore speaker rendered him peculiarly fitted for the pastorate of one of their city Churches, where extempore preaching was then in demand. On his return home he received a call from a Church in Cleveland, Ohio, but his strong attachment to home and the Provinces prevented his acceptance. Subsequent overtures from Churches in New York and Boston were refused for like reasons. In November of the same year, Mr. Emmerson visited the Southern States. In the columns of the "Visitor" of that day are to be found many contributions from his pen. On the failure of Mrs. Emmerson's health, he felt it his duty to leave Maugerville. He found this to be a hard task; but having received a call from the First Baptist Church of Moncton, N. B., he accepted it, and moved there on the 1st of September, 1856. Here was the scene of his last and most prominent labours. It seemed evident that "the right man had got into the right place." Moncton had then suddenly arisen to a place of importance among New Brunswick towns, on



account of the railway operations which had then just commenced, and of the ship-building industry which then flourished there. The result was a large influx of people, which gave a wider scope and greater prominence to Mr. Emmerson's labours. The Church soon rose under his ministry, and their house of worship was found to be altogether too small. A large and expensive building was accordingly commenced, and was finished since his death. During the winter of 1856-57, an interesting and gracious revival was experienced there, which created a very strong attachment between the pastor and the people of his charge,—an attachment which was also largely felt throughout the community. In July, 1857, he, with many others, welcomed the Association to the Church, and his friends to his home to enjoy his overflowing hospitality. He only lived about a year after removing to Moncton. What promised to be a useful and brilliant career was too soon ended. He died on the 11th of September, 1857, at the early age of thirty years and eleven months. His death was sudden. During his residence in Moncton his health was good until June, 1857, when he visited St. John and Manguerville. After this he did not feel well, but was able to attend to his duties during the Association. In August he visited Charlottetown, P. E. I. His last illness, which was typhoid fever, terminated his life in twelve days. In the mysterious Providence of God he was, in the prime of manhood, in the full vigour of his ministry, and in the midst of a wide field of usefulness, called to his eternal rest! How unsearchable are the ways of God! Surely His judgments are a mighty deep!

Mr. Emmerson will long be remembered as an eloquent speaker, an original thinker, and an earnest and exemplary worker in the cause of his Master. As a minister he was retiring in his habits, but was ever willing to make any sacrifice for the good of the cause among the people of his charge. Those who knew him best were convinced that his was the christianity of the heart, and not of the outward formalist or ascetic. His social habits, together with a good knowledge of human nature and quick observation, gave him the faculty of winning the confidence of those around him—so that as a pastor he knew the cares and troubles of his flock, both spiritual and temporal. He took a deep interest in the children, and seldom passed one without a word of recognition. It was much regretted by his friends that his sermons were not prepared for publication—which would have been done had he lived longer. Mr. Emmerson left a widow and three children,—two sons and a daughter,—all of whom are now living.

IV. SENATOR CALEB RAND BILL.

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This esteemed lay member of the Baptist denomination was the son of Israel and Mary Rand Bill, of Billtown, Cornwallis,—born January 26th, 1802. His father died when he was about twelve years of age; and the affairs of the estate were early placed under his care. In their management he soon developed native business tact of a high order.

From childhood he took no interest in those worldly amusements so captivating to young persons generally; but devoted himself with great energy to the labour and business of his vocation. In the twenty-second year of his age he professed faith in the Lord Jesus as his personal Saviour, was baptized by Elder E. Manning, and was joyfully received into the Church under his care.

When twenty-four years of age he married Rebecca, daughter of Deacon William Cogswell, of Cornwallis, a young lady highly esteemed for her many virtues. They had one son, now William C. Bill, Esq., M. P. P., and two daughters, one of whom married Mr. Charles Randall, A. M., and the other Mr. Isaiah Dodge. When the Third Cornwallis Church was formed at Billtown, C. R. Bill and Samuel B. Mills were chosen deacons. The latter, not long after, removed to St. John, where he was chosen deacon of the Germain Street Baptist Church. The former filled the office with much credit to himself and with much advantage to the people.

In 1836, Mr. Bill was appointed a magistrate. In this capacity he discouraged litigation, and invariably acted the part of a *peacemaker*. His business proclivities brought him in contact with a multitude of people to whom the rites of hospitality were administered on a scale of unusual magnitude. By day and by night he and his family were always ready to give to all who came, rich and poor, a cordial welcome, and freely to supply their wants. His business forecast and tact, as indicated in his boyhood, grew with his growth and strengthened with his strength, until he had business connections probably with more persons than any other man in Cornwallis. He trusted everybody requiring trust, and they trusted him in return. One case may be mentioned as illustrative of this fact. A poor family was in distress for money, and, as usual, application was made to Squire Bill. He as usual was ready to help. The wife and mother expressed surprise that he should be willing to loan so large a sum without sufficient security. The Squire, pointing to the son of the needy woman, a lad of four years, said,

“That boy’s countenance is my security.” The boy grew to be a man, went to the United States, earned the money, came back and paid principal and interest, man fashion, in solid gold. The kind remark made in the boy’s presence doubtless stimulated him to the performance of this honorable act. Had Providence placed Mr. Bill in London or New York, his extraordinary business talent, with the ordinary blessing, would have made him a millionaire. He was chosen to represent his native County in the Nova Scotia Legislature for two terms, in all eight years. When the Provinces were confederated in 1867, among the twelve senators appointed by the Crown for Nova Scotia, was the name of Caleb Rand Bill. This high office he filled with honour to himself and credit to his country, until he was removed by death.

In the provisions of his will he bequeathed \$400 to Home Missions, and \$1,000 to Foreign Missions. The latter sum is safely invested, and yields \$90 per annum.

The author saw him upon his death bed, and had the great satisfaction of witnessing the composure and resignation to the Divine will with which he met the king of terrors. He parted with his large worldly treasures without regret; feeling that by the grace of God he had been enabled to lay up brighter treasures in the world of light and love. Precious is the memory of this my own loved brother!

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## V. REV. SAMUEL ROBINSON.

When this venerable pastor of the Brussels Street Baptist Church, St. John, was suddenly called to his reward above, the author was requested by the bereaved people to preach a sermon on the occasion. As might be expected, the large Church was crowded with a congregation deeply impressed with the mysterious Providence that had, in an unexpected moment, taken away one so eminently useful in ministerial service. The preacher selected for his text the words of Paul, “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.”—1 Thessalonians 2: 19–20. Having briefly unfolded the aims and prospects of the Christian minister, the preacher said:

Permit me to show how these *aims* and these *prospects* filled the heart, and permeated the life, of your late beloved pastor.

On this subject I may remark that, in the absence of any documents written by himself, regarding his early Christian experience



or his ministerial labours, I cannot be as minute in my observations as his friends might desire; but with such aids as I have been able to command, I shall endeavour to make the portrait as life-like as possible.

Samuel Robinson was born near Belfast, Ireland, August the 12th, 1801. His ancestors were the descendants of the old Scotch Covenanters, and were trained amid the fiery persecutions with which these people, of inflexible religious convictions, had to contend. On account of these persecutions they fled to the north of Ireland for shelter. His father was a very godly man; but he died when Samuel was young, and it was so ordered in Providence that his early religious training was placed principally in the hands of a very devotedly pious grandmother. The Covenanters, inspired with an ardent love of civil and religious liberty, cherished a profound veneration for the Bible; and hence young Samuel's godly grandmother early taught him to read and ponder this *Book of books*. He became so deeply interested in the study of the scriptures, that when a lad, engaged in work, he was accustomed to take leaves of the sacred book in his pocket, for the purpose of committing their contents to memory. In this way he treasured up an immense amount of scriptural knowledge, which was used with great advantage all through his after life. But not only was the word of God thus early impressed upon his memory, but there is reason to believe that, in answer to the prayers of his pious grandmother, this good word found a lodgement in his heart, directing him, in penitence, to the mercy-seat for pardon and eternal life. But, while deeply interested in religion, he made no public profession of his faith until he was in his seventeenth year. At that time revival meetings were held in his neighbourhood by the Methodist brethren; and it was in these meetings that he first began speaking of his love to Christ, and of his personal interest in the great salvation. So ardent did he become in his Christian love and zeal at that time, that he resolved to consecrate himself to missionary work in some heathen land. At this stage of his experience, the idea of a mission to Africa was agitated in the community where he resided; and he proposed himself as a candidate, and entered upon a course of study in relation to that work. Something occurred, however, to thwart his purpose in this matter, and the idea of going to Africa was therefore abandoned.

In 1821 he became united in marriage to Miss Isabella Crawford. She also had consecrated her youthful heart to God, and hence was prepared to sympathize fully with him in his religious hopes and desires. After his marriage he continued to hold religious meetings in connection with other Christian brethren in different sections of the country; but he had given up the idea of a foreign field.

Some of his friends who had emigrated to New York were deeply anxious that he should come to America and be their preacher. To their proposition he finally consented; came over, and spent some two years among them. While there he sustained himself and

family principally by manual labour; but devoted his Sabbaths and such other portions of his time as he could spare from his worldly vocation, to the proclamation of the gospel of Christ.

In the meantime his mother, two brothers, a sister, and other friends, emigrated to the Parish of St. James, Charlotte County. They formed a new settlement; and, as might be expected, were largely destitute of the preaching of the gospel. Knowing that their young friend Samuel was anxious to be engaged in missionary work, they besought him to come on and be their minister. He finally consented; came in the Autumn, spent the Winter, and in the Spring removed his family to this new district, consisting, at that time, of his wife and his daughter Eliza, now the wife of the Rev. Mr. Ryan. He had before this lost two children by death; one in his own country, and another in New York. His removal to St. James took place in 1829; and he immediately began preaching in that destitute region, as best he could, the gospel of the grace of God. The people received his ministry with the deepest interest, and with open hearts.

In 1830 a marked Providence occurred (as specially noticed elsewhere in these historic records). Rev. Thomas Ansley visited Mr. Robinson and so instructed him in the ways of the Lord that he was led to carefully investigate the teachings of the New Testament on the subject of Christian baptism. This resulted in a change of sentiment and in his subsequent baptism by Mr. Ansley.

I may remark here that this change was not limited to a mere adoption of the Baptist view regarding the subjects and mode of baptism, but it was one which deeply and permanently impressed the entire range of his religious sensibilities and life. It constituted, in fact, a new era in his existence, and developed in new forms the rich gifts and graces which, up to that time, had existed only in an infantile degree. He seemed to see as with new eyes, to hear as with new ears, and to understand as with a new heart. The messages of the man of God, delivered to him in a mode of profound solemnity, filled him with such an all-pervading consciousness of his responsibility to God and to man, that he felt that he must not only embrace the ordinances of Christ as inculcated in the inspired testimony, but that he must hasten through all that country with the gospel message to lost souls.

Not long after his baptism, Mr. Robinson attended a meeting of the Baptist Association in Fredericton, and there informed the brethren what great things the Lord was doing in the County of Charlotte; how converts were multiplying on every hand; and requested that some one should be sent to baptize them. The whole Association, ministers and people, were thoroughly aroused by his statements, and by the extraordinary unction and power of his ministrations. With one heart they most cordially received him as a man sent from God to declare His counsels; and they appointed the venerable Joseph Crandall and Rev. John Masters as a delegation to go to St. George, and, if deemed advisable, to ordain him to the

work of the ministry, and thus qualify him to administer the ordinances of the gospel. In accordance with this arrangement, his ordination took place in August, 1832. It was a day of wondrous power: saints rejoiced, sinners trembled, and Jesus was in their midst mighty to save.

For several successive years he continued to devote himself, with untiring industry and unflagging zeal, to the up-building of the cause of Christ through all that region of country. His labours were largely of the missionary type. Hence they extended to St. George, Pennfield, Mascareen, St. Davids, St. James, St. Patricks, St. Andrews, St. Stephen, Calais, Milltown, and in all the region round about. Those who sat under his ministry in those days say that his preaching was emphatically in demonstration of the Spirit, and in power, and as a legitimate result, as in apostolic times, "The word of God increased, and the number of disciples greatly multiplied." Or as in the case of the Corinthians, "Many hearing, believed, and were baptized." Under a ministry of this stamp you will not be surprised to learn that the Church at St. George was greatly enlarged, houses for religious worship multiplied, and a new impetus given to the cause of Christ in all directions.

In 1838, by the invitation of the brethren in Germain Street, he made his first visit to St. John. He came in the spirit of his Master; and his ministry produced at once a wide-spread impression, which resulted in an unanimous call to the pastorate of the Germain Street Church, then the only Baptist Church in the city. The mutual attachments between him and his people at St. George, induced him to hesitate for some time as to the path of duty, so that it was some two years before he finally decided to remove his family to St. John; but he spent a large portion of his time here, and laboured indefatigably and with distinguished success. The Church was greatly revived, difficulties healed, and precious souls won to the Saviour. In 1840 he removed his family, and took permanent charge of the Church. I need not here detail the extent or success of his labours. It is known to many of you, at least, that from Germain Street they extended to Pitt Street, to Brussels Street, to Portland and Carleton; to Milkish and South Bay; to Musquash and Dipper Harbour; to Loch Lomond and other sections. In all these places he witnessed the conversion of souls, and led them forth in Christ's holy ordinances.

I must not particularize; but here is a fact that speaks volumes. When he came to St. John in 1838, Germain Street Church, as we have said, was the only Baptist Church in the city, and that was not large, was without a pastor, and in other respects was in an enfeebled state; but the records of the Church, during his pastorate of eleven years, show an increase, by baptism, of three hundred and seventy-four, and by letter, of one hundred and eighty-eight; in all, five hundred and sixty-two; and the opening of seven or eight new houses of worship in the city and its environs, and all largely through his instrumentality. During his ministry in Germain Street, the



branches in Portland, Carleton, and in Brussels Street, became sufficiently large to form separate and independent Churches, and in their organization as such, his was the directing mind.

The Brussels Street Chapel was publicly dedicated to the worship of God in September, 1849, and in 1850 the Church was organized; and, by mutual arrangement, Mr. Robinson's pastorate was transferred from Germain to the new organization. One hundred and fifty-eight members joined their pastor in this new movement, among whom were all the deacons of the old Church. Strengthened and encouraged by such a decided expression of affection and confidence, he pressed forward in his work with augmented faith; and as a legitimate result of his zeal and energy in the cause, in a few years the new house had to be enlarged to make room for the rapidly increasing congregation.

For the last sixteen years his energies have been devoted mainly to the consolidation and enlargement of this Church, and without particularizing, the following figures will give some idea of the success of his incessant toil: Added by baptism in that time, 456; added by letter, in that time, 191; total, 647.

Beyond all this, he was generally at his post at associations, councils, conventions, missionary, educational, and temperance meetings, &c.; in all of which he took an active and prominent part. If an Orphan Asylum or a "Home" for the fallen was to be established and sustained in the city, he was ever ready to give prompt and timely aid; and all public institutions founded for the good of mankind, such as the British and Foreign Bible Society, and temperance organizations, &c., received his active and prayerful support.

In founding and carrying forward the educational and missionary interests of his own denomination in these Provinces, from the beginning to the close of his ministry, he performed well his duty; and while he was the faithful pastor of a given Church, he had upon him, in no stinted measure, "the care of all the Churches."

In contemplating the breadth and diversity of his labours, one is ready to ask, How could one man perform so much work? The answer is, 1st, He had a physical constitution of amazing strength. 2d, His mind was unusually elastic, and could accommodate itself, with great ease, to circumstances. 3d, He was not easily disheartened by obstacles. 4th, He "had a mind to work." And last, but not least, he cherished strong faith in God. The missionary impulses which stirred his soul, when a youth in his native home, with thoughts of love and toil for suffering, bleeding Africa, permeated his whole ministerial life. He believed in Christianity as an aggressive power brought to bear upon the present and eternal destiny of the race through human instrumentality; and he laboured accordingly.

While he loved secular education, and toiled assiduously for its advancement, his scholastic attainments were limited; but he was educated in the Holy Bible, drank deeply from the fount of eternal wisdom, made himself conversant with the great book of nature, and

thoroughly studied the dispensations of God in history. The truth is, by a diligent and careful examination of the demands and responsibilities of his life-work, and by turning his attention constantly to the most effective means for meeting them, he made himself master of his own business ; and that is the very best education that man can have. Whatever else a minister may know, if he fail here, his life cannot be otherwise, so far as the ministry is concerned, than a *tremendous failure*.

If you ask for the secret of his success, here you have it in a nutshell. He clearly comprehended his work, and faithfully performed it. In other words, strong, sanctified common sense, applied with a steady devotion to his vocation, was the secret of his power.

As a Christian pastor he had no superior, and but few equals. He was, emphatically, one of nature's rulers. His practical knowledge of human nature, coupled with the charity and humility of the gospel, admirably qualified him to adapt himself to circumstances. He knew how to be firm ; and he knew how and when to yield, and to do both with a grace that inspired confidence and commanded respect. Hence he was, in the true gospel sense, the *bishop* of his Church. His constant interchange of thought with the members of his flock at their own dwellings, and his kindly and unremitting attentions to them in all seasons of trial, sickness and death, made him thoroughly acquainted with their spiritual wants, and tended, in no small degree, to strengthen their love and respect for him as their teacher and guide.

If his sermons were not embellished with the graces of oratory, or enriched with the learning of the schools, they were adorned with what is infinitely better,—the graces of the spirit ; and filled up with what is vastly more impressive,—a practical knowledge of Jesus Christ and Him crucified. His discourses were generally natural in their divisions, instructive in their unfoldings, and impressive in their spirit. The educated and the untutored alike listened to him, in the pulpit and upon the platform, with more than ordinary interest.

The following brief record, found among his papers, as made by himself, will give us some idea of the extent and success of his exertions during the thirty-four years of his Baptist ministry : Sermons preached, 4,241 ; marriages performed, 715 ; funerals attended, 752 ; baptized, 1,142.

To say that he had no defects would be to say that he was more than human. But I do say, after an intimate acquaintance with him, extending over fifteen years, and a pretty thorough opportunity of scanning his whole character, that as a man, a husband, a father, a Christian, and as a minister of the Lord Jesus, the defects of Samuel Robinson were comparatively few ; that his excellencies and his virtues were manifold. For twenty-eight years of public life in this city, his character and his ministry have stood the test of the severest criticism ; and who would not envy the verdict that was given to his memory by all classes of this community on his funeral day.

Doubtless his genial disposition, his smiling face, his urbanity of manner, his freedom from a contentious, censorious spirit, and his broad Christian charity towards other denominations as well as to his own, contributed very much towards giving him his deep hold upon the confidence and affections of the people ; but beyond all this was the conviction, deep down in the hearts of thousands, that the man who had thus suddenly fallen in the Christian battle field, had, through evil and through good report, acted worthily of the deep responsibilities of his Christian and ministerial profession. As with Stephen, so with Samuel, "*Devout men carried him to his burial, and made lamentation over him.*"

Church of God, you cannot but mourn your bereavement. In the vestry, in the pulpit, in the committee-room, in the Sabbath school, at the sacramental board, in the baptismal waters, at your domestic altars, in your sick rooms, and, when on your death couch, you will sadly miss him. But O, look by faith into the upper sanctuary ; there he is among the "shining ones." The old "Fathers" with whom he once held sweet communion at the Lord's table,—Manning, Harding, Crandall, Ansley, Pettingel, Drake, and others of like precious faith,—have already extended to him the hand of celestial fellowship. And it may be that your fathers and your mothers, your husbands and your wives, your brothers and your sisters, your sons and your daughters, who were conducted by him into the militant household, were among the first to greet him beyond the flood. What remains for us but to "follow him, who through faith and patience is now inheriting the promises?" Remember that in the prospect of the great change before him, no cloud darkened his soul, no fear preyed upon his spirit, no sin pierced his conscience. "All," said he, "is bright beyond;" "He hath made with me an everlasting covenant, ordered in all things and sure." And when the death angel came for him he exclaimed, "Put out the lights : there is nothing now but heaven." In view of such a death, who would not devoutly pray,—*"Let me die the death of the righteous, and let my last end be like his!"*





## CHAPTER XVI.

### RECORDS OF GOSPEL LABOUR BY LIVING MINISTERS.

SINCE the contents of this volume were arranged, and the earlier chapters printed, some of the men who then were living ministers of the gospel of Christ have passed away. Among these was our respected brother, Dr. Tupper, whose memoir it has been deemed indispensable to insert as a part of this history. This has occupied the greater part of the space intended for the revival letters and records of gospel labour furnished by many valued brethren. It has therefore been found necessary, greatly to the author's regret, to abridge and condense these letters into a bare statement of facts.\* It is hoped that the brethren who prepared them with so much care will accept this as sufficient apology for the course we are compelled to pursue. The letters will be carefully preserved for future use.

It will be seen that the following brief abstracts of ministerial labour are arranged according to the dates of ordination of the subjects.

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SAMUEL McLEOD. Landed on Prince Edward Island and joined the Baptist Church at Belfast in 1829. Taught school there seven years, and held meetings among the Gaelic-speaking people. In 1836 began farming, and continued to hold meetings in barns, dwelling-houses, etc. In 1840 was ordained to the pastorate. Among those added to the Belfast Church under his ministry was Rev. John McDonald, M. D., then a boy. Revival early in 1863, in Mr. McLeod's absence, under the ministry of Revds. D. Freeman, M. Ross, J. Davis, and J. Shaw: forty-six baptized, among them four who entered the ministry,—D. G. McDonald, J. A. McLean, J. A. Gordon, and the late J. A. McDonald. Resigned the pastorate in 1867.

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\*NOTE.—Full memorial sketches of Revds. Frederick Miles and E. D. Very, with other notices, were prepared for this volume, but have to be omitted for the same reason.

J. C. MORSE. Members added to the Second Baptist Church of Digby Neck, under his pastoral care, from 1842 to 1854,—thirty-six; in 1855,—fifty-five; in 1867,—eight; in 1868,—twenty; in 1871,—nine; in 1874,—five; in 1877,—forty-one; in 1879,—eleven. Total, one hundred and eighty-five.

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MALCOLM ROSS. Baptized in 1836 by Rev. David McQuillan, Margaree, C. B. He and his brother Hugh held a meeting soon after in a log-cabin; and “spoke to the perishing in the name of the Master.” Studied at Horton Academy, 1838–1842, breaking off from his studies frequently, to visit Pleasant Valley, Hantsport, Falmouth, Billtown, Newport, Windsor, Rawdon, and other places, and “co-operate with toiling pastors in holding revival meetings.” Performed a mission on Prince Edward Island in conjunction with Rev. John Shaw. In a revival at North River, upwards of sixty were baptized. Was ordained pastor of North River Church in 1843. In 1850 baptized about thirty. The Church at Bedeque, thirty miles distant, was added to his charge about that time. Baptized in twelve different localities on Prince Edward Island and six in Cape Breton. Between 1865 and 1878, baptized upwards of seventy, who were added to the Church at West and Clyde River. Resigned pastorate in 1879.

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OBED PARKER states that his grandfather, “Major Parker of Nictaux, was brought up in the Congregationalist faith, but becoming deeply concerned about baptism, rode to Horton through the woods, to consult old Mr. Parsons, the only Baptist minister in the Province.” The minister told him to go home and read his Bible, which was poor consolation to him; but he did so, and three weeks later he and his wife went on horseback to Horton, and were baptized by Mr. Parsons, June 5, 1779.

Obed Parker was first awakened during a revival in Nictaux under Father Handley Chipman, about 1819. His first missionary tour was to Barrington. When a licentiate, organized the first Sunday-school on Long Island. Succeeded his brother, James Parker, as pastor of the Second Aylesford Church, and was ordained there in 1844. In 1848, was appointed a missionary to River John, Pictou County. Organized a Church there, of eight members at first,—increased to twenty-three in three months. Organized a Church at Tatamagouche the same year. Baptized a number in Rawdon, Hants County. Was pastor of the First and Second Hillsburg

Churches from 1854 to 1860, during which time nearly ninety were added to their numbers. Laboured at various places the next six years, baptizing several. Revival at Chelsea, Lunenburg, in 1866; baptized thirty-seven and restored eight. Became pastor at Greenfield and Middlefield in 1867. From that time till 1875, about sixty were added to the Church under his ministry, thirty-seven at one time, and fourteen at another.

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D. B. PINEO, pastor at Jeddore, Port Piswick and Lawrencetown, Halifax County, from 1843 to 1846: baptized about forty. Revival at Burlington in 1856-7: upwards of sixty baptized from February till April,—Rev. R. S. Morton and others assisting.

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JAMES HERRITT. Ordained August 8, 1845. A gracious revival followed, and a Church was organized. Was chosen pastor, and continued to preside over them seventeen years, and baptized more or less every year. The last year was one of great prosperity and many additions. Had revival seasons also at Pollet River, Norton, New Canaan, and other places. Has been performing pastoral work at North River for the last fifteen years. The Lord has greatly blessed the people. A comfortable house of worship has been erected, and many souls have been brought into the kingdom of grace. At the Kinnear Settlement, assisted by Elder J. Trimble, organized a Church.

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JAMES TRIMBLE. Passed through twenty-one revivals before his removal to Maine, U. S. These were in Cambridge (one hundred and fourteen added to the Church at McDonald's Corner), at the Narrows and Jemseg. In Johnston, Jemseg, Cole's Island, and adjacent places, many were brought in during a blessed work of grace. Organized the Second Johnston Church; also a Church at Kingston, Kings County, assisted by Brother George Seely. In Waterbury, Queens, there were four revivals. In one cold week baptized twenty-one. In Chipman, had two revivals, at Salmon Creek and at Springfield. Organized the Fourth Springfield Church.

In 1861, forty-two were added to the First Elgin Church, and thirty-nine at Fraser's Brook. At Petitcodiac, twenty were baptized and a new meeting-house erected in a few months. Baptized many in other places. During his ministry in New Brunswick, baptized in all about one thousand professed disciples of the Lord Jesus Christ.



**JOHN MILLER.** Ordained about 1846. In 1853, while with the North Church, Halifax, baptized twenty-six during a revival, in which he was assisted by Rev. John Masters. In 1860, while with the Church at Canso, baptized twenty-two. Brother Manson Biglow assisted in the meetings at that time.

Again, while pastor at Westport, Brier Island, there was an extensive revival in 1862, which began, without any apparent instrumentality, at Freeport on Long Island, where Rev. William Hall was pastor,—and afterwards extended to Westport. “Almost every one, young and old, was brought under its influence. Mr. Miller baptized fifty-eight at that time.”

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**THOMAS TODD.** Was born in the north of Ireland in 1824, and was born again in St. John, N. B., in 1842, under the labours of the late Rev. Samuel Robinson, by whom he was baptized. Licensed to preach in 1844, and ordained at Woodstock in 1848. Pastor at Woodstock and Jacksontown for eleven years. Travelled two years in denominational work as Financial Agent. Spent twelve years in Sackville as pastor of the First and Second Baptist Churches there. Was also pastor in Sussex, Moncton, and St. Stephen, in each of which places his labours were very much blessed. During his ministry in the various locations above named, he baptized in all some twelve hundred persons; buried over thirteen hundred; and married some six hundred couples. During his ministry of nearly thirty-three years he has not lost one Sabbath from the pulpit because of ill-health, nor has he been one week in all that time without a salary.

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**ELIAS KEIRSTEAD.** “My labours in the ministry commenced at Collina Corner in 1838, and have extended to Millstream, Mill Cove, Cumberland Bay, Grand Lake, Chipman, Prince William, and other sections of the Province. In all these places I have witnessed the manifestations of sovereign grace in saving sinners from the wrath to come.

I was ordained in 1849, and during my ministry have had the pleasure of baptizing in all about three hundred professed converts to the truth as it is in Jesus.”

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**E. F. FOSHAY.** Commenced to preach in 1848. Laboured five or six months in Albert County with Brother Francis. About two hundred and fifty were baptized. Was ordained in Harvey in 1850; was pastor there for about four years, and subsequently pastor of the Churches at Canning, Hopewell, Pugwash, Milton and Summerside. Baptized in all about four hundred and ten at these places. Has been in feeble health for twenty years, and seldom able to preach during that time.

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**ROBERT S. MORTON** was ordained as an evangelist in 1852, and devoted the most of his active ministerial life to evangelistic work. Has preached the gospel in one hundred and sixteen meeting-houses

and as many other buildings,—in thirteen Counties of Nova Scotia, besides Cape Breton Island. Baptized about two hundred, mostly the fruits of his own labours, at the following places: New Germany, New Canada, Sherbrook, New Albany, Chute's Cove, Dallhousie, New Ross, Wilmot Mountain, Port George, Stronach Mountain, Long Point, Pleasant Valley, Nictaux, Lower Aylesford, Port Medway, Jordan River, New Minas, and Newport.

In September, 1868, suffered paralysis of the lower limbs, from the effects of a fall, and has been in constant pain since that time, and unable to continue in active service.

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JAMES SPENCER was ordained in 1853. In the beginning of 1855, his Church in Lower Granville commenced a series of meetings. A gracious revival was presently experienced, and forty-two were added to the Church. His field of labour then extended from Victoria Beach to two miles above Granville Ferry, and across to the Bay of Fundy, including the Churches of Litchfield and Hillsburn. A very interesting revival occurred in the Litchfield Church in the Winter of 1857, when twenty-six professed conversion. The following Winter the Hillsburn Church was similarly blessed, and twenty-two persons were added to their number. In 1861, became pastor of the Churches at Digby and Hillgrove; and in the winter of 1862 a series of special meetings resulted in the conversion and baptism of twenty-eight. The next Winter Mr. Spencer extended his labours to the Second Hillsburg Church, and in a revival there some very remarkable conversions took place, and fourteen were added to the Church.

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A. W. BARSS. Commenced preaching in 1852, on Prince Edward Island. In the Winter of 1853 laboured at Tryon with Rev. Wm. Hobbs, when some twenty-five were baptized during a revival. "In December, 1854, while on a mission in Lunenburg County, a revival commenced at Chester Grant." Rev. S. Deblois, pastor at Chester, baptized one hundred persons. Early in 1855, proceeded to Northwest, Lunenburg, where a revival began, which extended to Mahone Bay, New Cornwall, and other places, and continued a year and a half, during which time upwards of one hundred were baptized. Was ordained in June of that year. Laboured in Shelburne County eight years, baptized one hundred persons at Ragged Islands, Sand Point, Jordan River, and Shelburne Town, and organized the Church in that town.

His ministry has also been attended with revival influences in the following places, viz.: Hickman's Island, North Queens, Kempt, Maitland, Northfield, South Yarmouth, Canso, and Moncton. Not less than three hundred and fifty persons have been baptized by him and added to the several Churches over which he has presided.

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NOTE.—The foregoing abstract sketches were not prepared by the same hand as those that follow, and a portion were in type when it was found that there is a want of uniformity in the use of the title "Rev.," and in other respects.

REV. DAVID FREEMAN, A. M., states that the Fifth Baptist Church of Cornwallis was organized August 15, 1862, having a membership of thirty-three,—Pereaux as its centre, and Canning and Scott's Bay as its branches,—under his ministry. In 1863, a blessed revival commenced in the Sabbath-school, and resulted in the addition of thirty-four by baptism and twenty-eight by letter; total increase, sixty-two. The meetings were of the most delightful character, and the memory of these hallowed seasons will never fade away.

April 28, 1870, the Sixth Baptist Church of Cornwallis was organized, by the advice of a Council, at Canning. In 1874 a gracious revival was enjoyed, in the progress of which fifty persons were added to the infant Church. Parents rejoiced over their children turning to God. The Sabbath-school doubled its numbers in the course of a few weeks, and much good was done. Brother Freeman's labours were much blessed in this interesting field.

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REV. I. J. SKINNER reports ministerial labour and pastoral work performed by him at Port Medway, Bridgewater, New Cornwall, Chelsea, Corkum Settlement, St. Margaret's Bay, Little River, Chester, and Lunenburg. The reviving power of the Spirit was experienced more or less in most of these places, so that during the twenty-five years of his ministry he has baptized in all three hundred and sixty-five persons.

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REV. H. A. CHARLTON was ordained at Pugwash in 1856. His ministerial labours have extended to Greenville, Havelock, Harvey, Kars, New Jerusalem, Second Grand Lake, Chipman, Jackson-town, Middle Simonds, Avondale, Bridgewater, Knoxford, and other places. In several of these fields of labour many were added to the Lord Jesus by faith, and to the Churches by baptism.

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REV. ISAIAH WALLACE, A. M., graduated at Acadia College in 1853. In 1856 was ordained at Scotchtown, Queens County, N. B. He has experienced revivals of religion under his ministrations at St. Francis, Queensbury, Johnston, Newcastle, Little River, Sheffield, Little Southwest, North Esk, Black River, and Carleton, N. B. In 1860 he removed to Lower Granville, N. S., where he remained as pastor for ten years, and enjoyed revival influences of greater or less power every year. In 1871 he removed to Yarmouth, where he continued for two years and witnessed glorious revivals of religion at Milton, Arcadia, South River, and Argyle, during which one hundred and thirty were baptized. These effects resulted in the organization of the Milton Baptist Church. In 1873 he accepted an appointment under the Nova Scotia Home Missionary Union, and conducted revival meetings at Kempt, Northfield, Maitland, Berwick, Black Rock, and Cambridge. During that year he baptized two hundred and fifty-two persons; and took part in the formation of the Cambridge Baptist Church in 1874.

October, 1874, he accepted the pastorate of the Second Cornwallis



Baptist Church, where he continued for three years, and added to the Church about one hundred and fifty candidates. In the year 1877 he accepted an agency for Acadia College. In the course of that year he enjoyed gracious revivals at Five Islands, River John, and New Minas, during which he baptized seventy-one persons.

In the year 1878 he served the Second Horton Church, and his labours resulted in revivals at White Rock, Greenfield, and Halfway River. Forty-nine were added by baptism, and the effort resulted in opening an important preaching station at the former place, and in the erection of a commodious Baptist place of worship. In 1880 he witnessed gracious revivals at Westport, Freeport, Annapolis, Victoria Beach, Parrsboro, and Apple River, resulting in the baptism of two hundred and thirty converts. This is a cheering record of the triumphs of sovereign grace!

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REV. STEPHEN MARCH records the triumphs of redeeming mercy under his ministrations at St. Francis, N. B. (where he was ordained July 5th, 1856.), St. George, Second Falls, and Piskehagan, N. B.; at Bridgewater, Onslow, Canning, and Pereaux, N. S. These holy influences resulted in the confirmation of the Lord's people, in the conversion of many souls to the knowledge of the truth as it is in Jesus, and in their subsequent submission to the commands of Christ.

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REV. E. O. READ was ordained pastor of the Second Horton Church, Gaspereaux, N. S., January 8th, 1858. Revivals were experienced under his labours in 1858, 1859, 1860, 1861, 1865, and 1870, in the Church over which he was ordained, adding in all by baptism one hundred and thirty-six. In 1867 he assisted the late Rev. Wm. Burton in revival meetings at Hantsport, and baptized twenty-one into the fellowship of the Church.

In 1868 he took charge of the Second Cornwallis Baptist Church, where he continued for two years, and baptized forty-eight converts. In 1872 he returned to the Second Horton Church, and in 1874 experienced a marvellous display of matchless grace. The whole place was moved by the mighty power of God. Persons of all ages, from ten to eighty years of age, were made to bow to the saving power of the gospel. Within about six months he baptized about one hundred and eighty persons. Twenty were baptized the following year.

In 1876 he removed to Lower Aylesford and took charge of the Church so long under the successful pastorate of the late Dr. Tupper. In 1877 he baptized into the fellowship of that Church thirty-nine persons.

Pastor Read says, "I have baptized in all during my ministry, five hundred and seventeen. Surely wonders of grace to God belong. To the Master be all the glory!"

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REV. J. L. READ took charge of the Upper Aylesford Church,

N. S., November 26, 1858. Precious seasons of refreshing grace have been experienced from time to time during his pastorate, which continues to the present time. He has baptized into the fellowship of the Upper Aylesford Church three hundred and thirty-one, and into the communion of the Fourth Cornwallis Church, one hundred and seven, in all four hundred and ninety. A protracted and successful pastorate!

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REV. BENJAMIN N. HUGHES was ordained pastor of the Manger-ville Baptist Church, October, 1858. In 1860 he accepted the pastorate of the Baptist Church at Jacksontown. In 1862, special manifestations of the Divine power were enjoyed, and he baptized fifty converts. In 1863 he accepted a call to the First Baptist Church of St. George, where he continued for some three years, and baptized twenty-five believers. Owing to the failure of health he resigned his charge and removed to Jacksontown. While there he supplied Centreville, Florenceville, and the Good Settlement, as far as health would permit. In 1870 he took the pastoral care of the Church at Gagetown, where he continued his labours for some five years, and baptized fifteen persons. He extended his ministrations to Maquapit Lake and added a number to the Church by baptism. In 1875, he removed to St. Mary's, near Fredericton, and has presided over the Churches of Keswick and Nashwaak. He has baptized in all during his ministry about two hundred persons.

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REV. EDWARD MANNING SAUNDERS, A. M., after giving a most interesting sketch of the revival in Acadia College in 1855, which we are reluctantly compelled to omit for want of space, proceeds to say, "After graduating in June, 1858, I went directly to West Cornwallis to assist the late Rev. William Chipman in his large Church.

At the beginning of the following year a wave of the great revival of 1857 in the United States,—the revival originating in the Fulton Street prayer-meeting in New York,—passed over the Cornwallis valley. It was a wonderful work. I was inexperienced, but Father Chipman was full of wisdom and counsel. The Church had been for some time previous to this in a sad state. The Lord came and revived His work. The beginning was remarkable. A few persons had assembled in a room for prayer. The meeting seemed dark, dull, and formal. There was one remarkable thing before our eyes. A man who had been a great backslider for twenty years was present. His wife was also in the meeting, and a little daughter about ten years old. Nothing was known to the parents of this child's religious exercises up to that time. In the midst of the services the little creature turned to her mother and asked her if she might speak. The mother without thought instinctively said, 'You may.' Whereupon the little girl stood upon her feet and spoke like a scraph of the love of Christ. The few present were astonished. No sooner had the child taken her seat than the father rose up. His heart was

pierced. He cried for mercy! The initiated knew what this meant. The Lord had appeared. The work went forward. We had our hands and hearts full till late in the following spring. The Church was increased by a large number of wanderers who returned, and also by one hundred and fifteen members who professed their faith in Christ in the ordinance of baptism.

Among those who followed Christ during that revival are the Revds. George Weathers, of Kempt, N. S., I. R. Skinner, J. D. Skinner, and William George, of the Burman Foreign Mission.

Other revivals occurred from time to time during the nine years which I spent with the West Cornwallis Church.

Since I came to Halifax there have been ingatherings from time to time, but the most extensive awakening occurred in the winter of 1874-75. Sixty were baptized at that time. Three hundred and forty-five in all, have, I find, been baptized in connection with my ministry during the twenty-two years spent with the Second Cornwallis and Granville Street Churches. To God be all the glory, and from God may pardon for all sins and shortcomings connected with His work be fully received."

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REV. WILLIAM ALLEN COREY commenced preaching the gospel in 1858. He reports revivals under his ministry in the two Springfield Churches, at Kars, Studholm, Newcastle, Grand Lake, Wickham, Norton, Hampton, and Sussex. In several of these places, especially in Springfield, where his pastorate extended over some seventeen years, the power of the Spirit was signally manifest, bringing scores to bow to the sceptre of redeeming mercy. Down to August, 1880, he had baptized into the several Churches, in all, four hundred and sixty persons.

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REV. J. E. FILLMORE was ordained to the Christian ministry at Pollet River, February, 1859. He reports evangelistic and pastoral labour at Second Hillsborough, Second Moncton, Coverdale, Dundas, North River, Hammond River, Germantown, and other sections of New Brunswick. Some two hundred souls have professed a saving faith in Jesus under his ministry, and have been baptized by him into the communion of the Churches with which he has laboured.

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REV. JOHN E. GOUCHER first engaged in pastoral work in Upper Gagetown. He was ordained in 1859. In 1860 he removed to Berwick, Cornwallis. During the eight months he remained there he baptized fourteen. The next five years were spent with the Churches at Port Medway and Mill Village, where holy influences descended upon his ministry, and about seventy persons in all were baptized by him.

In September, 1866, he accepted a call to the pastorate of the North Church, Halifax. Here he continued to labour successfully for six years, witnessing every year the conversion of souls to God. He says, "During these six years I baptized into the fellowship of



the North Church one hundred and eighty-six, and received by letter one hundred,—total, two hundred and eighty-six.”

In 1873, trouble with his throat rendered a change of climate necessary, and he accepted a call to the Baptist Church of Truro. Here he has enjoyed, year by year, gracious manifestations of saving grace. During the seven years of his ministry in Truro, he has baptized in all one hundred and sixty-six. And still the good work goes on.

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REV. W. A. J. BLEAKNEY was ordained to the Christian ministry in the Colwell Church, Cambridge, March, 1860. The first thirteen years of his ministry were spent with the Churches of Jemseg, Upper Gagetown, Grand Falls, St. Francis, Salisbury, New Canaan, The Ledge, Oak Bay, and Rolling Dam. While at the Grand Falls he baptized an Indian over seventy years of age. In all the districts where he laboured in New Brunswick he enjoyed, in some measure, tokens of saving mercy.

In 1873 he accepted the pastorate of the Church at Nictaux, Annapolis County, N. S., where his ministry has been greatly blessed. During his seven years' pastorate in this place he has added to the Church by baptism one hundred and thirty-one.

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REV. W. T. COREY reports that he baptized upon a profession of faith at the Range, in 1860 and 1861, forty-two. During a pastorate of three years in Moncton he baptized fifty; and from 1867 to 1875, as pastor of the First Baptist Church of Hillsborough, Albert County, he baptized two hundred and forty-three. In all, three hundred and thirty-five.

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REV. J. C. BLEAKNEY was ordained at Canterbury, York County, N. B., in 1860. The first thirteen years of his ministry he laboured as a Christian pastor with the Churches of Canterbury, South Richmond, Carleton, St. John, Woodstock, and Moncton, all in New Brunswick. During these years of toil, revival tokens were manifest and some seventy-seven candidates were baptized.

In 1873 he removed to Nova Scotia and took charge of the Baptist Church in Lower Granville, where he remained until June, 1874. Several were added by baptism. April 24th, 1875, he accepted a call to the Church at Hantsport, N. S. Here he remained some three years and enjoyed revival influences more or less from first to last. Special services commenced January 1st, 1876, and continued for fourteen successive weeks. There was a mighty unfolding of the Spirit's power, and one hundred and ten persons were buried with Christ in baptism. In 1878 he took the oversight of the Church at Lawrencetown, Annapolis County, where he continued for two years. About twenty were added to the Church, some by baptism and others by letter. He then accepted a call to the Church at Berwick, Cornwallis, where he is now labouring.

REV. T. H. PORTER itinerated during the first year of his ministry. In 1857-58, in Upper and Lower Stewiacke, as the result of his efforts, nearly eighty members were added to the Churches. He was ordained in 1861. From 1864 to 1870, he was the beloved pastor of the North Sydney Church, and enjoyed an almost continuous revival. Some fifty-eight were added to the Church by baptism. A gracious revival under his ministry at Fredericton was experienced in the Winter and Spring of 1876, and ninety-three candidates were added to the Church by baptism. The Lord greatly blessed his ministrations to the people of that favoured city.

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REV. ALFRED CHIPMAN, A. M., was ordained in 1862, since which he has rendered important ministerial service in the following places, viz.: Pictou County, Pugwash, Antigonish, Upper and Lower Stewiacke, and Yarmouth, N. S., Sydney, and Hawkesbury, C. B., Bedeque and Tryon, P. E. I., and Hopewell, N. B. In all these places the word preached was honoured more or less by the Spirit's grace and power. Souls were saved, baptized, and added to the Churches.

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REV. MAYNARD P. FREEMAN, enjoyed a deeply interesting revival prior to his ordination, in association with Rev. Malcolm Ross, in 1863, at Uigg, P. E. I. Forty-one converts were added in a short time to the little Church in that place. He was ordained in the Summer of 1863, at Bedeque, P. E. I. In the Spring of 1866, a gracious revival was experienced, and upwards of thirty were added to the Church. At Summerside a stated religious service was established. Several were baptized; among the number, Dr. Schurman, recently appointed a Professor in Acadia College. In 1870, Pastor Freeman entered upon the pastorate of the Church at Nictaux, where he continued until July, 1873, when he removed to Great Village, his present sphere of labour. Sixteen persons were baptized during his pastorate at Nictaux. At Great Village, in 1875, a gracious revival was enjoyed, and thirty-four were baptized by the pastor. At Londonderry, where a portion of his time was spent, thirty were baptized in 1877, as the result of revival services. His ministrations have been extended to other places with favourable results.

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REV. W. L. PARKER reports the first revival under his ministry as having occurred in South Yarmouth, in 1864. Since then he has witnessed showers of reviving mercy at South Yarmouth, Argyle, Pubnico, West Yarmouth, Freeport, Tiverton, St. Mary's Bay and Hillgrove. As the result he has been permitted to baptize some four hundred professed believers in Christ Jesus as the sinner's Saviour.

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REV. J. C. STEADMAN reports revivals under his ministrations in the Elgin, Coverdale, Fourth Hillsborough, Salmon Creek, and

Pollett River Churches. From 1863 to the present time the total number baptized by him in these several fields of labour is about six hundred. His ministry has been fruitful almost every year, from its commencement to the present time, in revival manifestations.

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REV. G. A. WEATHERS received ordination at West Newport, May 12th, 1864. That year the Church there held special services, and several were baptized. In 1876, he accepted the pastorate of the Church at Kempt, and enjoyed a delightful work of grace among the people of his charge. During his ministry at Kempt he had baptized one hundred and twenty-nine believers in the Lord Jesus.

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REV. W. E. HALL, was ordained at New Germany, September 1864. In that place, at New Cornwall, St. Margaret's Bay, as also at Upper Wilmot, where he has presided as pastor since 1876, he has witnessed gracious revivals of the Lord's work, the most extensive of which was experienced in his present field of labour in 1876-7. During that season of refreshing one hundred and two were added to the Church by baptism. During the sixteen years of his ministry he has baptized in all four hundred and one converts to the faith of God's elect.

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REV. D. A. STEELE, A. M., furnishes a most interesting report of his own work, and that of his predecessors in Amherst, N. S., which we would be delighted to give in full, but cannot for want of room. At Canso, in the early part of his ministry, he baptized Miss Maria Norris, now Mrs. W. F. Armstrong, for ten years our missionary in the foreign field. In 1868, he had an accession to his Church in Amherst of about thirty people of different ages. One of them is now the Rev. S. McC. Black. From 1869 to 1874 there was a gradual increase in the Church, to the number of twenty-three persons, one of whom is studying for the ministry at Acadia. 1876 was a year of ingathering, fifty-six having been added during the year. The next three years, converts came gradually into the Church.

In 1880, a few meetings were held, in which the pastor was aided by Rev. Wm. George, and, as the result, twenty-one converts united with the Church.

Pastor Steele says: "My aim has been to deal faithfully with converts, not being over anxious to have them brought into the Church until they gave evidence of having passed from death unto life; and I have endeavoured to follow the last part of the commission, 'teaching them to observe,' &c., which I am satisfied is of more importance than simply baptizing."

A very just remark. Acting on this principle it is not surprising that the Amherst minister should have had a successful pastorate.

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REV. T. A. BLACKADAR was set apart to the work of the ministry at Mill Village, Parrsborough, September 5th, 1865. He has had



successful pastorates in the following Churches, viz.: Mill Village, Pugwash, Goose River, Great Village, Germantown and Harvey, where he has spent the last ten years. An unction from the Holy One has attended his ministrations in all these places, and many souls have been won to the Saviour. In Harvey and Germantown alone he has added to the Churches one hundred and seventy-two by baptism.

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REV. E. N. ARCHIBALD, was ordained at North River, P. E. Island, January 8th, 1866. He remained pastor there five years. About fifty were added. While on the Island he ministered as pastor also to the Churches of Tryon and Alexandra, Lot 49. Here he had a blessed revival. In 1870 he removed to Illinois, where he remained for about two years preaching the gospel successfully, until 1873, when he returned to Nova Scotia, and took charge of the Baptist interest at Shelburne and adjacent places, under the direction of the Home Mission Board. His labours have been successful in the erection of a house for God, in confirming the Churches in the faith, and in multiplying their numbers. He removed to Bedeque, P. E. I., January 1st, 1879. In midsummer he held special services at Clyde River. It was a gracious season, which resulted in the organization of a Church of thirty-seven members.

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REV. D. W. CRANDALL was ordained at Mt. Bridges, Ontario, August, 1866: he remained in that country preaching the word successfully until 1867, when he returned to New Brunswick. In this Province he has preached the gospel extensively and with encouraging success. In 1870, he took the pastoral charge of the Churches at Digby and Smith's Cove, N. S. Here he performed two years' earnest labour. About thirty were baptized in each place during his pastorate. He has also had charge of the Churches at Pugwash, Wallace River, Goose River, River John, and adjacent districts. In these several sections of country he has baptized some one hundred and fifty professed disciples of the Saviour.

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REV. JOHN CLARK reports thus: "My ministry in this Province (N. S.) has extended over somewhat more than six years, as I landed in Halifax in May, 1874. I will just give you the number baptized during that period. My first pastorate in Nova Scotia was at Bridgetown—the Annapolis and Upper Granville Church—and extended through four years. 1875,—ten baptized at Centreville, also ten at Bridgetown. 1876,—three baptized at Granville Centre (part of the Bridgetown field). In December of that year I spent nearly three weeks with the Brussels Street Church, St. John, and on the second Sabbath baptized four persons. 1877: Had an extensive revival through my whole field of labour—two baptized at Centreville, six at Granville Centre, fifty-two at Bridgetown. 1878: Took charge of the Church at Dartmouth, in connection with the Home

Missionary Board,—six baptized. 1879: Closed my labours at Dartmouth and accepted the pastorate of the Temple Church, Yarmouth. 1880: At the commencement of this year the blessing of the Lord was felt throughout the Church; thirty-six baptized. During these six years there have been additions to the Churches in other ways in fair proportions. I would say that in each revival the work of grace has been comparatively quiet, but steady and deep.”

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REV. J. E. BLEAKNEY was ordained pastor of the Richmond and Hodgdon Churches in 1868, and continued his labours in that field and in districts not far away for six years. Some sixty persons were baptized by him during his pastorate in that region.

In 1874 he removed to Nova Scotia and became pastor of the Wilmot Mountain and Chute Cove Churches. Both of these, under his ministry, shared largely, in 1877, in the wondrous power of redeeming grace. An accession of ninety-one believers was made to the Wilmot Mountain Church, and seventy-six to the Chute Cove Church, in all one hundred and sixty-seven. He was aided in this great work by the vigorous co-operation of Rev. J. W. S. Young, of Carleton County, N. B.

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REV. GEORGE E. DAY, M. D., says, “I was ordained pastor of the First Yarmouth Baptist Church, June 25, 1868. In the early part of the following year we had an extensive revival, during which fifty-two were added to the Church. We had several to unite with the Church during each succeeding year. In 1874 the Lord visited us very graciously, and upwards of thirty were added to our number. Some have professed conversion each year since, and last March and April we had quite an extensive work of grace. Twelve were added by baptism and several by letter. During the twelve years of my pastorate two hundred and fifty-eight have been added to the fellowship of the Church!”

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REV. D. S. CARPENTER was called to ordination by the Church at Bay Side, Botsford, in 1868. In that place he baptized about fifty persons. In his report he says, “I continued to preach at that place, at Great Shemogue, Port Elgin, Upper Cape and Cape Spear, with additions quite often, until the year 1875, when I removed to my present home, having been called to the pastorate of the Dorchester Church and the Church at Rockport. In the Dorchester Church I have baptized in all fifty-two, and received several by letter and some by experience. At Rockport I have baptized thirty-two. During my pastorate at Bayside I also was pastor of the Midgie Church, with which I was connected for the term of five years. I baptized three in that place.”

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REV. S. C. MOORE reports as follows: “I was ordained in 1868, and in January a revival took place. Brother E. H. Howe was the

first baptized. Seventeen were added in all. In the Summer of 1870 a revival took place in Jacksontown at the close of a Quarterly Meeting of great power. Brother Howard, having resigned and being absent, I laboured with them through the revival and baptized sixteen. In 1875 I came to this place (Hillsboro), and in the Autumn of that year baptized twenty-one in the Third Hillsboro Church. In March and April of 1876 I baptized twenty-three in the Second Coverdale Church, and in the Autumn of that year, at New Horton, seventeen. In the Spring of 1877, in the Valley Church, sixteen were added. The revival was full of power. Brother Michael Gross rendered valuable aid. In the Spring of 1878, seventeen more were added, and one in 1879, making thirty-four added by baptism during my ministry there. In the Winter of 1879 a powerful work took place with the Third Hillsboro Church. Fifty-three were added,—thirty-three of whom were heads of families,—some over sixty years of age,—the youngest fifteen. In 1880 two were added by baptism here, and seventeen in New Horton.”

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REV. P. R. FOSTER began his ministry as a licentiate in 1860, and was prospered in his energetic work in divers places until 1868, when he entered upon regular pastoral ministration in Kempt, Queens County. The following Churches have also shared in his pastoral work, viz.: Tusket and Argyle, Yarmouth County; Lower Granville, Annapolis County, N. S.; Margaree and Mabou, C. B. In these several Churches his ministry was fruitful in the conversion of souls and in the baptism of believers.

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REV. T. M. MUNRO commenced preaching in Nova Scotia, and the Lord was pleased to bless his ministry. In 1868 he came to New Brunswick, and took charge of the Church at Centreville, where he continued for four years, and baptized thirty persons. He then became pastor of the Church at Macnaquack, York County, where he remained three years, and was instrumental in adding a number of believers to the fold of Christ. In 1877 he removed to Newcastle, Miramichi, and extended his labours widely through that northern County. He reports eleven baptized by him in connection with the Newcastle and North Esk Churches. The whole number of revivals under his ministry,—seven.

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REV. GEORGE HOWARD says, “During my pastorate at Jacksontown about thirty were baptized. Seventeen of that number were baptized at Avondale, eight miles from Jacksontown, and were organized into a Church in 1871. In 1876, fifty-three were baptized at Gagetown. This was a very extensive revival. In 1878 five were baptized at Maugerville.

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REV. JOHN L. SHAW says, “In the Fall of 1871 I baptized fifteen at Howard Settlement. In the Spring of 1872 I baptized six at Dorchester; in March, 1873, five; and in the Spring of 1875 twelve more,



when I ended my labours with the Dorchester Church. In the Winter of 1876 I was with Brother Tupper at Rockland, Carleton County, and twelve were baptized by him. In February I commenced holding meetings at Gordonsville, and twelve were baptized. In January, 1880, I commenced holding meetings with the Church at Cambridge, and nine were baptized."

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REV. H. BOOL, writing under date of Pugwash, September 20th, 1880, says, "I have been in this country eight years. During that time nothing special, in regard to revivals, has occurred; but there has been steady progress, and at different periods a few have been baptized and added to this Church, all of whom, I believe, are walking in the fear of the Lord." Brother Bool was ordained in 1869.

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REV. J. F. AVERY reports his introduction to the North Church, Halifax, under marked providential circumstances, in 1872; and the blessing of God upon his ministry, resulting in the addition of fifty-eight persons to the Church. After some ten months of pastoral work in that Church, College Hall was opened by him and his friends for preaching purposes, and thirty-seven were brought through the waters of baptism into the Church during the year. The Hall being too small, the vestry of the new Tabernacle was opened. There the cloud of mercy has overshadowed them, and the Church now numbers over two hundred members.

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REV. JOHN COOMBS tells us he was ordained to the pastorate of the Rehoboth Baptist Church, Mass., in 1870. He has since ministered to the Church of Onslow, N. S., and to several of the Churches in Queens County, N. B. In the spring of 1878, special revival meetings were held in Chipman, Queens County. Rev. A. B. McDonald and Rev. W. P. Anderson were present in the Spirit's power and a great spiritual refreshing was the result.

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REV. SAMUEL BURTT has been an active worker in most of the revivals of religion that have occurred in the Counties of York, Carleton and Victoria, during the last ten years; and has been greatly blessed in his work. The whole number baptized by him since his ordination in May, 1872, is one hundred and sixty-four.

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REV. ATWOOD COHOON, A. M., giving a cheering report of revival manifestations, associated with his ministry in the following places, viz: Rawdon and Newport, Hants, Wilmot, Annapolis, and last but not least in his present field, Hebron, Yarmouth County, Nova Scotia. In these revivals the total number added to the Churches by baptism in connection with his labours since 1870, is two hundred and forty-one.

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REV. O. N. KEITH, says: My ministry has been attended with revival influences in the following places, viz.: Wickham, Cambridge,

Fredericton Road, Titusville, Smithtown, Kingston, Collina Corner, Saltsprings, Havelock and New Horton. In all these districts I have witnessed the triumphs of the Gospel, and have baptized in all one hundred and forty-eight professed believers in the gospel of the grace of God.

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REV. D. G. McDONALD reports that he began work as a missionary on P. E. Island, in May, 1874. Since that time, Alexandra, Cavendish, Tryon and Bedeque, East Point, Murray River, Grand River, St. Peter's Bay, Montague, St. Peter's Road, Lot 16, Belmont and Charlottetown, have in turn all shared in his evangelistic and pastoral ministrations. Many souls have been turned from sin to holiness, and have followed their Saviour in His ordinances. From 1874 until 1880, Pastor McDonald baptized upward of four hundred and forty, upon a profession of their faith in Jesus Christ as their personal Saviour.

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REV. J. D. EATMAN laboured as a licentiate successfully in several of the Churches up the River St. John, N. B. He was ordained in 1873 in Carleton, St. John. Since then he has travelled pretty extensively, not only in New Brunswick, but also in Nova Scotia. His ministry has been blessed in the conversion and baptism of a goodly number in both Provinces, and he has rendered valuable service to the cause of truth.

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REV. G. O. GATES, A. M., reports a most successful ministry of nearly seven years, as pastor of the Baptist Church in Liverpool, N. S. He was ordained over that Church, September 22nd, 1873. Speaking of that period, he says: "It soon became apparent that God had glorious things in store for us. The members of the Church rallied around me, and with kind sympathies, earnest prayers and consecrated words, greatly cheered and aided me.

January 4th, 1874, I baptized for the first time, the candidate being a man past the prime of life. During the weeks following the "windows of Heaven" were open and the heavy showers descended. The community was moved, for our Wesleyan and Congregational brethren too were being blessed.

In the next three months I baptized on six occasions, the total additions being by baptism, forty-seven. I look back to that Winter as the happiest of my life. My heart, in remembrance of God's abundant mercies, becomes filled with gratitude. While each of the remaining years of my pastorate has witnessed displays of saving grace, none were so remarkable as that of 1874."

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REV. PETER KNIGHT was ordained at New Maryland, N. B., March 1874, where he remained pastor until 1877. Since that time he has ministered as pastor to the Churches of Macknaquack and Kingsclear, N. B. The Churches have been edified and increased under his faithful labours.

REV. GEORGE BECKWITH received ordination as pastor of the Second Elgin Church, Albert County, June 3rd, 1874. He has participated in revival efforts in many of the Churches of the Counties of Westmorland and Albert, and witnessed the conversion of many precious souls, and their subsequent connection with the Churches.

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REV. W. E. VICKERY was ordained pastor of the First Keswick Church, N. B., June 9th, 1874. He reports revival meetings at Keswick, St. George, N. B., Pembroke, Maine, Baillie Settlement, Charlotte County, N. B., the Ledge and Rolling Dam of the same County. Total number baptized by him, eighty-four.

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REV. L. M. WEEKS makes mention of having been engaged in revival services prior to his ordination, at Isaac Harbour and New Harbour, Guysborough County, N. S. He was ordained at Isaac Harbour, September 26th, 1874. Special services were held in 1875, which resulted in a general awakening, and in the addition of fifty-six members to the Church. In 1878 he had an ingathering in the Bridgewater field, and thirty-seven were added to the Churches. The converts were from Lutheran, Methodist, Episcopalian, Presbyterian and Baptist families.

Pastor Weeks adds, "In 1879 we had a work of grace at Freeport, Digby County; eighteen were added. This year (1880) we had a general revival, both in Freeport and Tiverton Churches. I was assisted by Rev. Isaiah Wallace. Ninety-two were added to the membership at Freeport, and thirty-five at Tiverton; in all one hundred and twenty-seven."

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REV. J. W. BANCROFT describes a powerful work of grace, which occurred at Weymouth under his ministry, in 1876. The whole community was aroused to a sense of eternal things, and eighty-one disciples were added to the Church, as the result of this gracious work. He was ordained in 1875, and is now the esteemed pastor of the Church at North Sydney, C. B.

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REV. J. D. SKINNER was set apart to the work of the ministry at Beaver River, April 26th, 1875. Since that period he has witnessed precious revivals in connection with his pastoral work at Beaver River, New Tusket, Hillgrove, N. S., and Hampton, N. B., one hundred and fifty-nine disciples were added to the several Churches by baptism, during these seasons of spiritual refreshing.

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REV. WM. SPENCER received ordination over the Third Horton Church, in the spring of 1875, when a revival was in progress. Since that time he has administered to the spiritual interests of the following Churches, viz: Fifth Cornwallis, Second St. Margaret's Bay, First Hammond's Plains and Second Sackville. In the Spring of 1878 a blessed revival was experienced in the Second St. Margaret Bay Church, and twenty converts were added by baptism.



REV. J. W. S. YOUNG reports revivals under his ministry (which commenced in 1874) in various places in New Brunswick, and in Nova Scotia. Up the River St. John, in Carleton County especially, the work of the Lord has greatly prospered through his instrumentality. Stout hearted sinners have bowed to the claims of the Cross, and hundreds have been added to the Churches.

REV. E. H. HOWE was ordained in the First Johnston Church, February 24th, 1876. The Holy Spirit has crowned his ministrations with success in the First and Second Johnston Churches, the Canaan River, New Canaan, Collina, Studholm, First Salisbury, Second Moncton, St. Mary's and Buctouche. He had baptized in all up to September 9th, 1880, two hundred and thirty-seven persons.

REV. W. J. STEWART reports his conversion under the ministry of Rev. E. Hickson, at St. George, N. B., in the Spring of 1872. He has had revivals in connection with his labours at Second Falls, Musquash, where he baptized during the year 1876 thirty-six candidates. In the Fall of 1878 and in the Winter of 1879 he experienced a glorious work of grace in St. George, and added forty to the Church by baptism.

REV. S. W. KEIRSTEAD furnishes an interesting sketch of the rise and progress of the Hammond Church, under the pastorates of different ministers, from the days of Father Innis, until the Church called him to ordination, June 22nd, 1876. During his pastorate twenty-three were added by baptism.

REV. M. W. BROWN was ordained at Ellershouse, N. S., July 21st, 1876. During the few years of his ministry he has in all baptized eighty-four converts. He accepted his present pastorate at New Germany, in June 1879.

REV. JOHN GAMMON under date of October, 1880, says: I have been in the ministry five years, and had revivals in the following Churches, viz: Second Moncton, Buctouche, North River, Butter-nut Ridge; and have baptized in all, fifty-five believers.

REV. H. N. PERRY states that the West Yarmouth Church was organized April 3rd, 1853. He traces its progress under the pastorate of Revds. Walter Goucher, E. N. Harris, J. H. Saunders, O. E. Cox, W. L. Parker, P. F. Murray and J. W. Weeks. The ministrations of these faithful pastors were crowned with abundant blessings, and many ransomed sinners entered the gates of Zion. He adds, "My first pastorate was with the Gaspereaux Church, commencing May 1, 1876, having been ordained there on the 25th of April of the same year [1876?]. I baptized nine persons while there, and closed my pastorate with that Church, December 1st, 1877. The following Winter I was with Bro. Weeks, in a great revival in this

place, during the progress of which sixty persons were baptized. In the beginning of this year 1880 the Lord visited us in mercy, and I was permitted to baptize nineteen happy converts."

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REV. HERBERT FOSHAY, of Sussex, commenced his ministerial life in 1874. Was ordained in Ontario, July 11, 1877. Both before and since his ordination he has seen the work of the Lord prospering in his hands in different places. He is now the esteemed pastor of the Sussex Baptist Church.

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REV. C. H. MARTELL, of Onslow, reports that during the few years of his ministry he has taken an active part in revivals, and enjoyed at Waterville, Glasgow, and at East Onslow, his present field of labour, the rich dews of saving mercy.

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REV. G. E. GOOD reports his settlement in Sackville, N. B., September 1, 1878. In 1879 he began special work, and an extensive revival was the result, during which many of different classes confessed their faith, were baptized and added to the Church. This has given a fresh stimulus to pastor and people to labour for Christ and for souls.

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REV. R. H. BISHOP furnishes a graphic sketch of the history of the Brookfield Church from 1826 to the present time. From this it appears that the Church has been blessed with a long line of faithful ministers, the most of whom have gone to their rest, but some remain to the present time. It now has a membership of one hundred. We learn from Brother Bishop, who was at one time pastor, that the most extensive revivals in the Church were under the pastoral labours of Rev. T. H. Porter and Rev. M. Kennedy.

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REV. W. P. ANDERSON reports his ordination at Chipman, Queens County, August 13, 1879. His ministry, though short, has been fruitful in good results.



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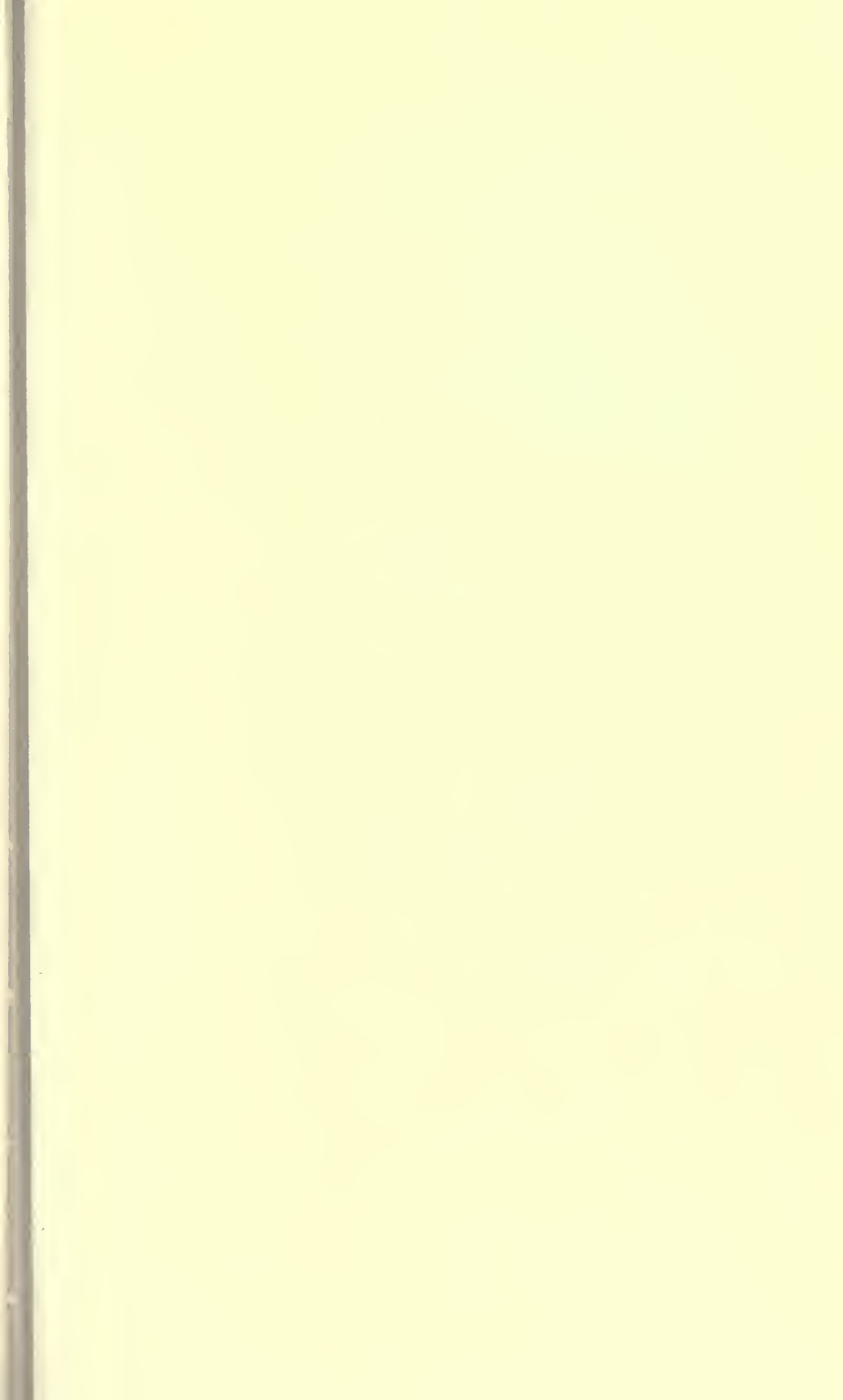


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## ERRATA.

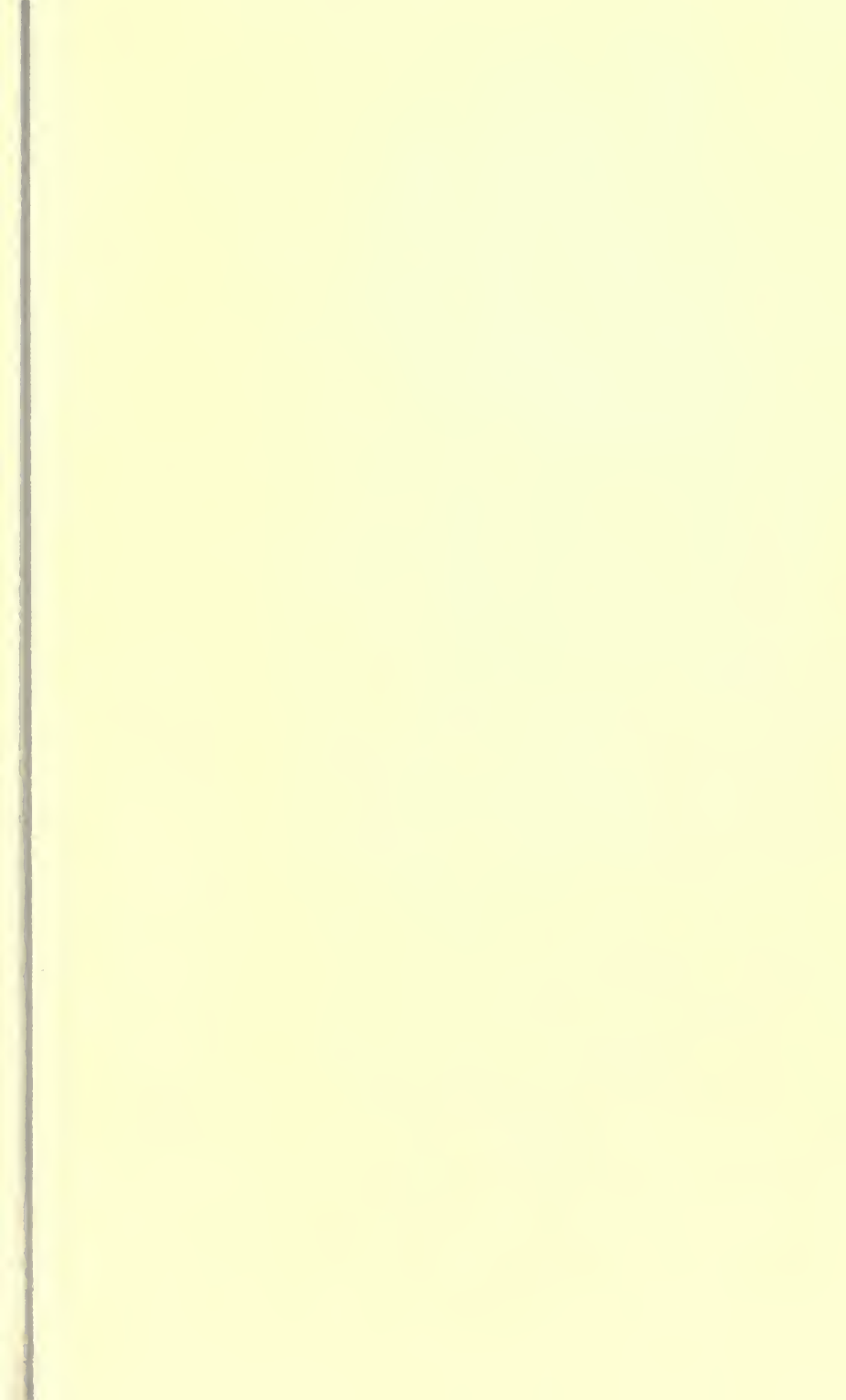
- Page 49, 3rd par. Omit "now known as Waterbury"  
" 110, 3rd par. For "£20,000" read "£10,000." The gross amount of the "Cas-  
tine Fund" was £11,596 18s. 9d.; the amount given to Dal-  
housie College was £9,750, out of which £3,000 were spent  
upon the building, and the remainder invested as a sinking  
fund for the payment of salaries.
- " 160, under JAMES MANNING. For "1879" read "1789."
- " 233, 2nd par. For "1737" read "1837."
- " 311, 3rd par. For "of God," read "of God's house"
- " 315, last par. For "1822," read "1802."
- " 363, lower half. For "Mac Lay," read "Maclay."
- " 374, first line. For "opened, were," read "were opened."
- " 468, 6th par. After "Port Medway," insert "Rawdon, Hammond's Plains."
- " 601, 1st par. For "Currie," read "Estey."
- " 601, 5th par. For "Joseph Crandall," read "Elijah Estabrooks;" and for  
"page 204," read "page 217"
- " 618, under "1867." For "Hillsboro," read "Cumberland Bay," and for "Rev.  
Thos. Todd," read "Rev. W. T. Corey."
- " 625, 10th line. Omit "Carleton."
- " 737, 2nd par. For "Sawyer," read "Sawers."

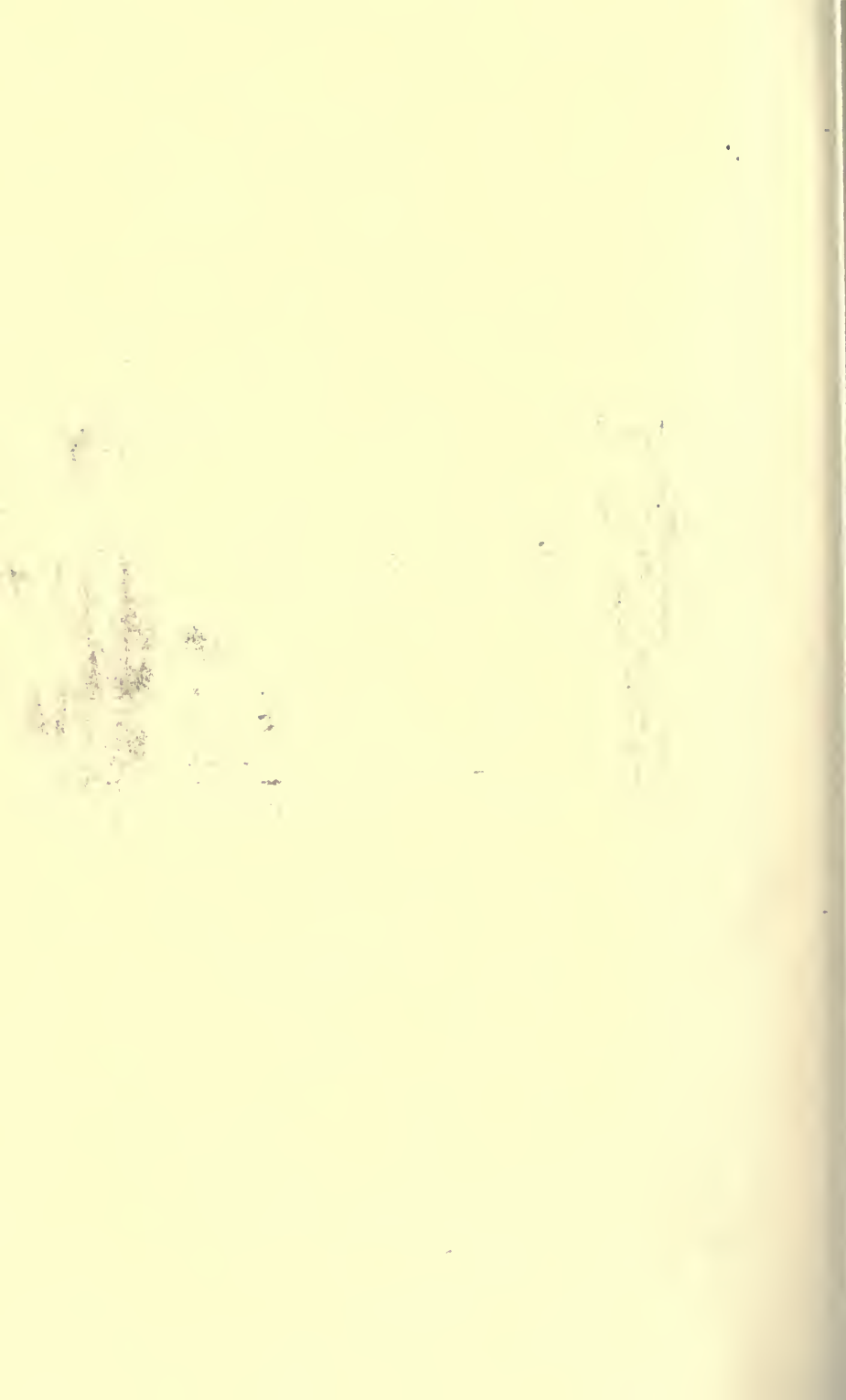












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the Baptists.

NAME OF BORROWER.

D. Clark

M. Clancy, child.

" "

D. Clark

D. Clark



